FF COMMUNICATIONS No. 285

THE TYPES OF INTERNATIONAL FOLKTALES
A Classification and Bibliography

Based on the System of
Antti Aarne and Stith Thompson

BY HANS-JÖRG UTHER

PART II:
Tales of the Stupid Ogre, Anecdotes and Jokes, and Formula Tales

EDITORIAL STAFF
Sabine Dinslage, Sigrid Fährmann,
Christine Goldberg, Gudrun Schwibbe

HELSINKI 2004
SUOMALAINEN TIEDEAKATEMIA
ACADEMIA SCIENTIARUM FENNICA

TABLE OF CONTENTS

TALES OF THE STUPID OGRE (GIANT, DEVIL) 7
- Labor Contract 1000–1029 7
- Partnership between Man and Ogre 1030–1059 17
- Contest between Man and Ogre 1060–1114 24
- Man Kills (Injures) Ogre 1115–1144 38
- Ogre Frightened by Man 1145–1154 48
- Man Outwits the Devil 1155–1169 53
- Souls Saved from the Devil 1170–1199 60

ANECDOTES AND JOKES 72
- Stories about a Fool 1200–1349 72
- Stories about Married Couples 1350–1439 151
  - The Foolish Wife and Her Husband 1380–1404 184
  - The Foolish Husband and His Wife 1405–1429 197
  - The Foolish Couple 1430–1439 218
- Stories about a Woman 1440–1524 221
  - Looking for a Wife 1450–1474 225
  - Jokes about Old Maids 1475–1499 235
  - Other Stories about Women 1500–1524 239
- Stories about a Man 1525–1724 242
  - The Clever Man 1525–1639 242
  - Lucky Accidents 1640–1674 342
  - The Stupid Man 1675–1724 363
- Jokes about Clergymen and Religious Figures 1725–1849 398
  - The Clergyman is Tricked 1725–1774 398
  - Clergyman and Sexton 1775–1799 412
  - Other Jokes about Religious Figures 1800–1849 418
- Anecdotes about Other Groups of People 1850–1874 458
- Tall Tales 1875–1999 469

FORMULA TALES 511
- Cumulative Tales 2000–2100 511
  - Chains Based on Numbers, Objects, Animals, Or Names 2000–2020 511

  Chains Involving Death 2021–2024 517
  Chains Involving Eating 2025–2028 521
  Chains Involving Other Events 2029–2075 522
Catch Tales 2200–2299 531
Other Formula Tales 2300–2399 534

TALES OF THE STUPID OGRE (GIANT, DEVIL)

LABOR CONTRACT 1000–1029

1000 *Contest Not to Become Angry.* A farmhand (poor boy, strong man, three sons one after another) agrees to a contest with his master (devil, ogre, priest) that whoever becomes angry first (before the cuckoo calls) must allow strip(s) of skin (flesh) to be cut out of his back (have his nose or ears cut off, be beaten) or must pay a large sum of money. The farmhand (third son) heaps abuse on his master or feigns stupidity until the latter erupts in anger. The master tries to flee but finally must take his punishment [K172, F613.3]. Cf. Types 650A, 1351, and 1920H.

Combinations: This type is usually combined with one or more other types, esp. 650A, 1001–1029, 1049, 1063, 1088, 1115, 1120, 1132, 1563, 1685, and also 303, 461, 592, 1036, 1045, 1050–1052, 1060, 1061, 1116, 1150, 1535, 1539, 1561, 1642, 1643, 1910, and 1920C.

Literature/Variants: Cf. BP II, 293f.; Köhler/Bolte 1898ff. I, 261–263, 326–329; MacDonald 1982, No. K172; Dekker et al. 1997, 260–263; Hansen 2002, 234–240; Marzolph/Van Leeuwen 2004, No. 390; EM: Zornwette (in prep.).

Finnish: Rausmaa 1982ff. III, Nos. 1–3, 6–8, 11, 13, 40, 43; Finnish-Swedish: Hackman 1917f. II, Nos. 202a, 318; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Livonian, Lappish, Wepsian, Karelian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Holbek 1990, No. 38; Icelandic: Sveinsson 1929; Scottish: Bruford/MacDonald 1994, No. 24; Irish: Ó Súilleabháin/Christiansen 1963; Spanish: González Sanz 1996, Camarena/Chevalier 1995ff. V (forthcoming); Basque: Frey/Brettschneider 1982, 88ff.; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900f. II, No. 396, Cardigos (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Legros 1962, 102f.; German: cf. Grimm KHM/Uther 1996 II, No. 90, Hubrich-Messow 2000, Berger 2001; Austrian: Haiding 1953, No. 48; Ladinian: Decurtins 1896ff. II, 99 No. 78; Italian: Cirese/Serafini 1975, De Simone 1994, No. 95; Corsican: Ortoli 1883, No. 26, Massignon 1963, No. 23; Maltese: Mifsud-Chircop 1978; Hungarian: Berze Nagy/Banó 1957 II; Czech: Tille 1929ff. II 2, 87ff.; Slovakian: Gašparíková 1991f. I, Nos. 289, 301, 315, 322; Slovene: Bolhar 1974, 158ff.; Rumanian: Bîrlea 1966 III, 7ff., 41ff., 475f., 477f., Stroescu 1969 I, No. 3000; Bulgarian: BFP; Greek: Hallgarten 1929, 223ff., Megas/Puchner 1998; Sorbian: Nedo 1956, No. 82; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, No. 357; Jewish: Noy 1963a, No. 111, Jason 1965, 1988a, Haboucha 1992; Gypsy: MNK X 1; Chuvash, Tatar, Mordvinian: Kecskeméti/Paunonen 1974; Siberian: Soboleva 1984; Tadzhik: Grjunberg/Steblin-Kamenskov 1976, 59f.; Kalmyk, Mongolian: Lőrincz 1979; Syrian: Nowak 1969, No. 414, El-Shamy 2004; Lebanese: Nowak 1969, No. 414; Iraqi: Nowak 1969, No. 423, El-Shamy 2004; Persian Gulf, Saudi Arabian, Oman, Qatar: El-Shamy 2004; Iranian: cf. Marzolph 1984, No. *1000; Pakistani: Thompson/Roberts 1960; Indian: Thompson/Roberts 1960, Nos. 1000, 1000A, Jason 1989; Burmese: Kasevič/Osipov 1976, No. 119; Sri Lankan: Thompson/Roberts 1960, Nos. 1000, 1000A; Chinese: Ting 1978; Indonesian: Vries 1925f. II, 409 No. 240; English-Canadian: Halpert/Widdowson 1996 I, No. 25, II, No. 68; North American Indian: Thompson 1919, 433f.; US-American: Baughman 1966; Spanish-American: Robe 1973; Dominican, Puerto Rican: Hansen 1957; West Indies, Cape Verdian: Flowers 1953; Brazilian: Alcoforado/Albán 2001, No. 71; Chilean: Pino Saavedra 1967, No. 40; Argentine: Hansen 1957; Egyptian, Libyan, Algerian: El-Shamy 2004; Sudanese: Kronenberg/Kronenberg 1978, No. 46, El-Shamy 2004.

1001 *Cutting Wood.* The devil's helper has to cut some trees for firewood, but his axe does not split the wood (the woodpile becomes larger with every cut). The helper finds a cat (snake) in the pile, kills it, and then is able to finish his work [D2186].

Combinations: 1000.
Literature/Variants: EM 6 (1990) 1201f. (P.-L. Rausmaa).
Finnish: Rausmaa 1982ff. III, Nos. 1, 11; Finnish-Swedish: Hackman 1917f. II, Nos. 202a(1), 318; Swedish: Liungman 1961; Ukrainian: SUS.

1002 *Destroying the Master's Property* (previously *Dissipation of the Ogre's Property*). A farmhand harms his master (ogre, priest) by destroying (selling, giving away, exchanging) his property [K1400].

Combinations: This type is usually combined with one or more other types, esp. 1000, 1003–1012, and also 1029, 1120, and 1685.
Literature/Variants: Dekker et al. 1997, 260–263; EM: Zornwette (in prep.).
Finnish: Rausmaa 1982ff. III, No. 7; Finnish-Swedish: Hackman 1917f. II, No. 318; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1927ff. II, No. 60; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1876ff. III, 78ff., Christensen/Bødker 1963ff., No. 94, Holbek 1990, No. 35; Irish: Ó Súilleabháin/Christiansen 1963; French: Massignon 1953, No. 11, Perbosc 1954, No. 19, Joisten 1971 II, No. 126; Spanish: Espinosa 1946f., Nos. 165, 167, Camarena/Chevalier 1995ff. V (forthcoming); Catalan: Oriol/Pujol 2003; Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Hubrich-Messow 2000; Italian: Cirese/Serafini 1975; Hungarian: Kovács 1943 I, No. 21; Czech: Tille 1929ff. II 2, 87ff.; Slovakian: Polívka 1923ff. IV, 415ff., 421, Gašparíková 1991f. I, No. 289; Croatian: Valjavec 1890, No. 17, Bošković-Stulli 1963, No. 69, Bošković-Stulli 1975b, No. 49; Greek: Megas/Puchner 1998; Polish: Simonides 1979, No. 137; Russian: SUS; Gypsy: MNK X 1; Chuvash: Kecskeméti/Paunonen 1974; Tadzhik: Amonov 1961, 432ff., 456ff.; Syrian: Oestrup 1897, 43ff.; Indian, Sri Lankan: Thompson/Roberts 1960; Chinese: cf. Dejun/Xueliang 1982, 575ff.; English-Canadian: Halpert/Widdowson 1996 I, No. 25; French-Canadian: Lemieux 1974ff. III, Nos. 23, 25; Spanish-American: Robe 1973.

1003 *Plowing.* (Including the previous Type 1003*.) A master (ogre, devil) bids his farmhand to plow following the dog (as long as the dog sits still), and to take the horses wherever the dog goes. The farmhand plows over hill and dale. (He beats the dog.) The dog runs home and enters the stable through a small aperture (hole in the wall). To take the horses in the same way, the farmhand cuts them into quarters [cf. K1411]. Cf. Type 650A.

In some variants, a farmhand must guard the cattle. In the evening he will get his dinner only if he comes home before the dog. During the first few days, the farmhand does not get dinner. Then he kills the dog. (Previously Type 1003*.)

Combinations: This type is usually combined with one or more other types, esp. 1000–1029, and also 461, 650A, 1052, 1060, 1063, 1072, 1084, 1088, 1115, 1116, 1120, 1130, 1132, 1563, and 1685.

Literature/Variants:
Finnish: Rausmaa 1982ff. III, Nos. 1, 2, 6, 7, 11, 12; Finnish-Swedish: Hackman 1917f. II, Nos. 202a, 318; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Holbek 1990, No. 35; Icelandic: Sveinsson 1929, No. 1003*; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: González Sanz 1996, Camarena / Chevalier 1995ff. V (forthcoming); Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. I, No. 305, Cardigos (forthcoming); German: Hubrich-Messow 2000, Berger 2001; Hungarian: Berze Nagy / Banó 1957 II; Czech: Tille 1929ff. II 2, 98ff.; Slovakian: Gašparíková 1991f. I, No. 289; Rumanian: Bîrlea 1966 III, 7ff., 475f.; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965, Nos. 1003, 1003*, Jason 1975, Nos. 1003, 1003*; Gypsy: Aichele / Block 1962, No. 40, MNK X 1; Cheremis / Mari, Chuvash, Mordvinian: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Pakistani: Thompson / Roberts 1960; Indian: Jason 1989; Panamanian: Robe 1973; Dominican, Puerto Rican, Chilean: Pino Saavedra 1967, No. 40; Argentine: Hansen 1957.

1003* See Type 1003.

1004 *Hogs in the Mud; Sheep in the Air.* (Including the previous Type 1525P.) This tale exists chiefly in three different forms:

(1) Left to guard the pigs (cows, horses), a farmhand sells them but sticks their severed tails in the muddy ground. His master pulls the tails out and thinks that the pigs are sunk in the mud (have escaped underground) [K404.1].

(2) A farmhand sells his master's sheep and hangs their severed tails (bells) in a tree. He thus makes the master believe that the sheep have been carried away by a strong wind (have escaped into the air, have gone to heaven) [K404.3].

(3) A farmhand (thief) kills one ox and puts its tail in the mouth of another, so that his master (the owner of the ox) thinks one ox has eaten the other [K404.2]. (Previously Type 1525P.)

Combinations: This type is usually combined with one or more other types, esp. 1000–1029, 1115, 1563, and also 650A, 1036, 1045, 1048, 1049, 1050, 1052, 1060, 1062, 1088, 1120, 1132, 1361, 1535, 1539, 1685, and 1737.

Literature/Variants: BP III, 391f.; MacDonald 1982, No. K404.1; EM 9 (1999) 515; Schmidt 1999, No. 1525P; cf. Hansen 2002, 234–240; EM: Schwänze in der Erde (forthcoming).
Finnish: Rausmaa 1982ff. III, Nos. 8, 9; Finnish-Swedish: Hackman 1917f. II, Nos. 202b, 318; Estonian: Aarne 1918, No. 1525G*; Latvian: Arājs / Medne 1977, Nos. 1004, 1525P; Lithuanian: Kerbelytė 1999ff. II, Nos. 1004, 1525P; Lappish: Qvigstad 1925; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Holbek 1990, No. 35; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; French: Delarue / Tenèze 1964ff. III; Spanish: González Sanz 1996, Camarena / Chevalier 1995ff. V (forthcoming); Basque: Frey / Brettschneider 1982, 88ff.; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. II, No. 377, Cardigos (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Hubrich-Messow 2000; Austrian: Haiding 1953, No. 48; Italian: Cirese / Serafini 1975, De Simone 1994, No. 95; Corsican: Ortoli 1883, No. 26, Massignon 1963, No. 23; Czech: Tille 1929ff. II 2, 88ff.; Slovakian: Gašparíková 1991f. I, No. 301; Slovene: Möderndorfer 1946, 345f.; Rumanian: Stroescu 1969 I, 3009A, II, No. 5310; Bulgarian: BFP, Nos. 1004, 1525P; Greek: Hallgarten 1929, 207ff., Megas / Puchner 1998, Nos. 1004, 1525P; Sorbian: Nedo 1956, No. 82; Russian, Byelorussian, Ukrainian: SUS, Nos. 1004, 1525P; Turkish: Eberhard / Boratav 1953, No. 352 (4); Siberian: Soboleva 1984, Nos. 1004, 1525P; Indian: Thompson / Roberts 1960, Blackburn 2001, No. 9; Burmese: Kasevič / Osipov 1976, No. 41; Chinese: Ting 1978; Indonesian: Vries 1925f. II, 409 No. 241; North American Indian: Robe 1973; Spanish-American, Mexican, Guatemalan: Robe 1973; Puerto Rican: Hansen 1957; Mayan: Peñalosa 1992; Brazilian: Cascudo 1955b, 241 No. 1; Chilean, Argentine: Hansen 1957; West Indies, Cape Verdian: Flowers 1953; African American: Burrison 1989, 36f., 154; Algerian: El-Shamy 2004; East African: Arewa 1966, No. 442; Sudanese: El-Shamy 2004.

1005 *A Bridge (Road) of Carcasses* (previously ***Building a Bridge or Road***). An ogre orders a man to build a bridge (road) not of wood, stone, iron, or earth. The man slaughters all the ogre's livestock and builds the bridge out of their carcasses [K1441].

Combinations: This type is usually combined with one or more other types, esp. 1000–1029, and also 1031, 1049, 1050, 1052, 1115, 1130, and 1685.
Literature/Variants:
Finnish: Rausmaa 1982ff. III, Nos. 2–4, 6, 11; Finnish-Swedish: Hackman 1917f. II, Nos. 202a(3), 318; Lappish: Qvigstad 1927ff. II, No. 60; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1876ff. III, 78ff., Kristensen 1884ff., No. 52, Holbek 1990, No. 35; Icelandic: Sveinsson 1929; Scottish: Campbell 1890ff. II, No. 45; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Espinosa 1946f., No. 167, Camarena / Chevalier 1995ff. V (forthcoming); Catalan: Oriol / Pujol 2003; Frisian: Kooi 1984a; German: Hubrich-Messow 2000, Berger 2001; Hungarian: Kovács 1943 I, No. 21, Ortutay 1957, No. 30, Berze Nagy / Banó 1957 II; Czech: Tille 1929ff. II 2, 87ff.; Slovakian: Gašparíková 1991f. I, No. 289; Croatian: Šuljić 1968, 30ff.; Rumanian: Bîrlea 1966 III, 188ff., 496f., Stroescu 1969 I, No. 3000; Ukrainian: SUS; Jewish: Noy 1965, No. 67, Jason 1965; Gypsy: MNK X 1; French-Canadian: Lemieux 1974ff. III, No. 25.

1006 *Casting Eyes.* A farmhand is ordered by his master to "cast an eye" over something (somebody). He intentionally takes this request literally, kills the master's livestock, and throws the animals' eyes at the object (person) [K1442]. Cf. Type 1685, where the misunderstanding is unintentional.

Combinations: This type is usually combined with one or more other types, esp. 1000–1029, 1052, 1115, 1685, and also 300A, 301, 303, 570, 1031, 1050, 1051, 1063, 1072, 1088, 1090, 1121, 1132, 1162, and 1696.
Remarks: Popular as a proverbial phrase.
Literature/Variants: EM 1 (1977) 1006–1010 (H. Lixfeld).
Finnish: Rausmaa 1982ff. III, Nos. 2, 4; Finnish-Swedish: Hackman 1917f. II, Nos. 202a(3), 202b(19,21), 318; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Livonian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Holbek 1990, No. 35; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Scottish: Campbell 1890ff. II, No. 45; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966; Spanish: Espinosa 1946f., Nos. 181–186; Frisian: Kooi / Schuster 2003, No. 68; German: Hubrich-Messow 2000; Italian: Cirese / Serafini 1975; Slovakian: Gašparíková 1991f. I, No. 246; Greek: Megas / Puchner 1998; Ukrainian: SUS; Jewish: Jason 1965, 1988a; Gypsy: Briggs 1970f. A I, 191ff.; Siberian: Soboleva 1984; Indian: Thompson / Balys 1958, No. K1442; US-American: Baughman 1966; Mexican, Guatemalan: Robe 1973.

1006* *"Kill the Sheep That is Looking at You."* A farmhand is told by his master (devil) to kill the sheep that looks at him first. The whole flock looks at him, so that the farmhand kills all the animals.

Combinations: This type is usually combined with one or more other types, esp. 1000–1029, and also 1116, 1132.
Literature/Variants:
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; German: Hubrich-Messow 2000, Berger 2001, Nos. 1000, 1006; Austrian: Haiding 1965, No. 327; Hungarian: Berze Nagy / Banó 1957 II, No. 1017**; Bulgarian: BFP, cf. No. *1006**; Sorbian: Schulenburg 1882, 25; Russian, Byelorussian, Ukrainian: SUS; Gypsy: Aichele / Block 1962, No. 2, MNK X 1; Tatar: Jarmuchametov 1957, 195ff.; Mordvinian: Kecskeméti / Paunonen 1974; Armenian: Veršinin 1962, No. 66; Siberian: Soboleva 1984.

1007 *Other Means of Killing Or Maiming Livestock* [K1440]. Miscellaneous type with diverse variants, e.g.:

A farmhand is ordered by his master to pasture the cattle in such a way that they come home dancing and laughing, so he makes them limp and tears off their lips.

A farmhand frightens his master's oxen on a bridge so that they drown.

A farmhand removes the skin of oxen's legs so that they will not get them wet while drinking.

Combinations: This type is usually combined with one or more other types, esp. 650A, 1000–1029, 1120, 1132, 1653, and also 1049, 1060, 1062, 1063, 1088, 1115, 1116, 1361, 1563, 1642, 1681B, 1685, and 1910.
Literature/Variants: Dekker et al. 1997, 260f.; EM: Wörtlich nehmen (in prep.). Finnish: Rausmaa 1982ff. III, Nos. 15, 40; Finnish-Swedish: Hackman 1917f. II, No. 318; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Espinosa 1946f., Nos. 164, 167, Camarena / Chevalier 1995ff. V (forthcoming); Catalan: Oriol / Pujol 2003; Portuguese: Freitas 1996, 51f., 108ff., Cardigos (forthcoming); Dutch: Kooi 2003, No. 22; Frisian: Kooi 1984a; German: Hubrich-Messow 2000; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Czech: Tille 1929ff. II 2, 91ff.; Rumanian: Bîrlea 1966 III 7ff., 475f., Stroescu 1969 I, No. 3000; Bulgarian: BFP; Greek: Hallgarten 1929, 223ff., Megas / Puchner 1998; Russian, Byelorussian, Ukrainian: SUS, Nos. 1007, 1007*; Turkish: Eberhard / Boratav 1953, Nos. 330 (2–3), 357 III 3a; Jewish: Jason 1965, 1975; Gypsy: MNK X 1; Tadzhik: Grjunberg / Steblin-Kamenskov 1976, 59; Kalmyk, Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Iraqi: Nowak 1969, No. 423; Iranian: Marzolph 1984, No. *1000 I d; Indian: Tauscher 1959, 186, Thompson / Roberts 1960; US-American: Baughman 1966; Spanish-American, Mexican: Robe 1973; Puerto Rican, Argentine: Hansen 1957.

1008 *Lighting the Road.* A farmhand is ordered by his master to light the road (paint the house red). He sets the house on fire [K1412].

Combinations: This type is usually combined with one or more other types, esp. 1001–1029, and also 461, 1052, 1115, 1120, 1132, and 1685.
Literature/Variants: Dekker et al. 1997, 260f.; EM: Wörtlich nehmen (in prep.). Finnish: Rausmaa 1982ff. III, Nos. 1, 3, 6, 11, 40; Finnish-Swedish: Hackman 1917f. II, No. 318; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Danish: Holbek 1990, No. 35; Frisian: Kooi 1984a; German: Hubrich-Messow 2000; Hungarian: Berze Nagy / Banó 1957 II; Czech: Tille 1929ff. II 2, 89ff.; Slovakian: Gašparíková 1981a, 94ff.; Slovene: cf. Bolhar 1974, 158ff.; Croatian: Bošković-Stulli 1975b, No. 54; Bulgarian: BFP; Ukrainian: SUS; Gypsy: MNK X 1; Georgian: Kurdovanidze 2000; Indian: Thompson / Roberts 1960; Japanese: Ikeda 1971, Nos. 425A, 545; Spanish-American: Robe 1973.

1009 *Guarding the Store-Room Door.* (Including the previous Type 1014.) A farmhand (foolish man or woman) is ordered to guard the door of the store-room (house). He pulls the door off its hinges and carries it with him [K1413]. Cf. Type 1653.

In some variants, a farmhand is asked to close the door tightly. He uses iron nails in order to do so [K1417]. (Previously Type 1014.)

Combinations: This type is usually combined with one or more other types, esp. 653, 1000–1029, and also 592, 650A, 1045, 1063, 1072, 1120, 1130, 1132, 1211, 1285, 1291, 1291B, 1381B, 1387, 1642, 1643, and 1681B.
Literature/Variants: Wesselski 1911 II, No. 345; Basset 1924ff. I, 477 No. 173; Penzer 1924ff. V, No. 128; Marzolph 1992 II, No. 877; Dekker et al. 1997, 260f.; EM:

Tür bewacht (in prep.); EM: Wörtlich nehmen (in prep.).
Finnish: Rausmaa 1982ff. III, No. 6; Finnish-Swedish: Hackman 1917f. I, Nos. 202b(26), 263(2,7), 318; Estonian: Aarne 1918, Nos. 1009, 1014*; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Livonian, Wepsian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Danish: Kristensen 1886f., No. 52, Christensen / Bødker 1963ff., No. 94; Faeroese: Nyman 1984; English: Briggs 1970f. A II, 92, 243; Spanish: Camarena / Chevalier 1995ff. V (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a; German: Hubrich-Messow 2000; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Czech: Tille 1929ff. II 2, 91; Slovene: Komanova 1923, 95ff.; Rumanian: Stroescu 1969 I, Nos. 3012, 3028; Bulgarian: BFP; Greek: Megas 1956f. I, No. 40, Megas / Puchner 1998; Russian, Byelorussian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 323 IV, 324, 333 III 6; Jewish: Jason 1965, 1975, 1988a; Yakut: Ėrgis 1967, No. 378; Georgian: Kurdovanidze 2000; Iraqi: Nowak 1969, No. 423; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960; African American: Dorson 1967, No. 205; Mexican: Robe 1973; Cuban, Argentine: Hansen 1957; Egyptian, Tunisian, Algerian, Sudanese: El-Shamy 2004.

1010 *Repairing the House.* A farmhand is ordered to repair the house (tidy up the rooms, rebuild the dunghill, fill up a well). He takes all the objects outside (tears out the stove or the floor, smashes the furniture or the dishes, carries everything to the dunghill, throws it into the well, etc.).

In some variants, the farmhand is told to do what the neighbors do. He tears off the roof (destroys the house) [K1415].

Combinations: This type is usually combined with one or more other types, esp. 1000–1029, and also 1115, 1561, and 1685.
Literature/Variants: EM 6 (1990) 620f. (P.-L. Rausmaa); Dekker et al. 1997, 260f.; EM: Wörtlich nehmen (in prep.).
Finnish: Rausmaa 1982ff. III, No. 4; Finnish-Swedish: Hackman 1917f. II, No. 318; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lappish: Qvigstad 1927ff. II, No. 60; Swedish: Liungman 1961; Danish: Grundtvig 1876ff. III, 78ff., Kristensen 1884ff. III, No. 52, Kristensen 1897a, No. 1; Scottish: Campbell 1890ff. II, No. 45; Irish: Ó Súilleabháin / Christiansen 1963; French: Blümml 1906, No. 16; Spanish: Espinosa 1946f., No. 163, Camarena / Chevalier 1995ff. V (forthcoming); Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Hubrich-Messow 2000; Italian: cf. Toschi / Fabi 1960, No. 78; Hungarian: Berze Nagy / Banó 1957 II, No. 1016**; Czech: Tille 1929ff. II 2, 87; Slovakian: Gašparíková 1991f. I, No. 289; Greek: Megas / Puchner 1998; Polish: Simonides 1979, No. 137; Byelorussian: SUS, No. 1013**; Ukrainian: SUS; Gypsy: MNK X 1; Udmurt: Kralina 1961, No. 72; Siberian: Soboleva 1984, No. 1013**; Uzbek: Afzalov et al. 1963 II, 195ff.

1011 *Tearing Up the Orchard (Vineyard).* A farmhand is told to cut wood. He cuts down a neighbor's orchard (vineyard) [K1416].

Combinations: This type is usually combined with one or more other types, esp. 1000–1029, and also 1036, 1062, 1088, and 1563.
Literature/Variants: Köhler / Bolte 1898ff. I, 327; Dekker et al. 1997, 260f.; EM:

Wörtlich nehmen (in prep.).
Latvian: Arājs / Medne 1977; French: Tegethoff 1923 II, No. 59, Maugard 1955, No. 23; Spanish: Espinosa 1946f., Nos. 165, 167, González Sanz 1996, Camarena / Chevalier 1995ff. V (forthcoming); Basque: Webster 1877, 6ff., 11ff.; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, No. 409, Cardigos (forthcoming); Corsican: Ortoli 1883, No. 26; Serbian: Anthropophyteia 2 (1905) 345ff. No. 422; Bulgarian: BFP; Greek: Megas / Puchner 1998; Turkish: Walker / Uysal 1966, 71ff.; Jewish: Jason 1975; Indian: Thompson / Roberts 1960; US-American: Baughman 1966; Spanish-American, Panamanian: Robe 1973; Dominican, Puerto Rican: Hansen 1957; Brazilian: Cascudo 1955a, 241ff.; Chilean: Pino Saavedra 1960ff. III, No. 161; Argentine: Hansen 1957.

1012 *Cleaning the Child.* A farmhand is ordered by his master to wash the child. He holds the child under water until it is drowned (cleans the child outside and inside: takes the intestines out and washes them) [K1461.1]. Cf. Type 1016.

Combinations: This type is usually combined with one or more other types, esp. 1000–1029, 1120, and also 1050, 1052, 1060, 1062, 1063, 1072, 1115, 1132, 1150, 1642, and 1685.
Literature/Variants: Köhler / Bolte 1898ff. I, 150; Dekker et al. 1997, 260f.; EM: Wörtlich nehmen (in prep.).
Finnish: Rausmaa 1982ff. III, Nos. 2, 4, 27, 41; Finnish-Swedish: Hackman 1917f. II, Nos. 202b(19,20), 318; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1925; Livonian, Lydian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1876ff. III, 78ff.; Faeroese: Nyman 1984; German: Hubrich-Messow 2000; Italian: Cirese / Serafini 1975, No. 1012, cf. No. *1012; Hungarian: Berze Nagy / Banó 1957 II; Czech: Tille 1929ff. II 2, 88; Slovakian: Gašparíková 1981a, 94ff.; Rumanian: Stroescu 1969 I, No. 3000; Bulgarian: BFP; Greek: Hahn 1918 I, No. 34, Megas / Puchner 1998; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 357 III 3a; Jewish: Jason 1965, 1975; Gypsy: MNK X 1; Kalmyk: Lőrincz 1979, No. 1012*; Indian: Tauscher 1959, 187, Thompson / Roberts 1960, Jason 1989; Indonesia: Vries 1925f. II, 409 No. 241.

1012A *Seating the Children* (previously ***Cleaning the Children***). A farmhand is ordered to seat the children. He seats them on pointed sticks and impales them [K1461.3].

Combinations: This type is usually combined with one or more other types, esp. 1000–1029, and also 1120, 1910.
Literature/Variants: EM: Wörtlich nehmen (in prep.).
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian: Kecskeméti / Paunonen 1974; Russian, Byelorussian, Ukrainian: SUS.

1013 *Bathing (Warming) Grandmother.* A farmhand is ordered to bathe (warm) the grandmother. He scalds her or puts her on (into) the stove [K1462]. Cf. Type 1121.

whets the whole blade away [K1418].

Combinations: 1007, 1008, and 1010–1017.
Literature/Variants: Dekker et al. 1997, 260f.; EM: Wörtlich nehmen (in prep.). Finnish: Aarne 1920, No. 1054**; Estonian: Aarne 1918, No. 1015*; Latvian: Ambainis 1979, No. 101; Irish: Ó Súilleabháin/Christiansen 1963; Hungarian: Dobos 1962, No. 30.

1016 *Cleaning the Horse.* A master (devil) asks his farmhand to clean the horse(s). The farmhand cuts off the horse's tail (mane, etc.) (washes the horse in boiling water, curries it with a sharp razor) [K1443].

In some variants, the farmhand cleans the horses both outside and inside: He takes their intestines out and washes them. Cf. Type 1012.

Combinations: 1000–1017.
Literature/Variants: Dekker et al. 1997, 260f.; EM: Wörtlich nehmen (in prep.). Estonian: Aarne 1918, No. 1016*; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Livonian: Kecskeméti/Paunonen 1974; Scottish: Campbell 1890ff. II, No. 45; Irish: Ó Súilleabháin/Christiansen 1963; German: Grannas

1957, No. 38; Italian: Cirese/Serafini 1975; Russian: SUS; Turkish: Eberhard/Boratav 1953, cf. No. 327 III; Jewish: Jason 1965, 1988a; Gypsy: MNK X 1; Iranian: Marzolph 1984, No. *1000 I d, cf. No. *1681 C (2); Algerian, Moroccan: El-Shamy 2004.

1017 ***Covering the Whole Wagon with Tar.*** A master (devil) tells his farmhand to grease the wagon. The farmhand covers the whole wagon (the inside of the wagon) with tar [K1425].

Remarks: Early version in the 16th century see Hans Sachs, *Der reich pawer mit den münichen* (1548).
Combinations: This type is usually combined with one or more other types, esp. 1000–1029, and also 1685, 1875.
Literature/Variants: Dekker et al. 1997, 260f.; EM: Wörtlich nehmen (in prep.).
Finnish: Rausmaa 1982ff. III, 150; Livonian: Loorits 1926, No. 1014**; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Danish: Grundtvig 1876ff. III, 78ff., Kristensen 1892f. II, No. 511, Holbek 1990, No. 35; Dutch: Kooi 2003, No. 22; Frisian: Kooi 1984a, No. 1635*: 8; German: Meyer 1932, 196ff., Grannas 1957, No. 38, Neumann 1968a, No. 115, Brunner/Wachinger 1986ff. V, No. ^{1}ZX/580; Hungarian: Kovács 1943 II, No. 49, Dégh 1955f. II, No. 58; Rumanian: Kremnitz 1882, No. 12; Byelorussian, Ukrainian: SUS.

1019* See Type 1146.

1029 ***The Woman as Cuckoo in the Tree.*** The anger bargain between a master (ogre) and his farmhand is to end when the cuckoo calls. (Cf. Type 1000.) In order to hasten the contract's end, the master's wife climbs into a tree and imitates the cuckoo. The farmhand recognizes the trick and shoots (throws a stone) at the "bird". The woman is killed [K1691].

Combinations: This type is usually combined with one or more other types, esp. 1000–1028, 1115, 1120, and also 100, 650A, 1036, 1045, 1048, 1049, 1052, 1060–1063, 1085, 1088, 1116, 1132, 1150, 1361, 1563, 1600, 1642, 1653, 1681B, and 1685.
Literature/Variants: Köhler/Bolte 1898ff. I, 151; Wünsche 1905b, 29, 33, 36ff., 47, 51ff., 61, 106; EM 5 (1987) 192–199, esp. 192–194 (R. Wehse); Dekker et al. 1997, 260f.; cf. Hansen 2002, 234–240.
Finnish: Rausmaa 1982ff. III, Nos. 2, 7; Finnish-Swedish: Hackman 1917f. II, No. 318; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Holbek 1990, No. 35; Irish: Ó Súilleabháin/Christiansen 1963; French: Blümml 1906, Nos. 15–17; Spanish: Espinosa 1946f., Nos. 163–167, Camarena/Chevalier 1995ff. V (forthcoming); Basque: Blümml 1906, No. 5(II); Catalan: Oriol/Pujol 2003; Portuguese: Vasconcellos/Soromenho et al. 1963f. II, No. 409, Cardigos (forthcoming); Frisian: Kooi 1984a; German: Hubrich-Messow 2000, Berger 2001; Austrian: Haiding 1969, No. 1; Italian: Cirese/Serafini 1975; Corsican: Ortoli 1883, No. 26; Czech: Tille 1929ff. II 2 87ff.; Slovakian: Gašparíková 1991f. I, No. 289; Rumanian: Stroescu 1969 I, No. 3000, cf. No. 3626; Bulgarian: BFP; Greek: Hallgarten 1929, 223ff., Megas/Puchner 1998;

Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Tatar: Kecskeméti / Paunonen 1974; Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Iranian: Marzolph 1984; Puerto Rican: Hansen 1957; Cape Verdian: Parsons 1923b I, No. 40.

PARTNERSHIP BETWEEN MAN AND OGRE 1030–1059

1030 *The Crop Division.* The devil (ogre, bear) and a farmer (God, saint, Gypsy, fox) want to divide the crop. In the first year, the devil claims what grows above the ground. The farmer plants turnips (potatoes), and the devil only gets the greens. In the following year they want to divide the other way. The farmer sows wheat (other kinds of grain, cabbage) and the devil, who gets what is growing beneath the ground, again comes away empty-handed [K171.1]. Cf. Types 9, 1633.

Combinations: This type is usually combined with one or more other types, esp. 1062, 1063, and also 9, 41, 154, 1012, 1082A, 1090, 1091, 1095, 1096, 1130, and 1535.
Remarks: Documented in the early 14th century in Juan Manuel, *El Conde Lucanor* (No. 43).
Literature/Variants: Krohn 1889, 104–111; Wünsche 1905b, 70–79; BP III, 355–364; Hackman 1922, 140–170; Wesselski 1925, 254 No. 63; HDM 1 (1930–33) 593–599 (K. Heckscher); Schwarzbaum 1968, 196, 473; cf. Tubach 1969, No. 1921; Röhrich 1976, 252–272; EM 4 (1984) 225–234 (I. Köhler); Dekker et al. 1997, 385f.
Finnish: Rausmaa 1982ff. III, Nos. 28–30; Finnish-Swedish: Hackman 1917f. I, No. 16, 36(5), II, No. 209; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian, Wotian, Lydian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Skattegraveren 2 (1884) 68ff. No. 375, Kristensen 1892f. II, No. 503; Faeroese: Nyman 1984; Irish: Ó Súilleabháin / Christiansen 1963; Welsh: Baughman 1966; English: Baughman 1966, Briggs 1970f. B I, 26, 28f., 65, 145; French: Joisten 1955, No. 13; Spanish: Camarena / Chevalier 1995ff. V (forthcoming), González Sanz 1996, Goldberg 1998, No. K171.1; Catalan: Oriol / Pujol 2003; Portuguese: Braga 1987 I, 223, Cardigos (forthcoming); Dutch: Sinninghe 1943, Kooi 2003, No. 58; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 28; Flemish: Meyer 1968, Meyer / Sinninghe 1976; Walloon: Legros 1962; German: Grimm KHM / Uther 1996 III, No. 189, Hubrich-Messow 2000, Berger 2001; Swiss: EM 7 (1993) 869; Austrian: Depiny 1932, 254 No. 194; Ladinian: Kindl 1992, No. 9; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK V; Czech: Tille 1929ff. I, 93f., 181f.; Slovakian: Gašparíková 1991f. II, No. 443; Slovene: Brezovnik 1894, 55ff.; Serbian: Krauss / Burr et al. 2002, No. 226; Rumanian: Schullerus 1928; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965, cf. Jason 1975, No. 1030*A; Cheremis / Mari, Chuvash, Tatar, Mordvinian, Votyak: Kecskeméti / Paunonen 1974; Yakut: Ėrgis 1967, Nos. 3, 255; Iraqi, Saudi Arabian: El-Shamy 2004; Indian: Bødker 1957a, No. 332, Thompson / Roberts 1960, Jason 1989; Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; English-Canadian, US-American: Baughman 1966,

Perdue 1987, No. 8; African American: Baughman 1966, Dance 1978, No. 351, Burrison 1989, 162; North American Indian: Thompson 1919, 441, 447ff.; French-American: Carrière 1937, Nos. 22, 62, Ancelet 1994, No. 5; Spanish-American: TFSP 9 (1931) 153–156; Chilean: Hansen 1957, Pino Saavedra 1960ff. III, No. 166; Argentine: Hansen 1957; West Indies: Flowers 1953; Egyptian: El-Shamy 1980, No. 49, El-Shamy 2004; Tunisian, Algerian, Moroccan, Sudanese: El-Shamy 2004.

1030* *Choice of Cows* (previously ***Bargain: Choice of Cows which Go to Old or New Stable***). A clever and a foolish brother, who want to divide their livestock, build a new cow-shed: The foolish brother will get all animals which go into the new cow-shed, and the clever brother all those which go into the old one. Only one ox (usually old, blind, lame) goes into the new cow-shed.

Combinations: 1642, 1643.
Literature/Variants:
Bulgarian: BFP; Serbian: Đorđevič / Milošević-Đorđevič 1988, Nos. 179, 182–184; Croatian: Stojanović 1867, 19ff., Smičiklas 1910ff. 16, Nos. 27, 28, Bošković-Stulli 1963, No. 70; Greek: Megas 1968a, No. 29, Megas / Puchner 1998.

1031 ***Granary Roof Used as Threshing Flail.*** A giant and his farmhand have a threshing contest. The giant's iron threshing flails are too heavy for the farmhand to lift. So the farmhand pretends to use the barn roof (rafter) as threshing flail. The giant gives up [K1422]. Cf. Types 650A, 1049.

Combinations: 1050, 1052, 1088, and 1115.
Literature/Variants:
Finnish: Rausmaa 1982ff. III, No. 4; Finnish-Swedish: Hackman 1917f. II, Nos. 202b(21,25); Lappish: Qvigstad 1925; Wotian: Kecskeméti / Paunonen 1974; Swedish: Säve / Gustavson 1952f. I, No. 49, Liungman 1961; Norwegian: Hodne 1984; German: Meyer 1932, Berger 2001; Votyak: Kecskeméti / Paunonen 1974; Indonesian: Vries 1925f. II, 409 No. 242; French-Canadian: Lemieux 1974ff. III, No. 25; North American Indian: Thompson 1919, 436 (B).

1035 ***Clearing Out Manure.*** An ogre (devil) asks his farmhand to clear out the manure. The farmhand digs a hole for the manure [K1424] or piles it high [K1424.1].

In some variants, the farmhand puts a cork in the ox's backside to keep the stable clean, or he kills the animal for soiling itself.

Combinations: 1000, 1003, 1007, 1120, and 1132.
Literature/Variants:
Finnish: Rausmaa 1982ff. III, No. 10; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Svabe 1923f. II, 245ff. No. 92; Swedish: Liungman 1961, No. 1035*; Greek: cf. Orso 1979, No. 339; Russian: SUS; Karachay: Lajpanov 1957, 25ff.

1036 *Hogs with Curly Tails.* The devil (giant, dragon) and a man (Gypsy) have a contest to see who is able to throw more hogs out of a stable (over a roof, fence). The man throws only one hog, the devil all the others. When they are about to divide the animals, the man pretends he can recognize the hogs he has thrown out by a sign: He had turned around their tails. Thus the man gets all hogs with curly tails, the devil only a sick one with a straight tail [K171.4].

Combinations: 1000, 1004, 1029, 1060, 1062, and 1072.
Literature/Variants: EM: Teilung der Schweine (in prep.).
Finnish: Rausmaa 1982ff. III, Nos. 2, 31, 32; Finnish-Swedish: Hackman 1917f. II, Nos. 203, 209(3); Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Irish: Ó Súilleabháin/Christiansen 1963; English: Baughman 1966, cf. Briggs 1970f. B I, 107 No. 3, 94; French: Maugard 1955, No. 23, Arnaudin 1966, No. 54; Spanish: Camarena/Chevalier 1995ff. V (forthcoming); Basque: Webster 1877, 6ff.; Catalan: Oriol/Pujol 2003; Portuguese: Vasconcellos/Soromenho et al. 1963f. II, No. 640, Cardigos (forthcoming); Italian: Cirese/Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK V, Dömötör 2001, 287; Slovakian: Gašparíková 1991f. I, Nos. 157, 211; Slovene: Nedeljko 1889, 36f.; Rumanian: Bîrlea 1966 III, 231, 503; Polish: cf. Krzyżanowski 1962f. II, No. 1030; Byelorussian, Ukrainian: SUS; Gypsy: Mode 1983ff. I, No. 65, MNK X 1; US-American: Baughman 1966, Perdue 1987, No. 36.

1037 *The Ogre Shears a Pig.* An ogre and a boy, who breed sheep and pigs, are going to divide what the animals produce. Of the sheep, the ogre gets the lambs to fatten, the boy gets the wool and the milk. Of the pigs, the boy gets the young ones, and the ogre is allowed to shear the pigs and take their milk [K171.5]. Cf. Type 1030.

In a shorter version, an ogre (numskull, devil) tries to shear a pig and comments on this experience, "Much screaming, no wool".

Remarks: The short version of this type is also popular as a proverbial phrase.
Literature/Variants: Röhrich 1991f. I, 539–541; EM: Teufel schert die Sau (in prep.).
Finnish-Swedish: Hackman 1917f. II, No. 227; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Swedish: Liungman 1961; Spanish: Goldberg 1998, No. K171.5; Frisian: Kooi 1984a; German: Schemke 1924, 54ff.; Sorbian: Nedo 1956, No. 83b; Maltese: cf. Mifsud-Chircop 1978; Spanish-American: TFSP 13 (1937) 87.

1045 *Pulling the Lake Together.* (Including the previous Types 1046 and 1053A.)

This tale exists chiefly in three different forms:

(1) A man (workman, shepherd boy) threatens the devil (ogre) by pretending that he will pull together a lake (pull away a forest or mountains) with a rope (chain). The devil is intimidated (because he lives in the lake. He tries to kill the man, or gives him gold or other gifts to stop him) [K1744]. Cf. Type 1650.

(2) A man threatens an ogre (devil) by pretending to pull away a warehouse with a rope. The ogre is intimidated by the man's seem-

ing power. (They tie a rope around the warehouse; the ogre pulls and is crushed beneath the house.) (Previously Type 1046.)

(3) A man (farmhand) makes a long rope so he can lead home the whole herd of cattle. (Previously Type 1053A.)

Combinations: This type is usually combined with one or more other types, esp. 1000–1029, 1045, and also 1049, 1052, 1060, 1063, 1071, 1072, 1084, 1088, 1115, 1130, 1149, and 1650.
Literature/Variants: Cf. Köhler/Bolte 1898ff. I, 328; EM: Seil: Das große S. (forthcoming).
Finnish: Rausmaa 1982ff. III, Nos. 3, 4, 11, 14, 19, 20, VI, Nos. 306, 307; Finnish-Swedish: Hackman 1917f. I, No. 89(9), II, Nos. 202b(22), 202c, 286(6); Estonian: Aarne 1918; Latvian: Arājs/Medne 1977, Nos. 1045, 1053A; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1925, No. 1046; Livonian, Karelian, Syrjanian: Kecskeméti/Paunonen 1974; Wepsian, Wotian, Lydian: Kecskeméti/Paunonen 1974, Nos. 1045, 1053A; Swedish: Liungman 1961, No. 1046, cf. Bødker et al. 1963, 26ff.; Irish: Ó Súilleabháin/Christiansen 1963, Nos. 1045, 1046; French: Tegethoff 1923 II, No. 59, Seignolle 1946, Nos. 56, 89, Seignolle 1959, No. 54; Spanish: Espinosa 1988, Nos. 279, 280, Camarena Laucirica 1991, Nos. 155, 156, Camarena/Chevalier 1995ff. V (forthcoming); Basque: Blümml 1906, No. 6(1); Portuguese: Cardigos (forthcoming), No. 1049; Dutch: Leopold/Leopold 1882, 507ff.; German: Meyer 1921, 8ff., Peuckert 1932, No. 96, Ranke 1966, No. 67; Swiss: Wildhaber/Uffer 1971, No. 68; Italian: Cirese/Serafini 1975; Maltese: Ilg 1906 I, No. 39, Mifsud-Chircop 1978; Hungarian: MNK V; Czech: Tille 1929ff. I, 192f.; Slovakian: Gašparíková 1991f. I, No. 104; Serbian: cf. Filipović 1949, 254, Đjorđjevič/Milošević-Đjorđjevič 1988, No. 186; Bosnian: Preindlsberger-Mrazović 1905, 73ff.; Macedonian: Čepenkov/Penušliski 1989 III, No. 354; Rumanian: Stroescu 1969 I, No. 4584; Bulgarian: BFP; Greek: Loukatos 1957, 187ff., Megas/Puchner 1998; Russian, Byelorussian, Ukrainian: SUS, Nos. 1045, 1053A; Jewish: Jason 1965; Gypsy: Tillhagen 1948, 40ff., Mode 1983ff. III, No. 165; Abkhaz: Šakryl 1975, No. 36; Cheremis/Mari, Chuvash: Kecskeméti/Paunonen 1974, Nos. 1045, 1053A; Tatar, Mordvinian, Votyak: Kecskeméti/Paunonen 1974; Kurdish: Džalila et al. 1989, No. 285; Siberian: Soboleva 1984, Nos. 1045, 1053A; Indian: Thompson/Roberts 1960; English-Canadian: Dorson 1952, 95ff; US-American: Baughman 1966; French-American: Carrière 1937, No. 61; North African, Algerian: El-Shamy 2004; Egyptian: El-Shamy 2004, Nos. 1045, 1053A.

1046 See Type 1045.

1048 *Buying Wood.* A poor man (often the youngest of three brothers) becomes a farmhand of the devil (master, a red-haired man, God). The farmhand is ordered to get neither straight nor crooked wood, or semi-straight and semi-crooked wood, in equal parts (buy a forest). The farmhand cuts down the wood and thus does his master harm. The master discharges him immediately (gives him another order) [K186].

Combinations: This type is usually combined with one or more other types, esp. 1000–1029, and also 1036, 1062, and 1085.

Remarks: Documented in the 19th/20th century.
Literature/Variants: EM 6 (1990) 1202f. (Á. Dömötör).
Finnish: Rausmaa 1982ff. III, Nos. 2, 33; Finnish-Swedish: Hackman 1917f. II, No. 202b; Estonian: Aarne 1918; French: Maugard 1955, No. 23; Catalan: Sales 1951, 67ff.

1049 *The Heavy Axe.* A master (ogre, devil, bear) asks his farmhand (boy, old man, tailor) to fetch firewood and water, but the axe and the buckets are so heavy that the farmhand cannot lift them. The farmhand demands an axe heavy enough to cut down the whole forest and a bucket large enough to bring in the whole well. The master is frightened and does the work himself [K1741.1, K1741.3]. Cf. Type 1031.

Combinations: This type is usually combined with one or more other types, esp. 1000–1029, 1045–1063, 1084, 1088, 1115, 1149 and 1640, and also 1072, 1085, and 1153.
Remarks: Documented in the 19th century.
Literature/Variants: Köhler/Bolte 1898ff. I, 84–86, 290f., 326–329, 477–479; BP III, 333–335; EM: Wettstreit mit dem Unhold (in prep.).
Finnish: Rausmaa 1982ff. III, Nos. 5, 34; Finnish-Swedish: Hackman 1917f. II, Nos. 202a, 202b; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1925; Wepsian, Wotian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kamp 1877, No. 766, Kristensen 1881ff. III, 122ff. No. 24; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin/Christiansen 1963; English: Wehse 1979, 150f.; Spanish: González Sanz 1996, Camarena/Chevalier 1995ff. V (forthcoming); Catalan: Oriol/Pujol 2003; Portuguese: Fontes 1975, No. 38, Cardigos (forthcoming); Dutch: Leopold/Leopold 1882, 507ff.; Frisian: Kooi/Meerburg 1990, No. 32; German: Grimm KHM/Uther 1996 I, No. 20, III, No. 183, Hubrich-Messow 2000; Austrian: Haiding 1953, No. 20; Italian: Cirese/Serafini 1975; Hungarian: MNK V; Czech: Klímová 1966, No. 35; Slovakian: Gašparíková 1991f. I, Nos. 123, 132, 330, II, No. 476; Serbian: Eschker 1992, No. 12; Bulgarian: BFP; Greek: Loukatos 1957, 187ff., Megas/Puchner 1998; Sorbian: Nedo 1956, No. 84b; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, No. 162 III 3 (var. b–ah); Jewish: Jason 1965; Gypsy: MNK X 1; Cheremis/Mari, Chuvash, Tatar, Votyak: Kecskeméti/Paunonen 1974; Siberian: Soboleva 1984; Kalmyk, Buryat, Mongolian: Lőrincz 1979; Iranian: Marzolph 1984; French-American: Ancelet 1994, No. 25; Dominican, Puerto Rican, Chilean, Argentine: Hansen 1957.

1050 *Felling Trees.* (Including the previous Types 1065A* and 1065B*.) An ogre (giant, devil, dragon, bear) and a man (boy, old man, Gypsy, tailor) each try to fell a large tree in order to see who is faster and stronger. The man exchanges the ogre's axe with a dull one.

In some variants, the man secretly saws into his tree in advance, uses an axe while the ogre uses his fists, or tricks the ogre into doing all the work [K44, K44.1, K178, K1421]. (Previously Types 1065A* and 1065B*.) Cf. Type 650A.

Combinations: This type is usually combined with one or more other types, esp. 1000–1029, 1640, and also 1049, 1052, 1060, 1063, 1088, and 1115.
Literature/Variants: EM 1 (1977) 1374–1377 (H. Lixfeld).
Finnish: Rausmaa 1982ff. III, Nos. 3, 4, 11, 16, 41; Finnish-Swedish: Hackman 1917f. II, No. 202b; Estonian: Aarne 1918; Livonian: Loorits 1926, No. 1050, cf. Nos. 1065A*, 1065B*; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lydian: Kecskeméti / Paunonen 1974; Swedish: Säve / Gustavson 1952f. I, No. 49, Liungman 1961; Norwegian: Hodne 1984; Danish: Kamp 1877, No. 766, Kristensen 1881ff. III, No. 24; Basque: Webster 1877, 6ff.; Portuguese: Parafita 2001f. I, 221ff., Cardigos (forthcoming); German: Hubrich-Messow 2000; Maltese: cf. Mifsud-Chircop 1978, Nos. *1045A, *1050A; US-American: Roberts 1969, No. 25, cf. No. 32; Abkhaz: Bgažba 1959, 179ff.; Udmurt: Kralina 1961, Nos. 10, 75.

1051 *Bending a Tree.* An ogre (giant, devil, dragon, bear) and a man (Gypsy, tailor) have a contest to see who is the stronger. The man is not able to bend a tree and to keep the tree-top down. He tricks the ogre into performing this task. When the tree-top springs up, the man is shot into the sky. He pretends to have made a high jump to fetch (catch) something. (The ogre is unable to imitate the jump, falls to his death, or gives up.) [cf. K1112].

Combinations: This type is usually combined with one or more other types, esp. 1045–1063, 1115, 1640, and also 303, 1000, 1003, 1006, 1072, 1084, 1120, and 1149.
Literature/Variants: BP I, 148–165, III, 333–335; EM 1 (1977) 1374–1377 (H. Lixfeld).
Finnish: Rausmaa 1982ff. III, No. 18; Finnish-Swedish: Hackman 1917f. I, No. 202b(21); Livonian: cf. Loorits 1926, No. 1051; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Kohl-Larsen 1975, 51ff.; Swedish: Liungman 1961; Norwegian: Hodne 1984; French: Delarue / Tenèze 1964ff. III; Spanish: Camarena / Chevalier 1995ff. V (forthcoming); Catalan: Oriol / Pujol 2003; Dutch: Kooi 2003, No. 23; Frisian: Kooi 1984a, Kooi / Schuster 1993, Nos. 4, 31; Flemish: Meyer 1968; German: Grimm KHM / Uther 1996 I, No. 20, III, No. 183, Hubrich-Messow 2000; Swiss: Jegerlehner 1913, No. 144, Gerstner-Hirzel 1979, No. 245; Austrian: Pramberger 1946, 129ff., Haiding 1953, Nos. 20, 62; Italian: Cirese / Serafini 1975; Hungarian: MNK V; Czech: Tille 1929ff. I, 269ff.; Slovakian: Gašparíková 1991f. I, Nos. 123, 240, 330; Slovene: Zupanc 1956, 50f.; Serbian: Filipović 1949, 254, Đjorđjevič / Milošević-Đjorđjevič 1988, No. 185; Croatian: Ardalić 1908a, 184ff., Bošković-Stulli 1975b, No. 33; Bosnian: Preindlsberger-Mrazović 1905, 74ff., Dizdar 1955, 179ff.; Macedonian: Čepenkov / Penušliski 1989 III, No. 354; Rumanian: Stroescu 1969 I, No. 4584; Bulgarian: BFP; Albanian: Mazon 1936, No. 50; Polish: Krzyżanowski 1962f. II; Sorbian: Nedo 1956, Nos. 84b, 84d; Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 162 III 3 (var. c, k); Gypsy: Höeg 1926, No. 9, MNK X 1; Ossetian: Christensen 1921, No. 8; Votyak: Kecskeméti / Paunonen 1974; Udmurt: Kralina 1961, No. 10; Chinese: Dejun / Xueliang 1982, No. 367.

1052 *Carrying a Tree* (previously ***Deceptive Contest in Carrying a Tree***). An ogre (giant, devil, bear) and his helper (man, fox) are going to carry home the tree they have felled. The helper says that he is stronger (does not know the way) and will carry the top, while the ogre carries the bottom-end. The ogre goes first and carries the bottom-end. But instead of carrying the branches, the helper sits on them, and the ogre has to carry the whole burden alone [K71]. Cf. Type 1640.

Combinations: This type is usually combined with one or more other types, esp. 1000–1029, and also 1031, 1045, 1049–1051, 1060–1063, 1085, 1088, and 1115.
Literature/Variants: BP I, 148–165; Schwarzbaum 1968, 91; EM 1 (1977) 1374–1377 (H. Lixfeld).
Finnish: Rausmaa 1982ff. III, Nos. 2–4, 11, 12, 14–17, 27, 41; Finnish-Swedish: Hackman 1917f. I, No. 56c(20), II, Nos. 202a, 202b; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Kecskeméti / Paunonen 1974, Bartens 2003, No. 60; Livonian, Wepsian, Wotian, Lydian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kamp 1877, No. 766, Kristensen 1881ff. I, No. 35, III, No. 24, Kristensen 1890, No. 131; Faeroese: Nyman 1984; Irish: Ó Súilleabháin / Christiansen 1963; French: Massignon 1953, No. 10; Spanish: Camarena / Chevalier 1995ff. V (forthcoming); Catalan: Oriol / Pujol 2003; Frisian: Kooi / Meerburg 1990, No. 32; Flemish: Meyer 1968; German: Grimm KHM / Uther 1996 I, No. 20, Hubrich-Messow 2000; Hungarian: MNK V; Slovakian: Gašparíková 1991f. I, No. 330; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, No. 186; Bosnian: Preindlsberger-Mrazović 1905, 73ff.; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Sorbian: Nedo 1956, No. 84b; Russian, Byelorussian: SUS; Gypsy: MNK X 1; Cheremis / Mari, Chuvash, Votyak, Tatar: Kecskeméti / Paunonen 1974; Udmurt: Kralina 1961, No. 75; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, No. 255; Iraqi: El-Shamy 2004; English-Canadian: Halpert / Widdowson 1996 II, No. 114; French-Canadian: Lemieux 1974ff. XIV, No. 10; US-American: Baughman 1966; Spanish-American: Rael 1957 II, No. 341; Algerian: El-Shamy 2004; Moroccan: Topper 1986, No. 17, El-Shamy 2004.

1053 *Shooting Wild Boars.* An ogre (giant) asks his farmhand to shoot a wild boar or two. The farmhand asks, "Why not a thousand at one shot?" The ogre is frightened by the presumed power of his farmhand [K1741.2].

Combinations: 1045, 1049, 1051, 1060, and 1149.
Literature/Variants: BP III, 333–335; EM: Tausend mit einem Schuß (in prep.).
German: Grimm KHM / Uther 1996 III, No. 183; Hungarian: MNK V; Cheremis / Mari: Beke 1938, No. 57; Tatar: Kecskeméti / Paunonen 1974; Siberian: cf. Kontelov 1956, 108f.; Argentine: Hansen 1957.

1053A See Type 1045.

1059* *Riding on a Harrow* (previously *The Peasant Makes the Devil Sit on the Reversed Harrow*). A farmer (boy) makes the devil ride on a reversed harrow (roller, sit on the thorny end of a tree) [K1117].

Combinations: 1052.

Literature/Variants:
Finnish: Rausmaa 1982ff. III, Nos. 11, 35; Finnish-Swedish: Hackman 1917f. I, Nos. 202b(28,29); Swedish: Liungman 1961; Chinese: Ting 1978.

CONTEST BETWEEN MAN AND OGRE 1060–1114

1060 *Squeezing the (Supposed) Stone.* An ogre (giant, devil) and a (poor) man (tailor, Gypsy) have a contest to see which of them can squeeze water out of a stone. The ogre squeezes a stone; the man a cheese (egg, turnip) and thus intimidates the ogre [K62]. (In some variants, the actors are animals.) Cf. Type 1640.

Combinations: This type is usually combined with one or more other types, esp. 1000–1029, 1045–1070, 1084, 1088, 1115, 1149, 1640, and also 107, 301, 531, 650A, 1031, 1121, 1130, 1133, 1147, 1150, and 1535.
Literature/Variants: BP I, 148–165; EM: Wettstreit mit dem Unhold (in prep.).
Finnish: Rausmaa 1982ff. III, Nos. 2, 5, 13, 15, 16, 18, 41; Finnish-Swedish: Hackman 1917f. I, No. 56c(20), II, Nos. 202a, 202b, 285(1–2); Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1925; Wepsian, Wotian, Lydian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Berntsen 1873f. I, No. 31, Kamp 1877, 233ff. No. 766; Scottish: Baughman 1966; Irish: Ó Súilleabháin / Christiansen 1963; French: Massignon 1968, No. 4; Spanish: Espinosa 1946f., No. 194, Camarena / Chevalier 1995ff. V (forthcoming); Catalan: Oriol / Pujol 2003; Portuguese: Parafita 2001f. I, 221ff., Cardigos (forthcoming); Dutch: Sinninghe 1943, No. 1061*; Frisian: Kooi 1984a, Kooi / Schuster 1993, Nos. 4, 31; Flemish: Meyer 1968; German: Grimm KHM / Uther 1996 I, No. 20, Hubrich-Messow 2000; Austrian: Haiding 1953, No. 62; Italian: Cirese / Serafini 1975; Sardinian: Cirese / Serafini; Maltese: Mifsud-Chircop 1978; Hungarian: MNK V; Czech: Tille 1929ff. I, 269ff.; Slovakian: Gašparíková 1991f. I, Nos. 157, 189, 330, II, No. 476; Slovene: Schlosser 1956, No. 76, Bolhar 1974, 164ff.; Serbian: Eschker 1992, No. 12; Rumanian: Stroescu 1969 I, No. 4584; Bulgarian: BFP; Greek: Loukatos 1957, 187ff., Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II, No. 1060, cf. No. 1060B; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 162 III 3 (var. a–ah), 351 IV 3; Jewish: Jason 1965; Gypsy: MNK X 1; Cheremis / Mari, Chuvash, Tatar: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, No. 279; Tadzhik: STF, No. 157; Buryat, Mongolian: Lőrincz 1979; Tuva: Taube 1978, No. 53; Georgian: Kurdovanidze 2000; Yemenite: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960; Chinese: Ting 1978; English-Canadian: Halpert / Widdowson 1996 II, No. 114; North American Indian: Simmons 1986, 277; US-American: Baughman 1966; Spanish-American: Rael 1957 II, No. 341; Mexican: Robe 1973, No. 1640; Dominican: cf. Hansen 1957, No. 1060**A; Chilean, Argentine: Hansen 1957; Cape Verdian: Parsons 1923b I, No. 40; Libyan, Algerian, Moroccan: El-Shamy 2004.

1060A *Squeezing the Hand.* An ogre (giant) and a man (tailor, sailor) compete to determine whose handshake is stronger. The man wears an iron glove and wins [K73].

In some variants, the man holds out a (glowing) iron rod (fork, etc.).

Literature/Variants: EM: Wettstreit mit dem Unhold (in prep.).
Finnish: Jauhiainen 1998, No. N781; Estonian: Aarne 1918, No. 1060*; Swedish: Liungman 1961, No. 1060*; Irish: Ó Súilleabháin/Christiansen 1963; Dutch: Sinninghe 1943, No. 1060*; Italian: Appari 1992, No. 13; Russian: SUS; Georgian: Bleichsteiner 1919, No. 2; Indian: Thompson/Roberts 1960.

1061 *Biting a Stone to Pieces.* An ogre (devil) and a man (boy, tailor, soldier) compete to see who can bite (bruise) a stone to pieces. The man takes a nut (pea) and bites it easily. The ogre, who is not able to bite the stone to pieces, is impressed by the man's strong teeth [K63].

In some variants, a tailor must stay for a night in the stable with a bear. The tailor makes the bear curious by cracking nuts and then gives him stones, which the bear cannot crack. Cf. Type 1640.

Combinations: This type is usually combined with one or more other types, esp. 850, 1049, 1052, 1060, 1088, 1115, 1159, and also 462, 1000, 1003, 1004, 1012, 1029, 1036, 1048, 1062, 1084, 1085, 1116, 1121, 1137, 1162, 1640, and 1875.
Literature/Variants: BP I, 68f., II, 528–531; Scherf 1995 II, 1296–1298; EM: Wettstreit mit dem Unhold (in prep.).
Finnish: Rausmaa 1982ff. III, Nos. 15, 21; Finnish-Swedish: Hackman 1917f. I, No. 56c(20), II, No. 202b; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Livonian, Karelian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Irish: Ó Súilleabháin/Christiansen 1963; French: Blümml 1906, No. 57; Spanish: Espinosa 1946f., No. 163, Camarena/Chevalier 1995ff. V (forthcoming); Basque: Frey/Brettschneider 1982, 88ff.; Catalan: Oriol/Pujol 2003; Dutch: Kooi 2003, No. 23; Frisian: Kooi 1984a, Kooi/Schuster 1993, No. 21; German: Grimm KHM/Uther 1996 II, No. 114, Hubrich-Messow 2000; Austrian: Plöckinger 1926, No. 67; Italian: Cirese/Serafini 1975; Hungarian: MNK V; Czech: Tille 1929ff. I, 197, 509f., Klímová 1966, No. 36; Slovakian: Gašparíková 1991f. I, No. 223; Greek: Megas/Puchner 1998; Russian, Ukrainian: SUS; Gypsy: MNK X 1; Siberian: Soboleva 1984; Yemenite: El-Shamy 2004; Pakistani, Indian, Sri Lankan: Thompson/Roberts 1960; Chinese: Ting 1978; Korean: Choi 1979, No. 25; Japanese: Ikeda 1971, Nos. 312C, 1152; Dominican: Hansen 1957; Mayan: Peñalosa 1992; West Indies: Flowers 1953; Rhodesian: Smith/Dale 1920 II, 387 No. 13.

1062 *Throwing a Stone.* An ogre (giant, devil, dragon) and a man (boy, tailor, Gypsy) compete to determine who can throw a stone higher: The one whose stone falls first to the ground will lose. The ogre throws a stone. The man throws a bird (sparrow, lark, bat), which never comes back [K18.3]. Cf. Type 1640.

Combinations: This type is usually combined with one or more other types, esp. 1000–1063, 1088, 1115, 1640, and also 559, 650A, 1070–1072, 1085, 1116, and 1150.
Literature/Variants: BP I, 148–165; Schwarzbaum 1968, 91; EM: Wettstreit mit dem Unhold (in prep.).

Finnish: Rausmaa 1982ff. III, No. 18; Finnish-Swedish: Hackman 1917f. II, Nos. 202b, 285(1–2); Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Livonian, Wotian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Faeroese: Nyman 1984; French: Blümml 1906, Nos. 31, 57, 68; Spanish: Espinosa 1946f., Nos. 163, 194, 195, 249, 250, Camarena / Chevalier 1995ff. V (forthcoming); Basque: Frey / Brettschneider 1982, 88ff.; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. II, No. 319, Cardigos (forthcoming); Frisian: Kooi 1984a, Kooi / Schuster 1993, Nos. 4, 31; Flemish: Meyer 1968; German: Grimm KHM / Uther 1996 I, No. 20, Hubrich-Messow 2000; Swiss: Gerstner-Hirzel 1979, No. 245; Austrian: Haiding 1969, No. 17; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK V, No. 1062, cf. No. 1062*; Czech: Tille 1929ff. I, 190ff., 269ff.; Slovakian: Gašparíková 1991f. I, Nos. 273, 330, II, No. 476; Slovene: cf. Bolhar 1974, 162ff.; Rumanian: Stroescu 1969 I, No. 4584; Bulgarian: BFP; Greek: Megas / Puchner 1998; Sorbian: Nedo 1956, Nos. 84c, 84d; Polish: Simonides 1979, No. 281; Russian, Byelorussian: SUS; Turkish: Eberhard / Boratav 1953, No. 162 III 3 (b, j); Gypsy: MNK X 1; Tatar: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Tuva: Taube 1978, No. 58; Yemenite: El-Shamy 2004; Iranian: Marzolph 1984; North American Indian: Thompson 1919 II, 433; US-American: Baughman 1966; Spanish-American, Mexican: Robe 1973; Puerto Rican: Flowers 1953; Mayan: Peñalosa 1992; Chilean, Argentine: Hansen 1957; Cape Verdian: Parsons 1923b I, No. 40; Libyan, Moroccan: El-Shamy 2004; Central African: Lambrecht 1967, No. 1143 (1, 2).

1063 *Throwing a Club* (previously *Throwing Contest with Golden Club*). An ogre (giant, devil) and a man (boy) compete in throwing a (golden, heavy) club (hammer, axe) higher. The ogre throws the club up high. The man hesitates, pretending to wait for a cloud to throw the club into (takes care not to hit a star, wants to throw the club up to a relative in heaven). The ogre gives up [K18.2]. Cf. Type 1640.

In some variants, the man shows the ogre the club in a cloud, or he pretends that he had already thrown the club and it will not come back.

Combinations: This type is usually combined with one or more other types, esp. 1000–1088, 1115, 1116, 1121, 1130, 1132, 1640, and also 650A, 800, 804B, 1091, 1096, 1149, 1150, 1159, 1650, and 1651.
Literature/Variants: Köhler / Bolte 1898ff. I, 86; EM: Wettstreit mit dem Unhold (in prep.).
Finnish: Rausmaa 1982ff. III, Nos. 3, 12–15, 17, 20, 27; Finnish-Swedish: Hackman 1917f. I, No. 89(9), II, Nos. 202a–c, 286(7); Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Kecskeméti / Paunonen 1974, Bartens 2003, No. 60; Livonian, Wepsian, Wotian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Camarena / Chevalier 1995ff. V (forthcoming); Portuguese: Oliveira 1900f. II, No. 319, Cardigos (forthcoming); German: Hubrich-Messow 2000; Austrian: Haiding 1953, No. 65; Italian: Cirese / Serafini 1975; Hungarian: MNK V, No. 1063, cf. Nos. 1063*, 1063**; Czech: Tille 1929ff. I, 185ff., 190ff., 271f.; Slovakian: Gašparíková 1991f. I, Nos. 104, 157, 211, 273, II, No. 491; Slovene: Vrtec 73 (1942–43) 95ff.; Rumanian: Stroescu 1969 I, No. 4584; Bulgarian: BFP; Greek: Megas / Puchner 1998; Sorbian: Nedo

1956, Nos. 64b, 84b, 84c; Polish: Simonides 1979, No. 281; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Cheremis/Mari, Chuvash, Tatar, Mordvinian, Votyak: Kecskeméti/Paunonen 1974; Siberian: Soboleva 1984; North American Indian: Thompson 1919 II, 433; French-Canadian: Barbeau/Lanctot 1926, 22; Dominican, Chilean, Argentine: Hansen 1957; Puerto Rican: Hansen 1957, No. 1063, cf. No. **1152.

1063A *Throwing Contest.* (Including the previous Type 1063B.) An ogre (giant) and a man have a throwing contest. This tale exists chiefly in two different forms:

(1) The man pretends to throw a stone (rock) so far that it will destroy a village (house) beyond the sea (mountains), or he warns Angel Gabriel (St. Peter) to look out [K18.1, K18.1.1, K18.1.2].

(2) The man pretends that he will throw a stone to a distant point (Constantinople) where it will strike one of the ogre's relatives. (Previously Type 1063B).

Combinations: This type is usually combined with one or more other types, esp. 1000–1029, and also 1045, 1049, 1060, 1061, 1072, 1088, 1115, and 1640.
Literature/Variants: Köhler/Bolte 1898ff. I, 64; EM: Wettstreit mit dem Unhold (in prep.).
Latvian: Ambainis 1979, Nos. 58, 66; Danish: Stroebe 1915 I, No. 17; Irish: Ó Súilleabháin/Christiansen 1963, No. 1063B; French: Arnaudin 1966, No. 54; Spanish: Espinosa 1988, No. 280, Camarena Laucirica 1991, No. 155, Camarena/Chevalier 1995ff. V (forthcoming), No. 1063B; Basque: Webster 1877, 6ff.; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900f. II, No. 319, Cardigos (forthcoming); German: Bodens 1937, 86; Swiss: Wildhaber/Uffer 1971, No. 68; Italian: Cirese/Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: Dobos 1962, No. 57; Serbian: Filipović 1949, 254, Eschker 1992, No. 12; Croatian: cf. Ardalić 1906a, 130ff., Bošković-Stulli 1963, No. 71; Bulgarian: BFP; Greek: Loukatos 1957, 187ff., Megas/Puchner 1998, Nos. 1063A, 1063B; Turkish: Hüllen 1967, 213ff.; English-Canadian: Halpert/Widdowson 1996 II, No. 114; North American Indian: Speck 1915, 56; US-American: Dorson 1964, 168ff., Baughman 1966; African American: Dorson 1967, Nos. 38, 135; Spanish-American: TFSP 10 (1932) 50f., Robe 1973, No. 1063B; Mexican: Robe 1973, No. 1063B.

1063B See Type 1063A.

1064 *Making Fire by Stamping on the Ground.* An ogre (giant) and a (timid, old) man have a contest: They want to make fire (get water) by stamping on the ground. The man wins the contest because he prepared hot ashes beforehand (buried a tube filled with water in the earth), and thus he intimidates the ogre.

Combinations: 1049, 1060, 1088, 1115, and 1640.
Literature/Variants:
Bulgarian: BFP; Greek: Hahn 1918 I, No. 18, Megas/Puchner 1998; Abkhaz: Šakryl 1975, No. 36; Karachay: Bleichsteiner 1919, No. 9; Kazakh: Sidel'nikov 1952, 29, 301; Uzbek: Afzalov et al. 1963 II, 211ff.; Chinese: Ting 1978.

1065A* See Type 1050.

1065B* See Type 1050.

1066 See Type 1343.

1070 ***Wrestling Contest.*** An ogre (giant, magician, dragon, demon, bear) and a man (Gypsy, famous wrestler) have a wrestling contest. The ogre squeezes the man so hard that his eyes bulge out. When the ogre asks him why he is staring, the man answers that he is looking for where to throw him. The ogre gives up (flees, promises money, swears eternal friendship) [K12.1].

Combinations: 1045, 1049, 1051, 1060, 1062, 1072, 1084, 1088, 1115, 1149, and 1640.
Literature/Variants: EM: Wettstreit mit dem Unhold (in prep.).
Finnish: Rausmaa 1982ff. III, No. 16; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; English: Briggs 1970f. B I, 124ff.; Maltese: Mifsud-Chircop 1978, No. *1070A; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 185ff.; Macedonian: Čepenkov / Penušliski 1989 III, No. 354; Rumanian: Stroescu 1969 I, No. 4584; Bulgarian: BFP; Albanian: Leskien 1915, No. 47; Greek: Loukatos 1957, 187ff., Megas / Puchner 1998; Kashubian: Seefried-Gilgowski 1911, 199f.; Jewish: Jason 1965; Gypsy: Höeg 1926, No. 9; Cheremis / Mari: Beke 1938, No. 11; Tadzhik: Amonov 1961, 281ff.; Chilean: Pino Saavedra 1960ff. III, No. 166; Moroccan: Topper 1986, No. 17.

1071 ***Wrestling Contest (with Old Grandfather).*** An ogre (giant, devil) challenges a man (boy, farmer) to a wrestling contest. The man sends his "grandfather" ("brother", "uncle") – a bear – instead. The ogre loses [K12.2].

Combinations: 804B, 1000, 1045, 1060, 1063, 1072, 1082, 1084, 1130, and 1650.
Literature/Variants: EM: Wettstreit mit dem Unhold (in prep.).
Finnish: Rausmaa 1982ff. III, Nos. 11, 12, 16, 19, 20; Finnish-Swedish: Hackman 1917f. I, No. 89(9), II, Nos. 202b, 286(6–7); Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian, Wotian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Bødker et al. 1963, 26ff.; German: Peuckert 1932, No. 222, Henßen 1935, No. 162, Ranke 1966, No. 67; Hungarian: MNK V; Czech: Tille 1929ff. I, 192f.; Slovakian: Gašparíková 1991f. I, Nos. 104, 157, 168, 189, 240, 274, II, No. 491; Slovene: Vrtec 73 (1942–43) 95ff.; Rumanian: Dima 1944, No. 31; Bulgarian: BFP; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Cheremis / Mari, Chuvash, Tatar, Mordvinian, Votyak: Kecskeméti / Paunonen 1974; Udmurt: Kralina 1961, No. 43; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, No. 255; Kalmyk: Vatagin 1964, No. 26; Georgian: Kurdovanidze 2000.

1072 ***Running Contest*** (previously ***Race with Little Son***). An ogre (giant) challenges a man to a race. The man persuades the ogre to run against his little son – a rabbit – instead of himself. The rabbit wins [K11.6]. Cf. Types 275, 275A, and 1074.

Combinations: 650A, 804B, 1045, 1052, 1060, 1062, 1063, 1071, 1082, 1084, 1115, 1130, and 1650.
Literature/Variants: Köhler / Bolte 1898ff. I, 477ff.; Schwarzbaum 1979, 518 not. 16; Dekker et al. 1997, 155f.; EM: Wettlauf der Tiere (in prep.).
Finnish: Rausmaa 1982ff. III, Nos. 11, 12, 19, 20, VI, No. 307; Finnish-Swedish: Hackman 1917f. I, No. 89(9), II, Nos. 202b, 286(6–7); Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1925; Wepsian, Wotian, Karelian: Kecskeméti / Paunonen 1974; Syrjanian: Fokos-Fuchs 1951, No. 76; Swedish: Bødker et al. 1963, 26ff.; Spanish: Espinosa 1946f., No. 229; German: Meyer 1932, Peuckert 1932, Nos. 222, 223, Henßen 1935, No. 162, Berger 2001; Hungarian: MNK V; Czech: Tille 1929ff. I, 185ff., 190ff.; Slovakian: Polívka 1923ff. IV, No. 89, Gašparíková 1991f. I, Nos. 104, 157, 168, 189, 240, 274, II, No. 491; Slovene: Vrtec 73 (1942–43) 95ff.; Croatian: Plohl Herdvigov 1868, No. 20; Rumanian: Stroescu 1969 I, No. 4584; Bulgarian: BFP; Polish: Piprek 1918, 160ff.; Sorbian: Nedo 1956, No. 84c; Russian, Byelorussian, Ukrainian: SUS; Turkish: cf. Eberhard / Boratav 1953, No. 162 III; Jewish: Jason 1965; Gypsy: MNK X 1; Cheremis / Mari, Chuvash, Tatar, Mordvinian, Votyak: Kecskeméti / Paunonen 1974; Udmurt: Kralina 1961, No. 43; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, No. 255; Tungus: Suvorov 1960, 28ff.; Kalmyk: Vatagin 1964, No. 26; Georgian: Kurdovanidze 2000.

1073 *Climbing Contest.* An ogre (giant) challenges a man to a climbing contest. The man persuades the ogre to compete with the man's child – a squirrel – instead of himself. The squirrel wins [K15.1].

Combinations: 1045, 1071, 1072, 1082, 1650, and 1652.
Literature/Variants: Köhler / Bolte 1898ff. I, 477ff.; EM: Wettklettern, -schwimmen (in prep.).
Finnish: Rausmaa 1982ff. III, No. 19; Finnish-Swedish: Hackman 1917f. II, Nos. 202c(6), 286(6); Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Bødker et al. 1963, 26ff.; Faeroese: Nyman 1984; Irish: Ó Súilleabháin / Christiansen 1963; German: Ranke 1966, No. 67; Austrian: Haiding 1967, No. 33; Gypsy: MNK X 1.

1074 *Race Won by Deception: Relatives as Helpers.* An ogre (giant, devil) challenges a man (a man challenges an animal) to a race. The man places his relatives (others that resemble him) along the course (at the finish). The ogre thinks that the man is just ahead of him (has won) [K11.1]. Cf. Type 1072.

Combinations: This type is often combined with one or more other types, esp. 275A, 275C, 1063, and also 1084, 1085, and 1170.
Remarks: More often the actors are animals – cf. Type 275C.
Literature/Variants:
Finnish: Rausmaa 1982ff. III, No. 27; Finnish-Swedish: Hackman 1917f. II, No. 206; Latvian: Arājs / Medne 1977; Lappish: Kecskeméti / Paunonen 1974; Irish: Ó Súilleabháin / Christiansen 1963; Welsh: Baughman 1966; English: Baughman 1966, Briggs 1970f. A I, 108f., 113ff., 116f., B I, 66; Catalan: Oriol / Pujol 2003; Hungarian: MNK V; Byelorussian, Ukrainian: SUS; Pakistani: Thompson / Roberts

1960; Indian: Thompson/Roberts 1960, Jason 1989; Sri Lankan: Thompson/Roberts 1960; Japanese: Inada/Ozawa 1977ff.; US-American: Baughman 1966; Egyptian, Tunisian: El-Shamy 2004; Algerian: Frobenius 1921ff. II, No. 13, El-Shamy 2004; Central African: Lambrecht 1967, No. 1157 (7).

1080* *Laughing Contest.* An ogre (giant) and a man have a laughing contest. The man puts a dead horse with a grinning mouth in his place. The ogre tries to laugh as long as the horse, and laughs till he dies [K87.1; cf. J1169.5].

Literature/Variants:
Lithuanian: Kerbelytė 1999ff. II; German: Grannas 1957, No. 38; Hungarian: György 1934, No. 158; Rumanian: Schullerus 1928, No. 1332*; Polish: cf. Krzyżanowski 1962f. II, No. 1000*; Russian, Byelorussian, Ukrainian: SUS; Siberian: Soboleva 1984; Mexican: cf. Wheeler 1943, No. 19.

1082 *Carrying the Horse.* An ogre (giant, devil) and a man (Gypsy, shoemaker) take turns in carrying a horse. The ogre carries it on his back and is soon exhausted. The man takes the horse between his legs, i.e. rides, and thus "carries" it without effort [K72]. Cf. Type 1640.

Combinations: 804B, 1045, 1060, 1062, 1063, 1071, 1072, 1084, 1130, 1650, and 1651.
Literature/Variants: Köhler/Bolte I 1898ff. 473; EM 10 (2002) 929–932 (J. van der Kooi).
Finnish: Rausmaa 1982ff. III, No. 20; Finnish-Swedish: Hackman 1917f. II, No. 202c(11); Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1925; Wotian, Karelian: Kecskeméti/Paunonen 1974; German: Hubrich-Messow 2000, Berger 2001; Hungarian: MNK V; Czech: Tille 1929ff. I, 192f.; Slovakian: Polívka 1923ff. IV, No. 89, Gašparíková 1991f. I, Nos. 189, 273; Polish: Simonides 1979, No. 281; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Cheremis/Mari, Chuvash, Tatar, Mordvinian, Votyak: Kecskeméti/Paunonen 1974; Siberian: Soboleva 1984; Kalmyk: Vatagin 1964, No. 26.

1082A *Singing Contest* (previously ***The Soldier Who Rode on Death***). The devil (monk) and a man (soldier) come to an agreement: While one of them sings a song, the other must carry him on his back. The devil's song is short. The man, however, sings an endless song (continuously sings the same song). The devil gives up (bursts).

Combinations: 1030.
Literature/Variants: EM: Soldat und Tod (forthcoming).
Lithuanian: Kerbelytė 1999ff. II; Serbian: Vrčević 1868f. I, No. 298; Rumanian: Schullerus 1928, No. 1615*, Schott/Schott 1971, 266f.; Bulgarian: BFP; Russian, Byelorussian, Ukrainian: SUS; Uzbek: Afzalov et al. 1963 II, 243ff.; Georgian: Kurdovanidze 2000; Chinese: Ting 1978.

1083 *Duel with Long Pole and Cudgel.* The devil (ogre, giant) and a (poor) man (smith, teacher, Gypsy, God, old woman) duel in a little room (stable, fold, forest). The man gives the devil a long pole and chooses a short cudgel (hammer) for himself. The devil cannot do anything with his pole, so the man beats him up [K785]. (After this, they continue the duel outside, but exchange weapons. So the man beats the devil up again.)

Combinations: 1030, 1060, 1062, 1071, and 1072.
Literature/Variants: EM: Wettstreit mit dem Unhold (in prep.).
Lithuanian: Kerbelytė 1999ff. II; French: Delarue / Tenèze 1964ff. III; Portuguese: Henriques / Gouveia et al. 2001, No. 15, Cardigos (forthcoming); German: Haltrich 1956, No. 27, Cammann 1973, 263; Swiss: Büchli / Brunold-Bigler 1989ff. I, 336f., II, 263; Italian: Cirese / Serafini 1975; Hungarian: MNK V, No. 1083, cf. No. 1083*; Slovene: Möderndorfer 1946, 92ff.; Croatian: Bošković-Stulli 1967f., No. 24, Bošković-Stulli 1975a, Nos. 8, 10; Macedonian: Vroclavski 1979f. II, No. 40; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Turkish: cf. Eberhard / Boratav 1953, No. 1 IV (1); Gypsy: MNK X 1; Votyak: Kecskeméti / Paunonen 1974; Kazakh: Sidel'nikov 1952, 152ff., Wunderblume 1958, 413ff.; Kalmyk: Džimbinov 1959, 58f.; Argentine: Chertudi 1960f. I, No. 40.

1083A *Duel with Bayonet and Pitchfork.* The devil and a man want to fight. The devil has a bayonet (sword, pike), and the man has a pitchfork. The man threatens that he will inflict five wounds on the devil with each thrust, while the devil himself can give him only one wound. Therefore the devil wants to exchange weapons. The man stands behind a fence so that the devil cannot hit him.

Combinations: 1036, 1060–1063, 1072, 1083, and 1084.
Literature/Variants: EM: Wettstreit mit dem Unhold (in prep.).
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; French: Tegethoff 1923 II, No. 38; Croatian: cf. Vujkov 1953, 205ff.; Ukrainian: SUS.

1084 *Screaming Or Whistling Contest* (previously *Contest in Shrieking or Whistling*). An ogre (giant, devil) and a man (boy) have a screaming (whistling) contest. The man binds up his head to prevent it from breaking in two when he screams. The ogre is frightened and begs the man to bind up his head, too. The man does so and then strikes him on his head. The ogre acknowledges the man to be the stronger [K84.1].

In some variants, the man blindfolds the ogre and strikes him with a hammer on his head (forehead).

Combinations: 804B, 1045, 1051, 1052, 1060, 1063, 1071, 1072, 1085, 1115, 1116, 1149, and 1525A.
Literature/Variants: EM: Wettstreit mit dem Unhold (in prep.).
Finnish: Rausmaa 1982ff. III, Nos. 13, 14, 26; Finnish-Swedish: Hackman 1917f. II,

Nos. 202a, 202b, 204(4); Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Livonian, Lappish, Wepsian, Lydian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Catalan: Oriol / Pujol 2003; German: Hubrich-Messow 2000, Berger 2001; Austrian: cf. Haiding 1953, No. 65; Hungarian: MNK V; Czech: Tille 1929ff. I, 185ff., 190ff.; Slovakian: Gašparíková 1991f. I, Nos. 104, 157, 168, 211, II, No. 491; Slovene: Nedeljko 1889, 36f.; Rumanian: Stroescu 1969 I, No. 4584; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Cheremis / Mari, Chuvash, Tatar: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Georgian: Kurdovanidze 2000; Burmese: cf. Kasevič / Osipov 1976, No. 181; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.

1085 *Making a Hole in a Tree.* An ogre (giant) and a man have a contest to see who can make a deeper hole in a tree with his head (fist). The man wins because he already had prepared the tree beforehand: He had cut a hole with his axe and replaced the bark [K61]. Cf. Types 1086, 1640.

In some variants, the actors are animals.

Combinations: 1000, 1003, 1012, 1029, 1045, 1050, 1052, 1060, 1062, 1063, 1088, 1115, 1116, and 1640.
Literature/Variants: Köhler / Bolte 1898ff. I, 86; BP I, 163; EM: Wettstreit mit dem Unhold (in prep.).
Finnish: Rausmaa 1982ff. III, Nos. 2, 17; Finnish-Swedish: Hackman 1917f. II, No. 202b; Livonian, Lappish: Kecskeméti / Paunonen 1974, Bartens 2003, Nos. 60, 61; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Berntsen 1873f. II, No. 15; French: Maugard 1955, No. 23; Spanish: Camarena / Chevalier 1995ff. V (forthcoming); Catalan: Oriol / Pujol 2003; Portuguese: Pedroso 1985, No. 45, Cardigos (forthcoming); Flemish: Meyer / Sinninghe 1973; Italian: Cirese / Serafini 1975; Maltese: Ilg 1906 I, No. 39, Mifsud-Chircop 1978; Greek: Megas / Puchner 1998; Russian: SUS; Buryat: cf. Ėliasov 1959 I, 325f.; Mongolian: cf. Lőrincz 1979, No. 1085A*; Tuva: Taube 1978, No. 58; Indian: Thompson / Roberts 1960, Jason 1989; Sri Lankan: Parker 1910ff. I, No. 55; Indonesian: Vries 1925f. I, No. 58; English-Canadian: Dorson 1952, 95ff.; French-Canadian: Barbeau / Lanctot 1023, No. 112, Lemieux 1974ff. III, Nos. 8, 10, 28; North American Indian: Thompson 1919, 433; US-American: Perdue 1987, No. 2; French-American: Carrière 1937, No. 61; Spanish-American, Mexican: Robe 1973; Puerto Rican: Hansen 1957; Mayan: Peñalosa 1992; Brazilian: Alcoforado / Albán 2001, No. 71; Chilean: Hansen 1957; Chadian: Jungraithmayr 1981, No. 39; Central African: cf. Fuchs 1961, 30ff.

1086 *Jumping into the Ground.* An ogre (giant, devil) and a man (boy, Gypsy) have a contest to see who can jump deeper into the ground (can get the earth's bowels out). The man wins because he has dug a pit beforehand and covered it with boughs or a mat (buried fish guts in the ground) [K17.1]. Cf. Type 1085.

Combinations: 1052, 1063.
Literature/Variants: Tubach 1969, No. 1574; EM: Wettstreit mit dem Unhold (in prep.).

Finnish: Rausmaa 1982ff. III, Nos. 2, 17; Finnish-Swedish: Hackman 1917f. II, No. 202b; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Irish: Ó Súilleabháin / Christiansen 1963; Hungarian: cf. MNK V, No. 1086*; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Kazakh: Makeev 1952, 69ff., Sidel'nikov 1958ff. I, 161ff.; Chinese: Ting 1978; Argentine: Hansen 1957.

1087 *Rowing Contest.* An ogre orders a man to row him to go fishing. The man tells him that he will break the oars. The ogre then rows himself.

In some variants, the rowing contest is won by deception: The boat has already been sawn through [K14].

Combinations: 1052, 1063, 1085, and 1115.
Literature/Variants: EM: Wettstreit mit dem Unhold (in prep.).
Finnish: Rausmaa 1982ff. III, No. 22; Norwegian: Hodne 1984; Lappish: Kecskeméti / Paunonen 1974.

1088 *Eating/Drinking Contest.* (Including the previous Type 1088*.) This tale exists chiefly in two different forms:

(1) An ogre (giant) and a man (boy) have an eating contest. The man slips his food (drink) into a concealed bag (behind his shirt) and makes the ogre believe he is the bigger eater.

In many versions the hero cuts open the bag to eat even more; the ogre imitates and kills himself [K81.1].

(2) The devil (giant) and a man have a drinking contest. The man drinks water, the devil is given alcohol (vinegar, vitriol). The devil feels sick and acknowledges the man as the better drinker [K82.3]. (Previously Type 1088*).

Combinations: This type is usually combined with one or more other types, esp. 1000–1029, 1045–1063, 1115, 1640, and also 300, 301, 303, 650A, 1031, 1036, 1084, 1085, 1088, 1116, 1121, 1149, 1563, and 1875.
Literature/Variants: Köhler / Bolte 1898ff. I, 186; EM: Wettstreit mit dem Unhold (in prep.).
Finnish: Rausmaa 1982ff. III, No. 34; Finnish-Swedish: Hackman 1917f. II, Nos. 202a, 202b; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II, Nos. 1088, 1088*; Lappish: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kamp 1877, 233ff. No. 766, Christensen 1963ff., No. 28; Faeroese: Nyman 1984; Scottish: Baughman 1966, Briggs 1970f. A I, 147f., English: Baughman 1966, Briggs 1970f. A I, 329ff.; Irish: Ó Súilleabháin / Christiansen 1963; French: Tegethoff 1923 II, No. 59; Spanish: Espinosa 1946f., No. 194, Camarena / Chevalier 1995ff. V (forthcoming); Basque: Frey / Brettschneider 1982, 88ff.; Catalan: Oriol / Pujol 2003; Portuguese: Parafita 2001f. I, 221ff., Cardigos (forthcoming); Dutch: Kooi 2003, No. 23; Frisian: Kooi 1984a, Kooi / Schuster 1993, Nos. 4, 31; Flemish: Meyer 1968; German: Hubrich-Messow 2000; Swiss: Wildhaber / Uffer 1971, No. 10; Austrian: Haiding 1953, No. 62; Ladinian: Büchli / Brunold-Bigler 1989ff. II, 539; Italian: Cirese / Serafini 1975; Sardinian: Cirese / Serafini; Maltese: Mifsud-Chircop 1978; Hungarian: MNK V, Nos. 1088, 1088*; Czech: Tille 1929ff. I, 271ff.; Slovene: Kelemina

1930, 146; Rumanian: Stroescu 1969 I, No. 4584; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II, No. 1088, cf. No. 1088*; Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 162 III 3 (var. b–ag), 351 IV 3; Gypsy: MNK X 1; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960; Chinese: Ting 1978; North American Indian: Thompson 1919, 365, 432 (B), Simmons 1986, 276; US-American: Baughman 1966; Spanish-American: Robe 1973; Puerto Rican: Hansen 1957; Mayan: Peñalosa 1992; Brazilian: Alcoforado / Albán 2001, No. 83; West Indies: Flowers 1953; Central African: Lambrecht 1967, No. 1162 (2).

1088* See Type 1088.

1089 ***Threshing Contest.*** The devil (ogre, giant) and a (poor) man have a threshing contest. The man has a wooden flail, the devil one of iron. The old and weak man accomplishes less than the devil. When they finally divide the result, the devil chooses the big heap of chaff, while the man gets the smaller heap of grain [K42.1]. Cf. Type 1030.

Combinations: 650A, 1052.
Literature/Variants: EM: Wettstreit mit dem Unhold (in prep.).
Livonian: Loorits 1926; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961, No. 1089*; Danish: Kristensen 1890, No. 131; Irish: Ó Súilleabháin / Christiansen 1963; German: Hubrich-Messow 2000; Hungarian: MNK V; Ukrainian: SUS; Votyak: Munkácsi 1952, No. 85; Puerto Rican: Ramirez de Arellano 1926, No. 90.

1090 ***Mowing Contest.*** The devil (ogre, giant) and a man (smith, farmer, boy) have a mowing contest. (The man takes the center of the field.) The devil is given a dull sickle (and he mows around the outside of the field, tiring himself out) [K42.2].

In some variants, during the night the man secretly prepares the part of the meadow the devil has to mow the next day: He sticks harrow-tines (teeth) among the grass. Thus the devil's scythe becomes chipped, and the man wins the contest.

Combinations: 650A, 1030, and 1640.
Literature/Variants: EM: Wettstreit mit dem Unhold (in prep.).
Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Swedish: Liungman 1961; Norwegian: Hodne 1984, No. 1090, cf. p. 225, 356; Danish: Kristensen 1896f. II, No. 27; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, No. 1090, cf. No. 1090A, Briggs 1970f. B I, 26, 28f., 66, 92, 145, cf. 137, 269f., Wehse 1979, 150f.; Spanish: Camarena / Chevalier 1995ff. V (forthcoming); Frisian: Kooi 1984a; German: Hubrich-Messow 2000; West Indies: Flowers 1953.

1091 ***Bringing an Unknown Animal*** (previously ***Who Can Bring an Unheard-of Riding-Horse***). (Including the previous Types 1092 and 1183*.) This tale exists chiefly in two different forms:

(1) The devil (dragon, death, bear) and a man make a deal (contest) to see who can present (after a certain space of time) a horse unlike any other. (The devil puts a mask on a sheep, but the man recog-

nizes it.) The man brings his wife, naked but covered with tar and feathers (hair combed over her face), on hands and knees with her buttocks as the head. The devil has never seen such a horse and is defeated [K216.2]. Cf. Type 812.

(2) Like (1) with the difference, that the man is to present an unknown game animal. He brings his wife covered with tar and feathers and pretends to shoot her [K31.1]. (Previously Types 1092, 1183*).

Combinations: 1030.
Remarks: Version (1) is documented in the 16th century, version (2) in the 19th century.
Literature/Variants: BP I, 411f., III, 358–364; Kasprzyk 1963, No. 15; Dicke/ Grubmüller 1987, No. 41, cf. No. 46; EM 5 (1987) 192–199 (R. Wehse); Spring 1988; Schmidt 1999.
Finnish: Rausmaa 1982ff. III, Nos. 27, 36, 37, 72, 73; Finnish-Swedish: Hackman 1917f. II, Nos. 202b(24,25), 204(2,4), 205(1,4), 206(1), 209(2); Estonian: Aarne 1918, Nos. 1091, 1092; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II, Nos. 1091, 1092; Lappish: Qvigstad 1925; Wepsian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, Nos. 1091, 1092; Norwegian: Hodne 1984, 343, 345, cf. 352; Irish: Ó Súilleabháin / Christiansen 1963; English: Wehse 1979, No. 410; French: Tegethoff 1923 I, No. 22(d); Spanish: Camarena / Chevalier 1995ff. V (forthcoming); Basque: Webster 1877, 58f.; Catalan: Oriol / Pujol 2003; Dutch: Sinninghe 1943, No. 1183; Frisian: Kooi 1984a; Flemish: Meyer 1968, Meyer / Sinninghe 1973, 1976; Walloon: Legros 1962; German: Moser-Rath 1984, 288f., Hubrich-Messow 2000, Berger 2001; Italian: Cirese / Serafini 1975, Nos. 1091, 1092; Maltese: Mifsud-Chircop 1978; Hungarian: MNK V, No. 1091, cf. No. 1091*; Czech: Tille 1929ff. I, 183ff., II 2, cf. 138ff.; Slovakian: Gašparíková 1981a, 171; Slovene: Flere 1931, 143ff.; Serbian: Eschker 1992, No. 89; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II, Nos. 1030 (IIIa), 1030 (IIIc); Russian: Hoffmann 1973, No. 1091*, SUS; Byelorussian: SUS; Ukrainian: SUS, Nos. 1091, 1092; Siberian: Soboleva 1984; Indian: Thompson / Roberts 1960, No. 1092; South American Indian: Hissink / Hahn 1961, No. 331; Dominican, Argentine: cf. Hansen 1957, No. 1092**A; Chilean: Pino Saavedra 1967, No. 42; West Indies: Flowers 1953, No. 1092; Namibian: Schmidt 1989 II, No. 1205.

1091A *Guessing the Name of the Devil's Secret Plant.* The devil plants tobacco and asks a man who is unfamiliar with this plant to guess its name. (The devil threatens to kill him if he does not succeed.) The man's wife, covered with tar and feathers, approaches the plant (ruins part of the field), so that the devil orders the supposed animal to get away from his tobacco. Thus the name of the plant is discovered [H522, K216.2.1].

Combinations: 1091.
Literature/Variants: EM 5 (1987) 197.
Latvian: Arājs / Medne 1977; Dutch: Janssen 1979, 44ff.; Frisian: Kooi 1984a; German: Zender 1935, No. 39, Wossidlo 1939 I, No. 592, Cammann 1967, No. 95, Berger 2001; Austrian: Haiding 1969, No. 116; Hungarian: MNK V, No. 1091A, cf. No. 1091B*; Czech: Tille 1929ff. I, 184; Croatian: cf. Dolenec 1972, No. 15; Gypsy: MNK

X 1; French-Canadian: Lemieux 1974ff. XVIII, No. 17; Chilean: Pino Saavedra 1960ff. III, No. 169.

1092 See Type 1091.

1093 *Talking Contest* (previously ***Contest in Words***). The devil (ogre, giant) tries to outdo a girl (man, boy, shepherd, God) in a talking (counting) contest. He does not succeed (and bursts with rage). Cf. Type 875.

Remarks: In other variants a bear (wolf) and a fox wager, see Type 7.
Literature/Variants:
Finnish: Rausmaa 1982ff. III, No. 38; Latvian: Arājs / Medne 1977; Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; English: Briggs 1970f. A I, 232f.; Italian: Cirese / Serafini 1975; Macedonian: Piličkova 1992, Nos. 23, 77; Bulgarian: cf. BFP, No. *1093A*; Argentine: Hansen 1957.

1094 *Cursing Contest.* The devil (ogre, giant) and a (poor) man compete to see who can curse (insult, frighten) the other more. The devil frightens the man with hellish tortures or insults him until his clothes fall off his body. The man throws an iron flax-comb against the devil's back (sends arrows as curses against him) [K91].

Combinations: 1060, 1062, 1063, 1071, 1072, 1082–1084, 1130, and 1149.
Literature/Variants:
Hungarian: MNK V; Macedonian: Piličkova 1992, No. 24; Rumanian: Dima 1944, No. 31; Gypsy: MNK X 1; Yakut: cf. Ėrgis 1967, No. 277.

1095 *Scratching Contest.* (Including the previous Type 1095A.) This tale exists chiefly in two different forms:

(1) An ogre (giant, devil) and a man compete in a scratching contest. The man sends his wife to tell the ogre that her husband has gone to have his nails sharpened. She shows her vulva to the ogre pretending that it is a deep wound her husband has scratched into her body. The ogre flees [K83.1].

(2) An ogre (devil) and a man (boy) have a scratching contest. The man covers himself with several oxhides (wears iron gloves) [K83.2]. (Previously Type 1095A).

Combinations: 804B, 1030, 1060, 1063, 1084, and 1088.
Literature/Variants: BP III, 355–364; EM: Wettstreit mit dem Unhold (in prep.).
Finnish: Rausmaa 1982ff. III, No. 23; Latvian: Arājs / Medne 1977, No. 1095A; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Danish: Skattegraveren 2 (1884) 68ff.; Faeroese: Nyman 1984; Spanish: Camarena / Chevalier 1995ff. V (forthcoming); Portuguese: Braga 1987 I, 223f., Cardigos (forthcoming); Dutch: Kooi 2003, No. 59; Frisian: Kooi 1984a; Walloon: Laport 1932; German: Uther 1990a, No. 67, Hubrich-Messow 2000; Italian: Cirese / Serafini 1975; Hungar-

ian: MNK V; Czech: Tille 1929ff. I, 191f., 274ff.; Slovakian: Polívka 1923ff. V, 94f.; Slovene: Naš dom 3 (1903) 1; Bosnian: cf. Anthropophyteia 1 (1904) 154f.; Macedonian: cf. Čepenkov/Penušliski 1989 I, No. 20, III, No. 354; Greek: Megas/Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Ukrainian: SUS, No. 1095A; Jewish: Jason 1965, No. 1095A; Gypsy: MNK X 1; Japanese: Ikeda 1971; Puerto Rican: Hansen 1957, No. **169.

1095A See Type 1095.

1096 ***Sewing Contest*** (previously ***The Tailor and the Ogre in a Sewing Contest***). The devil (ogre, giant) and a tailor (shoemaker, Gypsy, woman) have a sewing contest. The devil sews with a very long thread: Making his first stitch, he has to run around the house (jump out of the window). When he returns, the tailor has already finished his task and wins the contest [K47].

Combinations: 800, 804B, 1036, 1063, 1072, 1083, and 1084.
Literature/Variants: EM: Wettstreit mit dem Unhold (in prep.).
Finnish: Rausmaa 1982ff. III, No. 24; Finnish-Swedish: Hackman 1917f. I, No. 207; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Norwegian: Hodne 1984; English: Briggs 1970f. A I, 211ff.; Spanish: RE 6 (1966) 177f.; Frisian: cf. Poortinga 1976, 330; German: Hubrich-Messow 2000; Austrian: Depiny 1932, 256 No. 202, Haiding 1965, No. 212, Haiding 1969, No. 96; Italian: Cirese/Serafini 1975; Hungarian: MNK V, No. 1096, cf. No. 1096A*; Slovakian: Gašparíková 1991f. II, No. 368; Slovene: Komanova 1923, 32ff.; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II; Indian: Thompson/Roberts 1960; Mexican: Robe 1973.

1097 See Type 43.

1097* See Type 298A*.

1098* ***Exhaling.*** (Sometimes part of a contest: Who can exhale more strongly?) An ogre (dragon) exhales (sighs, sneezes) so intensely that a man is lifted up in the air. The man pretends that he jumped for joy (to catch a bird, look for his father's club).

Literature/Variants:
Bulgarian: BFP, Nos. *1098*, *1098**; Ukrainian: SUS, No. 1098*; Georgian: Kurdovanidze 2000, No. 1098**.

1099 ***The Giant as Master Builder.*** Miscellaneous type; the following version is the most common:

A giant who is a master builder builds a cathedral in a certain city [F531.6.6]. As his payment, he demands something impossible or horrible (sun and moon, the eyes of the person who commissioned the building), unless someone can discover his name. This happens, and the giant loses not only his payment but also his life (he is stoned to death [Q551.3.4]).

In some variants the giant (giants) destroys the building when someone calls his name and / or turns into a raven and flies away. Cf. Types 810A*, 1191.

Literature/Variants: BP I, 495f.; Puhvel 1961; Röhrich 1965, 45–48; Taloş 1973; EM 1 (1977) 1393–1397 (I. Taloş).
Finnish: Jauhiainen 1998, Nos. N401–418, cf. No. 421; Lappish: Qvigstad 1925, No. 83; Norwegian: Christiansen 1958, No. 7065; German: cf. Höttges 1937, 59–69, Berger 2001, No. XI A 10.

MAN KILLS (INJURES) OGRE 1115–1144

1115 *Attempted Murder with a Hatchet.* In a contest, an ogre (giant, devil, bear) has been defeated by a (young, foolish, strong) man and wants to kill him while he is sleeping. The man learns about this plan und puts an object (e.g. butter cask) under his bedspread. The ogre strikes it with a weapon (often axe). In the morning, the man tells the ogre that he was troubled by vermin [K525.1].

Combinations: This type is usually combined with one or more other types, esp. 1000–1063, 1084–1089, 1149, 1640, and also 300, 301, 303, 313, 328, 507, 650A, 1071, 1072, 1116, 1120, 1121, 1132, 1133, 1147, 1153, and 1563.
Remarks: Already documented in the *Old Testament* (1. Sam. XIX,13).
Literature/Variants: Schwarzbaum 1968, 41; EM 9 (1999) 893–897 (C. Schmitt).
Finnish: Rausmaa 1982ff. III, Nos. 1, 3, 11, 12, 14, 15, 18, 27, 40, 41; Finnish-Swedish: Hackman 1917f. II, Nos. 202a, 202b; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Kecskeméti / Paunonen 1974, Bartens 2003, Nos. 60, 61; Wepsian, Wotian, Lydian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A I, 329ff., 331ff.; French: Tegethoff 1923 II, No. 59; Spanish: Camarena / Chevalier 1995ff. V (forthcoming); Basque: Blümml 1906, No. 6(1); Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. II, No. 319, Cardigos (forthcoming); Frisian: Kooi 1984a, Kooi / Meerburg 1990, No. 32; Flemish: Meyer 1968; German: Grimm KHM / Uther 1996 I, No. 20, Hubrich-Messow 2000; Italian: Cirese / Serafini 1975; Corsican: Ortoli 1883, No. 26; Hungarian: MNK V; Czech: Tille 1929ff. I, 270ff.; Slovakian: Gašparíková 1991f. I, Nos. 30, 123, 132, II, No. 476; Slovene: Zupanc 1932, 12ff.; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 185, 188, 189; Rumanian: Stroescu 1969 I, No. 4584; Bulgarian: BFP, No. 1115, cf. No. *1115*; Greek: Kretschmer 1917, No. 33, Megas / Puchner 1998; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 162 (4), 162 III 4; Jewish: Jason 1965, 1975; Gypsy: MNK X 1; Ossetian: Levin 1978, No. 37; Cheremis / Mari, Tatar, Votyak: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, No. 279; Kalmyk, Buryat, Mongolian: Lőrincz 1979; Tuva: Taube 1978, No. 16; Georgian: Kurdovanidze 2000; Iranian: Marzolph 1984; Indian: Tauscher 1959, 191, Thompson / Roberts 1960; Chinese: Ting 1978; French-Canadian: Lemieux 1974ff. XV, No. 10; US-American: Baughman 1966; French-American: Ancelet

1994, No. 25; Spanish-American: Robe 1973; Puerto-Rican: Hansen 1957; West Indies: Flowers 1953; Libyan: El-Shamy 2004; Moroccan: Topper 1986, No. 17, El-Shamy 2004; East African, Congolese: Klipple 1992; Malagasy: Haring 1982, No. 2.3.106.

1116 ***Attempted Burning.*** This tale exists chiefly in three different forms:

(1) An ogre (giant, devil) has been defeated by a man in a contest and wants to burn him while he is sleeping. The man learns about this plan and hides in another place. When the ogre returns to the scene of fire, the man is found sitting in the ashes saying that it was a little hot [K1733]. Cf. Type 1115.

(2) The devil wants to burn his helper. He locks him up in the hot bathhouse, but the man knows how to escape (runs away, digs a hole under the floor).

(3) The devil and a young man make a contest to see who can stand more heat. When both of them are getting hot, the man pretends that he is cold and asks for a pillow. The devil gives up.

Combinations: This type is usually combined with one or more other types, esp. 1000–1029, and also 1049, 1052, 1060, 1063, 1085, and 1115.
Literature/Variants: EM: Verbrennen (in prep.).
Finnish: Rausmaa 1982ff. III, Nos. 1, 2, 12, 14, 40; Finnish-Swedish: Hackman 1917f. II, No. 202b; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Hungarian: MNK V; Serbian: Čajkanović 1927, No. 97; Bulgarian: cf. BFP, No. *1116**; Greek: Megas / Puchner 1998; Russian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 162 III; Abkhaz: Šakryl 1975, No. 36; Tatar: Kecskeméti / Paunonen 1974; Armenian: Macler 1928f. I, 62ff., cf. Hoogasian-Villa 1966, No. 64; Japanese: cf. Ikeda 1971, No. 1084 II (1); Spanish-American: Robe 1973.

1117 ***The Ogre's Pitfall.*** An ogre (ogress, giant, demon) arranges a trap for a man (tells a man to climb a tree which the ogre has cut). The man tricks the ogre so that he falls into the trap himself (is killed by the falling tree) [K1601].

In some variants, an ogre (animal) is tricked into a basket and then rolled down a mountain, or a demon is told to put a millstone around his neck to help him cross the sea. He drowns.

Combinations: 1000, 1115, and 1116.
Literature/Variants:
Finnish: Rausmaa 1982ff. III, No. 42; Finnish-Swedish: Hackman 1917f. II, No. 202b(22); Swedish: Liungman 1961; Norwegian: Hodne 1984; Portuguese: Louro 1986, 333f., Cardigos (forthcoming); Maltese: cf. Mifsud-Chircop 1978, Nos. 1116*, *1116A; Greek: Megas / Puchner 1998; Turkish: Eberhard / Boratav 1953, No. 161 III 5 (var. a); Jewish: Jason 1965, 1975; Kazakh: Sidel'nikov 1952, 87ff.; Kalmyk, Mongolian: Lőrincz 1979, Nos. 1117, 1117B*; Indian: cf. Mode / Ray 1967, 111ff.; Chinese: Ting 1978, No. 1117A; Puerto Rican: Hansen 1957.

1119 ***The Ogre Kills His Mother (Wife)*** (previously ***The Ogre Kills his Own Children***). An ogre (devil) intends to kill a (young) man who is staying in his house overnight. During the night the man exchanges his place with the ogre's mother (wife, daughter). The ogre mistakenly kills his mother instead of the man [K1611]. Cf. Type 327B.

Combinations: This type is usually combined with one or more other types, esp. 313, 327B, 328, 531, and 1535.
Remarks: This motif is usually combined with other motifs of "the outwitted ogre". It is also part of Type 327B (where the ogre's children are killed); a detailed description can be found there.
Literature/Variants: BP I, 124–126, 499–501; EM 2 (1979) 268–270 (H. Lixfeld); Scherf 1995 I, 237–240, 454–458, 682–685, II, 784–786, 1291–1294; Schmidt 1999; Anderson 2000, 21f.; Hansen 2002, 301–305; EM: Teufel tötet Frau und Kinder (in prep.).
Finnish: Rausmaa 1982ff. III, No. 44; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Kecskeméti / Paunonen 1974, Bartens 2003, No. 62; Swedish: Liungman 1961; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Scottish: Baughman 1966, Briggs 1970f. A I, 154f.; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Camarena / Chevalier 1995ff. V (forthcoming); Catalan: Oriol / Pujol 2003; Flemish: Meyer 1968; German: Grimm KHM / Uther 1996 I, No. 56; Austrian: Haiding 1953, No. 68; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Czech: Tille 1929ff. I, 248ff.; Slovakian: Gašparíková 1991f. I, Nos. 215, 317, 333, II, Nos. 485, 544; Slovene: Kocbek 1926, 37ff.; Rumanian: Schullerus 1928; Greek: Megas 1956f. I, No. 30, Megas / Puchner 1998; Turkish: Eberhard / Boratav 1953, Nos. 160 (4), 161 III 3; Yakut: Ėrgis 1967, No. 79; Kalmyk, Mongolian: Lőrincz 1979; Palestinian, Jordanian, Iraqi, Persian Gulf, Saudi Arabian, Qatar: El-Shamy 2004; Yemenite: Daum 1983, No. 9, El-Shamy 2004; Iranian: cf. Marzolph 1984, Nos. 327 II j, *1119; Indian: Thompson / Roberts 1960, Jason 1989; Sri Lankan: Thompson / Roberts; Japanese: Inada / Ozawa 1977ff.; North American Indian: Thompson1919, 358ff.; US-American: Baughman 1966; French-American: Ancelet 1994, No. 18; Spanish-American: Robe 1973; Dominican, Puerto Rican: Hansen 1957; Mayan: Peñalosa 1992; Chilean: Pino Saavedra 1960ff. II, No. 139; Argentine: Chertudi 1960f. II, Nos. 58, 59; West Indies: Flowers 1953; Egyptian, Tunisian, Algerian, Moroccan: El-Shamy 2004; Cameroon: cf. Kosack 2001, 521; Guinean, East African, Congolese: Klipple 1992; Sudanese: Kronenberg / Kronenberg 1978, No. 11, El-Shamy 2004; Malagasy: Haring 1982, Nos. 2.3.101–2.3.107; Namibian: Schmidt 1989 II, Nos. 968, 969.

1120 ***The Ogre's Wife Thrown into the Water.*** While they spend the night near a river, an ogre (devil) and his wife want to drown their helper. During the night, the man changes places with the ogre's wife, so that the ogre mistakenly throws his own wife into the water.

In some variants, the ogre is tricked into throwing his wife into a well [Cf. G519.1.4].

Combinations: This type is usually combined with one or more other types, esp. 1000–1029, and also 1085, 1120, and 1132.
Literature/Variants: BP I, 499f., III, 451; EM 2 (1979) 268–270 (H. Lixfeld); EM:

Teufel tötet Frau und Kinder (in prep.).
Finnish: Rausmaa 1982ff. III, Nos. 1, 11; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Livonian, Wepsian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Irish: Ó Súilleabháin/Christiansen 1963; Spanish: Espinosa 1946f., No. 167, Camarena/Chevalier 1995ff. V (forthcoming); Portuguese: Soromenho/Soromenho 1984f. I, No. 731, Cardigos (forthcoming); German: Meyer 1932; Italian: Cirese/Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: Berze Nagy/Banó 1957 II, No. 1015**; Serbian: Čajkanović 1927, No. 97; Croatian: Bošković-Stulli 1967f., No. 23; Rumanian: Bîrlea 1966 III, 41ff., 477f.; Bulgarian: BFP; Greek: Hallgarten 1929, 223ff., Megas/Puchner 1998; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, Nos. 357 (5), 357 III 3a (var. c, i); Jewish: Jason 1965, 1975, 1988a; Gypsy: MNK X 1; Chuvash, Mordvinian: Kecskeméti/Paunonen 1974; Siberian: Soboleva 1984; Georgian: Kurdovanidze 2000; Syrian, Iraqi: El-Shamy 2004; Spanish-American: Robe 1973; Dominican: Hansen 1957; Mayan: Peñalosa 1992; Egyptian, Algerian: El-Shamy 2004.

1121 ***The Ogre's Wife Burned in Her Own Oven.*** A man throws the ogre's (giant's, devil's) wife (sister, mother, daughter) or a witch into the fire (furnace) or tricks her into climbing into her oven. The ogress is burned [G512.3.2.1]. Cf. Type 327A.

Combinations: 1045, 1049, 1062, and 1119.
Remarks: This motif is usually combined with other motifs of "the outwitted ogre". It is also part of Type 327A; a detailed description can be found there.
Literature/Variants: Cosquin 1922a, 349–399; BP I, 115–126; Scherf 1995 I, 548–554; EM: Teufel tötet Frau und Kinder (in prep.).
Finnish: Rausmaa 1982ff. I, Nos. 21, 24, 25, 49, 300, 327, III, Nos. 12, 43; Finnish-Swedish: Hackman 1917f. II, Nos. 202a, 202b; Estonian: Aarne 1918, cf. No. 327A; Lithuanian: Kerbelytė 1999ff. I, Nos. 327C, F, G; Lappish: Kecskeméti/Paunonen 1974, Bartens 2003, No. 62; Swedish: Liungman 1961, No. 1121, cf. No. 328; Norwegian: Hodne 1984; Danish: Kamp 1877, No. 271; Faeroese: Nyman 1984; Irish: Ó Súilleabháin/Christiansen 1963; English: Briggs 1970f. A I, 266f.; Spanish: Camarena/Chevalier 1995ff. V (forthcoming); Catalan: Oriol/Pujol 2003; Portuguese: Cardigos (forthcoming); German: Grimm KHM/Uther 1996 I, No. 15; Italian: cf. Todorović-Strähl/Lurati 1984, No. 44; Maltese: Mifsud-Chircop 1978; Hungarian: MNK V; Slovakian: Gašparíková 1991f. I, Nos. 317, 333; Bosnian: Krauss/Burr et al. 2002, No. 230; Albanian: Hahn 1918, No. 95; Greek: Megas/Puchner 1998; Russian: Nikiforov/Propp 1961, No. 8; Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, No. 152 IV f; Jewish: Noy 1963a, No. 17; Gypsy: Aichele/Block 1962, No. 2, MNK X 1; Cheremis/Mari: Beke 1951, No. 24; Syrian, Palestinian, Saudi Arabian: El-Shamy 2004; Yemenite: Daum 1983, No. 9, El-Shamy 2004; Indian: Thompson/Roberts 1960; Tibetian: O'Connor 1906, No. 16; Chinese: Ting 1978; North American Indian: Thompson 1919, 358ff.; US-American: Baughman 1966; Spanish-American: Rael 1957 II, No. 333; Mexican: Wheeler 1943, No. 187; Puerto Rican: Hansen 1957; West Indies: Flowers 1953; Egyptian, Tunisian, Algerian: El-Shamy 2004; Moroccan: Jahn 1970, No. 7, El-Shamy 2004; Angolan: Chatelain 1894, No. 8.

1122 *The Ogre's Wife Killed through Other Tricks.* Miscellaneous type. E.g. a man stabs her with her own knife, or she is persuaded to test a rope and hangs herself [G519.1]. Cf. Type 328.

Combinations: 1000, 1007, 1008, 1115, 1116, 1119, and 1121.
Literature/Variants: BP I, 115–126.
Finnish: Rausmaa 1982ff. III, No. 40; Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Camarena / Chevalier 1995ff. V (forthcoming); Ladinian: cf. Decurtins 1896ff. II, 53 No. 42; Maltese: cf. Mifsud-Chircop 1978, No. *1122; Slovene: Kocbek 1926, 37ff.; Bosnian: Krauss / Burr et al. 2002, No. 231; Bulgarian: cf. BFP, No. *1122A*; Greek: Megas / Puchner 1998; Armenian: Hoogasian-Villa 1966, No. 76; Tadzihikian: cf. STF, No. 206; Palestinian: Muhawi / Kanaana 1989, No. 34; Indian: Thompson / Roberts 1960, Jason 1989; Burmese: Kasevič / Osipov 1976, cf. No. 182; Chinese: Ting 1978; French-Canadian: Lemieux 1974ff. IV, No. 2, XX, No. 9; Mexican: Robe 1973; Dominican: Hansen 1957; Brazilian: Cascudo 1955a, 241ff.

1130 *Counting Out Pay.* Using a trick, a man is released from an agreement with the devil (seldom with another demonic being). The devil has to give the man a hat (boot, bag or other container) full of gold. The man digs a pit and plans his hat with a hole in it (fixes a bottomless container on the roof of a house) so that the devil has to give him an enormous amount of gold (cannot fill the container). The devil disappears [K275]. Cf. Type 773**.

Combinations: 1000, 1045, 1063, 1071, 1072, 1084, and 1152.
Remarks: Documented in the 16th century.
Literature/Variants: BP III, 420–423; Merkelbach 1964; EM 6 (1990) 69–72 (H. Lixfeld).
Finnish: Rausmaa 1982ff. III, Nos. 2, 3, 11–13, 20; Finnish-Swedish: Hackman 1917f. I, No. 89(9), II, Nos. 202b, 202c, 228, 286(7); Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Livonian, Lappish, Wepsian, Wotian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Danish: Kristensen 1899, No. 484; Irish: Ó Súilleabháin / Christiansen 1963; French: Massignon 1968, No. 58; Spanish: Espinosa 1946, No. 34, Camarena / Chevalier 1995ff. V (forthcoming); Dutch: Kooi 2003, No. 66; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 25; Walloon: Legros 1962, 88f.; German: Grimm KHM / Uther 1996 III, No. 195, Hubrich-Messow 2000; Hungarian: MNK V; Czech: Tille 1929ff. I, 182f., 609; Slovakian: Gašparíková 1991f. II, No. 491; Slovene: Nedeljko 1889, 36f.; Sorbian: Nedo 1956, No. 85; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Cheremis / Mari, Tatar, Mordvinian, Votyak: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Georgian: Kurdovanidze 2000; US-American: Baughman 1966; Puerto Rican: Flowers 1953, Hansen 1957, No. *773B; Chilean: Pino Saavedra 1960ff. II, No. 103; East African: Kohl-Larsen 1963, 12f.

1131 *Hot Porridge in the Ogre's Throat.* A man (woman, animal) who is threatened by an ogre (devil, demon, robber, tiger, badger) burns the ogre's throat by feeding him hot porridge (hot stones instead of potatoes, glowing coal instead of fish, etc.) [G512.3.1, K1033].

Literature/Variants: EM: Schlund des Unholds verbrannt (forthcoming).
Finnish: Rausmaa 1982ff. III, Nos. 26, 45, 46; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lappish: Qvigstad 1925; Swedish: Liungman 1961; Norwegian: Hodne 1984; Faeroese: Nyman 1984; Irish: Ó Súilleabháin/Christiansen 1963; English: Baughman 1966, No. M211.10*(c,b), Briggs/Tongue 1965, No. 6; Frisian: Kooi 1984a, No. 1191C*; Polish: Krzyżanowski 1962f. II; Byelorussian: SUS; Indian: cf. Hahn 1906, No. 14; Chinese: cf. Eberhard/Eberhard 1976, No. 106; Korean: cf. Choi 1979, No. 25; Japanese: cf. Ikeda 1971, Nos. 1131A, 1131B, Inada/Ozawa 1977ff.; Polynesian, New Zealand: Kirtley 1971, No. G512.3.1; English-Canadian: Halpert/Widdowson 1996 II, No. 114; Algerian: cf. Lacoste/Mouliéras 1965 I, No. 20; Congolese: Weeks 1922, No. 1; South African: Coetzee et al. 1967, Nos. 30.1, 30.1.1.

1132 *Flight of the Ogre with His Goods in the Bag.* An ogre (giant, devil, master) tries to get away from his farmhand. The farmhand hides in the ogre's bag (chest) so that the ogre unwittingly takes him along [Cf. G561]. Cf. Type 311.

Combinations: This type is usually combined with one or more other types, esp. 1000–1029, and also 1049, 1060, 1063, 1082, 1115, 1116, and 1120.
Literature/Variants: Chauvin 1892ff. VI, No. 201.
Finnish: Rausmaa 1982ff. III, No. 1; Finnish-Swedish: Hackman 1917f. II, No. 202a; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Livonian, Lappish, Wepsian, Wotian, Lydian, Karelian, Syrjanian: Kecskeméti/Paunonen 1974; Hungarian: Berze Nagy/Banó 1957 II, No. 1014**; Slovakian: Polívka 1923ff. V, No. 134G; Serbian: Đjorđjevič/Milošević-Đjorđjevič 1988, Nos. 187–189, cf. No. 36; Bulgarian: BFP; Greek: Hallgarten 1929, 223ff.; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, No. 357 (4); Jewish: Jason 1965, 1975; Gypsy: MNK X 1; Ossetian: Britaev/Kaloev 1959, 357f.; Abkhaz: Šakryl 1975, No. 81; Karachay: Lajpanov 1957, 25ff.; Cheremis/Mari, Chuvash, Mordvinian, Votyak: Kecskeméti/Paunonen 1974; Tatar: Jarmuchametov 1957, 195ff.; Udmurt: Kralina 1961, Nos. 72, 75, 85; Armenian: Hoogasian-Villa 1966, No. 71; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, No. 392, cf. No. 257; Kazakh: Sidel'nikov 1958ff. I, 352f.; Uzbek: Afzalov et al. 1963 II, 195ff.; Turkmen: Stebleva 1969, No. 52; Tadzhik: Amonov 1961, 432ff., 456ff.; Kalmyk: Džimbinov 1959, 48ff., Vatagin 1964, No. 26; Georgian: Kurdovanidze 2000; Syrian: El-Shamy 2004; Indian: cf. Tauscher 1959, No. 54; Burmese: Kasevič/Osipov 1976, Nos. 58, 59; Filipino: Wrigglesworth 1981, No. 17; Congolese: Weeks 1922, No. 7.

1133 *Making Strong* (previously *Making the Ogre Strong by Castration*). (Including the previous Type 1134.) This tale exists chiefly in two different forms:

(1) A man tells an ogre (giant, devil) that an ox (horse) is strong because it is gelded [K1012.1]. To become strong, the ogre orders the man to castrate him, and they agree that the ogre will castrate the man the next day. The man substitutes his wife in man's clothes [K241]. The ogre thinks that she is already castrated. (Cf. Type 153 with the bear in place of the ogre.)

(2) An ogre (demon) wants to become as strong as a man. In order to toughen (heal) the ogre, the man scalds him (injures him otherwise) [K1012.2]. (Previously Type 1134.)

Combinations: 1049, 1060, 1115, and 1119.
Literature/Variants: EM: Starkmachen (forthcoming).
Finnish: Rausmaa 1982ff. III, No. 47; Finnish-Swedish: Hackman 1917f. II, No. 202b; Estonian: Aarne 1918; Livonian: Loorits 1926, No. 1134; Latvian: Arājs/Medne 1977, Nos. 1133, 1134; Lithuanian: Kerbelytė 1999ff. II; Syrjanian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kamp 1877, No. 766, Kristensen 1892ff. I, 441; Faeroese: Nyman 1984; English: Wehse 1979, No. 409; French: Kryptádia 2 (1884) 53f.; Hungarian: MNK V, Nos. 1133, 1134; Bulgarian: BFP, No. 1134; Greek: Megas/Puchner 1998, No. 1134; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965, No. 1134; Cheremis/Mari: Kecskeméti/Paunonen 1974; Druze: Falah/Shenhar 1978, No. 26; Palestinian: El-Shamy 2004; Indian: Jason 1989, Nos. 1133, 1134; Cambodian: cf. Gaudes 1987, No. 2; Guianese: cf. Koch-Grünberg/Huppertz 1956, 174f.; West Indies: Flowers 1953, No. 1134.

1134 See Type 1133.

1135 *Eye-Remedy.* (Including the previous Type 1136.) A man (with the absurd name "Myself") pretends to heal (replace) the eyes of an ogre (giant, devil, cobold, water nix, fairy child, jackal) [K1010]. He pours a glowing mass (melted lead or tin) into the ogre's eyes so that he is blinded [K1011]. Queried about who has hurt him, the ogre answers, "Myself". Cf. Types 1137, 1138.

Combinations: 1000, 1051, 1052, 1060, and 1088.
Literature/Variants: BP III, 369–378; Schwarzbaum 1968, 355; Schwarzbaum 1979, 199 not. 10, 209 not. 16, 241 not. 7; EM 10 (2002) 1174–1184 (J. Conrad).
Finnish: Rausmaa 1982ff. III, Nos. 48, 49, Jauhiainen 1998, Nos. G1701, G1711, G1721, M87; Finnish-Swedish: Hackman 1917f. II, Nos. 211a, 211b; Estonian: Aarne 1918, Nos. 1135, 1136; Livonian: Loorits 1926, Nos. 1135, 1136; Latvian: Arājs/Medne 1977, Nos. 1135, 1136; Lithuanian: Kerbelytė 1999ff. II; Lappish, Wotian, Karelian: Kecskeméti/Paunonen 1974; Syrjanian: Wichmann 1916, No. 2; Swedish: Liungman 1961, No. 1135; Norwegian: Olsen 1912, 195f., 215ff., Hodne 1984; Icelandic: Boberg 1966, No. K1011; Scottish, English: cf. Baughman 1966, No. K602.1; Irish: Ó Súilleabháin/Christiansen 1963; Portuguese: Soromenho 1984f. II, No. 455, Cardigos (forthcoming); German: cf. Hubrich-Messow 2000, No. 1136; Italian: Cirese/Serafini 1975; Slovakian: Filová/Gašparíková 1993, No. 81; Slovene: Zupanc 1932, 32ff.; Albanian: Lambertz 1952, 9f.; Greek: Megas/Puchner 1998, No. 1136; Polish: Krzyżanowski 1962f. II; Russian: SUS, Nos. 1135, 1136; Byelorussian: SUS, No. 1136; Ukrainian: SUS; Jewish: Jason 1965; Abkhaz: cf. Šakryl 1975, No. 77; Tatar, Votyak: Kecskeméti/Paunonen 1974; Udmurt: Kralina 1961, No. 11; Buryat: Ėliasov 1959 I, 285ff.; Indian: Jason 1989, No. 1136; Chinese: Ting 1978, Nos. 1135, 1136.

1136 See Type 1135.

1137 ***The Blinded Ogre.*** (Polyphemus, Tepegöz.) A man (together with others) who is traveling (in a forest, in the wilderness) accidentally comes to the cave (hut) of an (one-eyed [F512.1.1, F531.1.1.1]) ogre [G100] living alone (with his mother) and tending sheep. The ogre catches the man and threatens to devour him.

The man pretends to be a physician [K1010] and promises to heal the ogre's eye(s) (the ogre falls asleep). The man heats a metal spear, thrusts it into the ogre's eye [K1011], and escapes from the blinded ogre by covering himself with a sheepskin [K521.1] or by hiding under the belly of a ram that walks out of the cave [K603]. Cf. Types 953, 1135.

In some variants, the ogre later tries to recapture the man by using a magic ring (object) which compels the fugitive to keep calling out,"Here I am" [D1612.2.1]. The man succeeds in escaping from the ogre once more: He cuts off his finger with the ring and throws it into the sea. The ogre goes after the ring and is drowned.

Combinations: This type is often combined with one or more other types, esp. 300, 953, 1115, 1135, and 1199A.
Remarks: The most famous literary version is part of Homer's *Odyssey* (IX,106–545).
Literature/Variants: Chauvin 1892ff. VII, 64ff. No. 348; Hackman 1904; BP III, 369–378; Röhrich 1962f. II, 213–250, 447–460; Röhrich 1976, 234–252; Fehling 1977; Scherf 1995 I, 719–721; Dekker et al. 1997, 279–282; Conrad 1999; Montgomery 1999; Schmidt 1999; Anderson 2000, 123–131; Nascimento 2001; Hansen 2002, 289–301; EM 10 (2002) 1174–1184 (J. Conrad); Kern / Ebenbauer 2003, 520f. (M. Kern); Marzolph / Van Leeuwen 2004, Nos. 179, 229.
Finnish: Rausmaa 1982ff. III, Nos. 50, 51; Finnish-Swedish: Hackman 1917f. II, No. 212; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. I; Lappish: Kecskeméti / Paunonen 1974, Bartens 2003, No. 61; Livonian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Scottish: Briggs 1970f. A I, 410f., BI, 194, 207, 222ff., 307f., 314; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A I, 325, B I, 314ff.; French: Bladé 1886 I, No. 3; Spanish: González Sanz 1996, Camarena / Chevalier 1995ff. V (forthcoming); Basque: Frey / Brettschneider 1982, 76ff.; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 276, Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Hubrich-Messow 2000; Italian: Cirese / Serafini 1975, Pitrè / Schenda et al. 1991, No. 26, De Simone 1994, Nos. 31, 91d; Hungarian: MNK V; Czech: Tille 1929f. II 1, 239; Slovakian: Gašparíková 1991f. I, No. 81; Slovene: cf. Eschker 1986, No. 11; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, No. 382; Croatian: Bošković-Stulli 1975b, No. 45; Rumanian: Schullerus 1928, Bîrlea 1966 II, 502ff., III, 462f.; Bulgarian: BFP; Greek: Laográphia 21 (1963 / 64) 494; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 146; Jewish: Jason 1965; Gypsy: MNK X 1; Votyak: Kecskeméti / Paunonen 1974; Georgian: Kurdovanidze 2000; Syrian, Palestinian: Nowak 1969, No. 145, El-Shamy 2004; Jordanian: El-Shamy 2004; Iranian: Marzolph 1994b; Indian: Thompson / Roberts 1960; Korean: Choi 1979, No. 25; English-Canadian: Halpert / Widdowson 1996 II, Nos. 62–64; US-American:

Roberts 1974, Nos. 107, 161; Spanish-American: TFSP 32 (1964) 39, 34 (1967) 114; Chilean: Pino Saavedra 1960ff. III, No. 170; Egyptian, Algerian, Moroccan: El-Shamy 2004.

1138 ***Gilding the Beard.*** A (young) man who calls himself "Such a one" persuades an ogre (devil, priest) to have his beard gilt. He covers the beard with tar and leaves the ogre stuck to the tar-kettle. The ogre wanders around with his kettle and asks everyone, "Have you seen such a one?" [K1013.1].

In some variants, a trickster who calls himself "Such a thing" pretends to heal a woman: He covers her with treacle. When she asks her neighbors, "Have you seen such a thing?" they tell her that they never have. Cf. Types 1135, 1137.

Combinations: 1135.
Literature/Variants: Marzolph 1992 II, No. 1066.
Finnish: Rausmaa 1982ff. III, No. 52; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish, Wotian, Lydian: Kecskeméti / Paunonen 1974; Danish: cf. Kristensen 1892f. II, No. 63, cf. Kristensen 1900, Nos. 348, 605–607; Basque: Webster 1877, 55f.; Portuguese: Fontes 1975, No. 39, Cardigos (forthcoming); German: cf. Eisel 1871, No. 31, cf. Wossidlo / Neumann 1963, No. 367; Swiss: cf. Jecklin / Decurtins 1916 I, 218, 276; Italian: Pitrè 1941 I, No. 64, Cirese / Serafini 1975; Bulgarian: BFP; Greek: cf. FL 7 (1896) 154f.; Polish: Krzyżanowski 1962f. II; Russian: SUS, No. 1138, cf. No. 1138*; Byelorussian: SUS, No. 1139, cf. No. 1138**; Ukrainian: SUS; Tatar: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Georgian: Kurdovanidze 2000; Syrian, Yemenite: Nowak 1969, No. 338; Iranian: Marzolph 1984; Chinese: Ting 1978; Mexican: Robe 1973; Puerto Rican: cf. Hansen 1957, No. 1940**I; Chilean: cf. Hansen 1957, No. 1940**J; Ethiopian: cf. Gankin et al. 1960, 128ff.

1139 ***Carrying a Sham-Dead Person*** (previously ***The Ogre Carries the Sham-Dead Man***). An ogre (giant, devil) carries an apparently dead man and pretends that the man already smells [K522.2].

Literature/Variants:
Finnish: Rausmaa 1982ff. III, No. 53; Irish Ó Súilleabháin / Christiansen 1963; Russian: SUS.

1140 ***Sleeping with Open Eyes.*** A man claims to sleep with open eyes. Thus he beguiles an ogre (devil) into sleeping, and can rob him [K331.1].

Literature/Variants:
Finnish: Rausmaa 1982ff. III, No. 54; Lappish, Wotian: Kecskeméti / Paunonen 1974; Slovene: Bolhar 1959, 100ff.; Votyak: Kecskeméti / Paunonen 1974; Indonesian: cf. Vries 1925 I, No. 84; Spanish-American: cf. Robe 1973.

1141 ***Drinking a Reflection*** (previously ***Drinking Girl's Reflection***). An ogre (giant, devil) sees the reflection of a beautiful girl (fugitives [R351]) in the water. He attempts to drink the lake (river) dry (and bursts) [J1791.6.2]. Cf. Types 34, 92, 408, 1335–1336A.

Literature/Variants: EM: Spiegelbild im Wasser (forthcoming).
Finnish: Rausmaa 1982ff. III, No. 55; Estonian: Aarne 1918, No. 1141*; Indian: Thompson / Roberts 1960; Chinese: Ting 1978; Japanese: cf. Ikeda 1971, Nos. 300, 333A, 334.

1142 ***How the Lazy Horse Was Cured*** (previously ***Hot Tin under the Tail of the Ogre's Horse***). (Including the previous Type 1682*.) An ogre (giant, farmer) has a lazy horse (donkey). A man (smith, pharmacist) advises him to put something burning (e.g. pepper, hot paprika, hot tin) into the horse's anus. The owner does so and the horse runs away [K1181]. (In order to catch the animal, the owner tries the remedy himself and runs faster than his horse.)

Literature/Variants: Wesselski 1911 I, No. 64.
Finnish: Rausmaa 1982ff. VI, No. 11; Estonian: Aarne 1918, No. 1142*; Lappish: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Flemish: Meyer 1968, No. 1682*; Walloon: Legros 1962, 110f.; German: Schell 1932, 50f.; Austrian: Anthropophyteia 2 (1905) 205 No. 31; Hungarian: Géczi 1989, No. 118; Slovakian: Gašparíková 1981a, 39; Croatian: Bošković-Stulli 1963, No. 93, Bošković-Stulli 1975a, No. 26; Macedonian: Čepenkov / Penušliski 1989 III, No. 223, IV, Nos. 445, 454; Rumanian: Stroescu 1969 I, No. 4262; Bulgarian: Daskalova et al. 1985, No. 254; Polish: Krzyżanowski 1962f. II; Russian: SUS, No. 1682*; Ukrainian: Hnatjuk 1909f. I, No. 13, SUS, No. 1682*; Jewish: Jason 1965, No. 1682*, Jason 1988a, No. 1682*; Iraqi: El-Shamy 2004, No. 1682*; French-Canadian: Lemieux 1974ff. IV, No. 12; Mexican: Robe 1973, No. 1682*; Egyptian: El-Shamy 2004.

1143 ***Ogre Otherwise Injured.*** (Including the previous Types 1143A–1143C.) Miscellaneous type. An ogre (giant, devil, witch, old man) is tricked into getting his tongue (nose, beard) caught in a split log of wood (hole in the door) – cf. Types 38, 151, 1159, 1160. After his tongue has been cut off, the ogre cannot speak clearly and gets into trouble (previously Type 1143A), or his nose is caught in the ventilation hole in the roof (previously Type 1143B).

In some variants, the ogre is persuaded to sit on a pole and is pierced to death. (Previously Type 1143C.)

Literature/Variants:
Lappish: Kecskeméti / Paunonen 1974; Swedish: EU, No. 2513; Norwegian: Hodne 1984; Maltese: Mifsud-Chircop 1978, Nos. *1143C$_1$, *1143D; Hungarian: MNK V, No. 1143*; Greek: Megas / Puchner 1998, No. 1143C; Ukrainian: SUS, No. 1143A; Moroccan: Lebedev 1990, No. 22.

1143A–C See Type 1143.

OGRE FRIGHTENED BY MAN 1145–1154

1145 *Afraid of Strange Noise* (previously *The Ogre Afraid of what Rustles or Rattles*). An ogre (giant, devil) is afraid of what rustles or rattles (voices of unknown animals). A man sets some juniper on fire [K2345] (imitates animals). (The ogre flees or fulfills the man's wish.)

In some variants, the devil and God frighten one another: The devil makes a great storm and beats with a cudgel on the bark of the tree, but God is not frightened. The devil is afraid of thunder.

Literature/Variants:
Finnish: Rausmaa 1982ff. III, No. 54; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lappish: Kecskeméti / Paunonen 1974; Hungarian: cf. MNK V, No. 1145*; Kelemina 1930, 215; Greek: Megas / Puchner 1998; Yakut: cf. Ėrgis 1967, No. 253; Turkmen: Stebleva 1969, No. 25; Mongolian: Lőrincz 1979, No. 1145, cf. No. 1145A*; Japanese: cf. Ikeda 1971, No. 176.

1146 *Millstones.* (Including the previous Type 1019*.) A man and an ogre (giant) boast about their strength. The man pretends that millstones are his mother's pearls or that a harrow is his sister's (grandmother's) comb. The ogre is overawed [K1718.2].

In some variants, an ogre uses a harrow as a hair brush and hurts his head. (Previously Type 1019*.)

Combinations: 1045, 1063, 1071, 1072, 1082, 1130, and 1151.
Literature/Variants:
Finnish: Rausmaa 1982ff. III, Nos. 58, 59; Finnish-Swedish: Hackman 1917f. II, No. 202c(7); Estonian: Aarne 1918, No. 1019*; Latvian: Arājs / Medne 1977; Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Russian: SUS, No. 1019*; Cheremis / Mari, Votyak: Kecskeméti / Paunonen 1974; Udmurt: Kralina 1961, Nos. 14, 15; Tatar: Jarmuchametov 1957, 195ff.

1147 *Thunder* (previously *Thunder the Rolling of his Brother's Wagon*). (Including the previous Types 1148 and 1148A.) This tale exists chiefly in three different forms:

(1) An ogre wonders about the mighty noise of thunder and is told that it is just the noise of a wagon passing by [K1718.1].

(2) An ogre (devil) is terrified by a thunderstorm. He flees and hides himself under a tree (rock). Lightning strikes and destroys the ogre's hiding place. (Previously Type 1148.)

(3) An ogre (devil) tells a man to wake him if it happens to thunder. The man does not obey (deceives the ogre) and lightning strikes the ogre [K1177]. In some variants, the man wakes the ogre, who mows grass for him. (Previously Type 1148A.)

Remarks: Documented in the 19th / 20th century.
Literature/Variants: Anderson 1939; Balys 1939; Loorits 1949ff. II, 5–42; EM 3

(1981) 762–766 (H.-J. Uther).
Finnish: Rausmaa 1982ff. III, Nos. 41, 56, Jauhiainen 1998, No. E1401; Finnish-Swedish: Hackman 1917f. II, No. 202b; Estonian: Aarne 1918, No. 1148A; Latvian: Arājs / Medne 1977, No. 1148A; Lithuanian: Balys / Repšienė 1998, 259f.; Lappish: Qvigstad 1925; Livonian: Kecskeméti / Paunonen 1974, No. 1148; Swedish: Liungman 1961, Nos. 1147, 1148A; Polish: Krzyżanowski 1962f. II, No. 1148; Byelorussian: SUS, No. 1148.

1147* ***Thunder-God*** (previously ***The Friendship between a Man [Carpenter], Thunder-god, and the Devil***). A carpenter joins the devil and the thunder-god Perkunas. Together they build a house and plant turnips (potatoes). Someone steals their turnips. The devil and Perkunas cannot watch over the vegetables, but the fearless carpenter is able to unmask the "Laume" (a female demon) as the thief and to capture her by squeezing her fingers. The devil and Perkunas are impressed.

Quarreling over the house, the three decide that it should go to the one who is able to stay in it one night without being afraid. The carpenter is again fearless: He expels the devil and Perkunas from the house by using the witch-tools of the Laume, an iron wagon and a whip. He keeps house by himself and earns his living by selling the devil's shit (asa foeticla, a medicine) of which plenty has been left.

Remarks: Documented in the 19th / 20th century.
Literature/Variants: Balys 1939.
Lithuanian: Range 1981, No. 47, Kerbelytė 1999ff. II; Cheremis / Mari, Chuvash, Mordvinian: Kecskeméti / Paunonen 1974.

1148 See Type 1147.

1148A See Type 1147.

1148B ***Thunder's Instruments*** (previously ***The Ogre Steals the Thunder's Instruments [Pipe, Sack, etc.]***). The devil (son of the devil, ogre) steals the thunder-god's instruments (bagpipes, whistle, hammer, etc.). The thunder-god goes to retrieve the instruments. He catches the thief and releases him in exchange for an invitation to the wedding of the devil's daughter. Many instruments are stored there in a room, but nobody is able to play the biggest one, the bagpipes. The thunder-god and his son ask for permission to play, and thunder and lightning come out of the instrument. Many wedding guests die on the spot, and others disappear forever.

Remarks: The motif resembles the theft of the giant's hammer in Greek mythology and in the elder *Edda* (*Prymsqviða*). In Sweden, Norway and Denmark, it is popular as a folk-song.
Literature/Variants: Anderson 1939; Balys 1939; Loorits 1949ff. II, 5–42; EM 3

(1981) 762–766 (H.-J. Uther); Hansen 2002, 305–314.
Finnish: Rausmaa 1982ff. III, No. 57; Estonian: Jannsen 1881f. I, No. 10, II, No. 4, Baer 1970, 28ff.; Lithuanian: Balys/Repšienė 1998, 259f.; Lappish: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961.

1149 ***Bluff: Children Desire Tiger's Flesh*** (previously ***Children Desire Ogre's Flesh***). This tale exists chiefly in two different forms:

(1) A woman (man) sees a tiger (other animal). In order to frighten it, she makes her children cry and then tells them that here is a tiger whose meat they can eat. The tiger, terrified, runs away [K1715.4].

A jackal wants to show the tiger that he had been tricked and insists that they go together back to the woman. The tiger, fearing that the jackal will desert him, insists that he and the jackal be tied together. On seeing the two of them, the woman scolds the jackal for having brought only one tiger instead of two (three, ten) [K1715.2]. The tiger thinks the jackal betrayed it. He flees, dragging the jackal with it.

(2) A (weak, old) man (Gypsy) frightens an ogre (dragon, devil, tiger) by cunningly demonstrating his power. The ogre fails in trying to kill the man at night, carries a treasure to his home in order to get rid of him, and flees when supposed flesh of his companions is offered to him [K1715]. The ogre returns together with a helper and again is frightened away.

In some variants, a weak animal makes a strong one believe that it (its children) eats the flesh of the strong one's companions. Cf. Types 125, 126.

Combinations: This type is usually combined with one or more other types, esp. 1045, 1049, 1060, 1084, 1115, 1640, and also 78, 125, 126, 177, 1045, 1051, 1063, 1071, 1072, 1082, 1088, and 1130.
Remarks: Version (1) is documented in the Indian *Pañcatantra* (*Śukasaptati*).
Literature/Variants: BP I, 160, III, 2, 75f.; Schwarzbaum 1968, 96; Schwarzbaum 1979, 195f.; EM 7 (1993) 1253–1258 (G. Dicke); Schmidt 1999.
Finnish: Rausmaa 1982ff. III, No. 5; Finnish-Swedish: Hackman 1917f. II, No. 202b; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian, Wotian, Lydian: Kecskeméti/Paunonen 1974; Irish: Ó Súilleabháin/Christiansen 1963; Spanish: Espinosa 1946f., Nos. 255, 256, 266; Italian: Cirese/Serafini 1975; Hungarian: MNK V; Slovakian: Gašparíková 1991f. I, Nos. 123, 133; Serbian: Đjorđjevič/Milošević-Đjorđjevič 1988, No. 187; Croatian: Bošković-Stulli 1963, 214ff.; Rumanian: Stroescu 1969 I, No. 4584; Bulgarian: cf. BFP, No. *1149A*; Russian, Byelorussian: SUS; Ukrainian: SUS, No. 1149, cf. No. 1149**; Gypsy: MNK X 1; Cheremis/Mari, Chuvash, Tatar, Votyak: Kecskeméti/Paunonen 1974; Siberian: Soboleva 1984; Tadzhik: STF 1981, No. 40; Kalmyk, Mongolian: Lőrincz 1979; Iranian: cf. Marzolph 1984, No. *1149; Afghan: Lebedev 1986, 216ff.; Pakistani: Thompson/Roberts 1960; Indian: Bødker 1957a, Nos. 369, 540–543, cf. Thompson/Roberts 1960, No. 1149A, Jason 1989; Burmese: Kasevič/Osipov 1976, No. 64; Sri Lankan: Thompson/Roberts 1960; Chinese: Eberhard 1937, Nos. M3, M10, Eberhard 1941, Nos. 2, 7, Graham 1954, No. 203; Puerto Rican: Hansen 1957;

West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, No. 107; Egyptian: El-Shamy 2004; Algerian: Nowak, No. 36, El-Shamy 2004; South African: Coetzee et al. 1967.

1150 *"St. George's Dogs."* (Wolves.) A man who is threatened by the devil (ogre) shouts for "St. George's dogs" to help him. Immediately a number of wolves appear. The devil hides or flees, pursued by the wolves [K1725].

In some variants, the wolves are described as dogs of the devil (St. Blasios), which do harm to other animals (man).

Combinations: 1051, 1060, 1062, and 1640.
Literature/Variants: Cf. BP III, 199 f.
Estonian: Aarne 1918; Latvian: cf. Arājs/Medne 1977; Norwegian: Olsen 1912, 215ff.; German: cf. Grimm KHM/Uther 1996 III, No. 148; Czech: Tille 1929f. I, 271f., 276f.; Greek: Klaar 1963, 143ff.; Jewish: Jason 1965; Indian: Jason 1989; US-American: Baughman 1966.

1151 ***Big Shoes*** (previously ***Big Shoes in Front of the Barn***). (Including the previous Type 1151*.) A man makes huge shoes and places them in such a way that a giant will think the man is as big as the giant [K1717].

In some variants, a man makes a devil believe that boats are the shoes of a girl (the man's grandfather) and a bathhouse is her cap. (Previously Type 1151*.)

Combinations: 1146.
Literature/Variants:
Finnish: Rausmaa 1982ff. III, Nos. 58, 59; Latvian: Arājs/Medne 1977, No. 1151*; Wepsian: Kecskeméti/Paunonen 1974, No. 1151*; Swedish: Liungman 1961; Russian: SUS; Burmese: Kasevič/Osipov 1976, No. 22.

1151* See Type 1151.

1152 ***Intimidation by Displaying Objects*** (previously ***The Ogre Overawed by Displaying Objects***). A man (men, boy, weak animals) stays overnight (hides) in a house (den) of an ogre (giant, devil, strong animal) and tries to overawe the ogre by claiming to be even greater (stronger). The ogre demands proof.

The man pokes through the door or window objects which he has accidentally picked up on his journey: e.g. he pretends that a rope (porcupine bristle) is one of his hairs [K1711.1, K1715.12], a grain shovel is his ear [K1715.12], curds (lime, etc.) are his spittle [K1715.12], a turtle is a louse from his body, a sword (knife) is his tongue [G572.2] or teeth, a tree trunk is his leg, a tub or pot is his belly (head). Asked by the ogre to beat his chest, the man beats a drum (asked to cry, the man twists the tail of a donkey which brays [K2324.1]). The ogre is intimidated.

Combinations: 1045, 1072, and 1130.
Literature/Variants: Schwarzbaum 1979, 197; Schmidt 1999.
Wepsian, Karelian: Kecskeméti / Paunonen 1974; Syrjanian: Rédei 1978, No. 31; Swedish: NM, HA Sagor; Faeroese: cf. Nyman 1984; Portuguese: Soromenho / Soromenho 1984f. II, No. 726, Cardigos (forthcoming); Slovakian: Gašparíková 1991f. I, No. 274; Rumanian: Stroescu 1969 I, No. 4584; Bulgarian: BFP; Gypsy: Mode 1983ff. III, No. 173; Cheremis / Mari, Votyak: Kecskeméti / Paunonen 1974; Tatar: cf. Kakuk / Kúnos 1989, No. 4; Tuva: cf. Taube 1978, No. 10; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960, Jason 1989; Burmese: Esche 1976, 347f.; Sri Lankan: Thompson / Roberts 1960; Nepalese: Sakya / Griffith 1980, 163ff.; Chinese: Dejun / Xueliang 1982, 484f.; Cambodian: Gaudes 1987, No. 54; Japanese: Ikeda 1971; East African: Schmidt 1996, No. 21.

1153 *Wages: as Much as He Can Carry.* To get rid of his farmhand, an ogre (giant, devil, troll) offers him as his wages as much as he is able to carry himself. The farmhand says that this will be too much and that he will be contented merely with what the ogre can carry [K1732]. Cf. Type 650A.

Combinations: This type is usually combined with one or more other types, esp. 1000–1029, and also 1045, 1049, 1060, 1088, 1115, and 1640.
Literature/Variants:
Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grønborg / Nielsen 1884, 74ff.; Bødker et al. 1963, 78ff.; Irish: Ó Súilleabháin / Christiansen 1963; German: Neumann 1973, No. 79, Jahn / Neumann et al. 1998, No. 44; Ladinian: Decurtins 1896ff. II, 100 No. 81; Italian: cf. Todorović-Strähl / Lurati 1984, No. 52; Slovakian: Gašparíková 1991f. I, No. 51; Bulgarian: BFP; Russian, Ukrainian: SUS; Jewish: Jason 1965; Kurdish: Družinina 1959, 73ff.; Uzbek: Afzalov et al. 1963 II, 211ff.

1154 *The Man Who Falls From the Tree and the Demons.* This tale exists chiefly in two different forms:

(1) Two (three or more) men (domestic animals) take refuge in a tree. Below them demons (predators) assemble. One man, accidentally or overcome by fear, falls from the tree into the midst of the demons. The man in the tree orders his companion to grab the biggest one, while he himself goes to attack the others. The demons flee. Cf. Types 126, 1149, and 1653.

(2) A man (men) intimidates a demon by claiming to have been sent to collect the skins of demons, etc.

Combinations: 1152.
Literature/Variants:
Abkhaz: cf. Šakryl 1975, No. 1; Iranian: cf. Marzolph 1984, Nos. *1149, 103C*; Indian: Thompson / Roberts 1960, Jason 1989; Sri Lankan: Parker 1910ff. II, 257ff., 292f.; Chinese: Ting 1978.

MAN OUTWITS THE DEVIL 1155–1169

1157 ***The Ogre and the Gun*** (previously ***The Gun as Tobacco Pipe***). (Including the previous Type 1158.) This tale exists chiefly in two different forms:

(1) An ogre (devil) has never seen a gun. A hunter tells him that it is a tobacco pipe. The ogre puts the end of the gun in his mouth, and the hunter pulls the trigger. The ogre spits, supprised that the tobacco is so strong [K1057].

(2) An ogre wants to look through a gun barrel in the smithy. The smith shoots [J2131.4.1]. (Previously Type 1158.) Cf. Type 1228.

Combinations: 330, 785, 1071, and 1072.
Remarks: Popular as a proverbial phrase.
Literature/Variants: BP II, 529–531; EM: Waffen (in prep.).
Finnish: Rausmaa 1982ff. III, Nos. 60, 61; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. III, 273 No. 1.2.1.17; Lappish: Qvigstad 1925, No. 1158; Swedish: Liungman 1961; Norwegian: Hodne 1984, Nos. 1157, 1158; Danish: Kristensen 1892f. I, Nos. 454, 455, II, Nos. 508, 509; Welsh: Baughman 1966; French: Delarue/Tenèze 1964ff. III; Spanish: Llano Roza de Ampudia 1925, No. 118, Camarena/Chevalier 1995ff. V (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a, Kooi/Schuster 1993, No. 27; German: Henßen 1932, 89ff., Henßen 1935, No. 162, Kooi/Schuster 1994, No. 22, Hubrich-Messow 2000, Berger 2001, No. 1157, cf. No. 1157*; Austrian: Depiny 1932, 256 No. 201, cf. Haiding 1969, No. 37; Italian: Finamore 1882f. I 2, No. 57; Hungarian: MNK V; Czech: Jech 1984, No. 10; Russian: SUS; Byelorussian: Zelenin 1915, No. 40, SUS; Gypsy: Mode 1983ff. III, No. 173; Kurdish: Džalila et al. 1989, No. 309; Nepalese: Sakya/Griffith 1980, 166ff.; Chinese: Ting 1978; US-American: Baughman 1966; Ethiopian: Reinisch 1889, No. 17, cf. Moreno 1947, No. 21; South African: Coetzee et al. 1967.

1158 See Type 1157.

1159 ***The Ogre Caught in the Cleft*** (previously ***The Ogre Wants to Learn to Play***). (Including the previous Type 1160.) This tale exists chiefly in two different forms:

(1) An ogre (giant, devil, dragon) wants to learn to play a flute (violin, bagpipes). A man (boy, shepherd) tells him that his fingers are too crooked (claws too long) and they first have to be straightened (cut). The man squeezes the ogre's fingers in a cleft of a tree (vice) and beats him [K1111.0.1]. The ogre frees himself and threatens revenge on the man.

The next time they meet, the man shows the ogre the naked genitals of his wife. When he sees the crevice, the ogre flees [K1755]. Cf. Types 38, 151, and 1095.

(2) A man wants to expel an ogre (devil) from a haunted castle. He catches his beard (fingers) in a cleft (vice) [K1111.1]. Sometimes ends like version (1). (Previously Type 1160.) Cf. Types 326, 1162.

Combinations: This type is usually combined with one or more other types, esp. 1045, 1049, 1061, 1178, and also 38, 151, 326, 330, 400, 850, 1052, 1063, and 1640.
Literature/Variants: BP I, 68f., II, 99f., 421f., 528–531, III, 259; Schwarzbaum 1968, 91, 266; Bynum 1978; EM 3 (1981) 1261–1271 (H. Breitkreuz); Dicke / Grubmüller 1987, No. 41; Scherf 1995 II, 1296–1298; Schmidt 1999.
Finnish: Rausmaa 1982ff. I, No. 30, III, Nos. 4, 14, 62; Finnish-Swedish: Hackman 1917f. I, No. 60b, II, No. 202b(22); Estonian: Aarne 1918, Nos. 1159, 1160; Latvian: Arājs / Medne 1977, Nos. 1159, 1160; Lithuanian: Kerbelytė 1999ff. II; Lappish: Kecskeméti / Paunonen 1974, Nos. 1159, 1160; Wepsian, Wotian, Lydian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. 1159 / 1160; Norwegian: Hodne 1984, No. 1160, p. 345; Faeroese: cf. Nyman 1984, No. 1160; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Camarena / Chevalier 1995ff. V (forthcoming); Basque: Irigaray 1957, 126f.; Dutch: Meder / Bakker 2001, No. 479; Frisian: Kooi 1984a, Kooi / Meerburg 1990, No. 29; Flemish: Meyer 1968; German: Grimm KHM / Uther 1996 II, No. 114, III, No. 196, Kooi / Schuster 1994, No. 21, Hubrich-Messow 2000, Nos. 1159, 1160, Berger 2001, No. 1178**; Austrian: Plöckinger 1926, No. 67; Ladinian: Kindl 1992, No. 34; Italian: Cirese / Serafini 1975; Hungarian: MNK V, Nos. 1159, 1160; Czech: Tille 1929ff. I, 197, 200f., 282f., II 2, 389f.; Slovakian: Gašparíková 1991f. I, Nos. 103, 223, 324, II, Nos. 381, 410, 437; Slovene: Schlosser 1956, No. 75; Croatian: Bošković-Stulli 1975b, No. 57; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II, Nos. 1159, 1160; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Cheremis / Mari, Chuvash, Mordvinian: Kecskeméti / Paunonen 1974; Japanese: Inada / Ozawa 1977ff.; English-Canadian: Halpert / Widdowson 1996 II, No. 69; US-American: Dorson 1964, 79f.

1160 See Type 1159.

1161 ***The Bear Trainer and His Bear.*** (Including the previous Type 957.) A bear trainer with his (polar) bear comes to a mill (farmhouse) and requests quarters for the night. The miller (farmer) gives him a room and tells him that the house is haunted by an ogre (giant, devil, demon, ghost, goblin, troll). During the night, the ogre appears and starts to attack the guests, but the bear hurts and expels him. Since this night, the building has not been haunted.

After a long absence, the ogre comes back and asks the farmer whether he still has the big (white) cat. The man answers that the cat in the meantime has given birth to four (seven) kittens. The ogre vows never to come again [K1728].

Literature/Variants: Christiansen 1946, 70–94; Röhrich 1962f. I, 11–26, 235–243; EM 1 (1977) 1217–1225 (L. Röhrich); Verfasserlexikon 4 (1983) 1279f. (U. Williams).
Finnish: Rausmaa 1982ff. II, No. 183, III, No. 63, Jauhiainen 1998, Nos. G1801, G1802; Finnish-Swedish: Hackman 1917f. II, No. 213; Estonian: Aarne 1918, Nos. 957, 1161; Latvian: Arājs / Medne 1977, Nos. 957, 1161; Lithuanian: Kerbelytė 1999ff. II, Nos. 957, 1161; Lappish: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, Nos. 957, 1161; Norwegian: Christiansen 1958, Nos. 6015, 6015A, Hodne 1984; Scottish: Baughman 1966; English: Johnson 1839, 295f.; Frisian: Kooi 1984a, Nos. 957, 1161; German: Grubmüller 1996, No. 26, Hubrich-Messow 2000, Berger

2001; Austrian: Vernaleken 1859, Nos. 12, 13, Haiding 1965, No. 30; Czech: Tille 1929ff. II 2, 390f.; Sorbian: Veckenstedt 1880, No. 33, Schulenburg 1880, 122, Schulenburg 1882, 59, Slizinski 1964, Nos. 30, 31; Polish: Krzyżanowski 1962f. I, No. 957; Russian: SUS, Nos. 957, 1161; Byelorussian: SUS; Ukrainian: SUS, No. 957; Cheremis / Mari: Kecskeméti / Paunonen 1974, No. 957; Votyak: Kecskeméti / Paunonen 1974; Japanese: Ikeda 1971, No. 177.

1161A *The Fattened Cow.* The devil gives a poor man a cow to be pastured for an indefinite length of time. The man sells the milk and gradually gets wealthy. After waiting in vain for the devil to claim his cow, the man sells it.

When at last the devil does come for his cow, the man shows him his wealth and gives him strange gifts: his father's comb for combing whiskers (which is a harrow), a whip (flail), a sugar-basin (large wooden mortar), a tobacco-box (trap). Instead of the cow, the man shows him a bear. The devil rides the bear and thanks the man for having fattened the cow.

Literature/Variants:
Latvian: Šmits 1962ff. XI, No. 44; Lithuanian: Kerbelytė 1999ff. II; Russian: SUS; Jewish: Jason 1965.

1162 *The Iron Man and the Ogre.* A man (boy) asks an ogre (devil) to fight with the iron man in his place. The ogre is defeated [K1756]. Cf. Type 1071.

In some variants, the devil is made to put his hand into the throat of an iron man. Cf. Type 1159.

Combinations: 1061.
Literature/Variants: EM: Teufel und eiserner Mann (in prep.).
Finnish: Rausmaa 1982ff. III, No. 64; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Livonian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; German: Kühnau 1925, No. 102; Russian: SUS; Central African: Lambrecht 1967, No. 1143 (1, 2).

1163 *The Devil is Tricked into Revealing a Secret* (previously *The Ogre Teaches the Smith how to Use Sand in Forging Iron*). The devil (ogre, giant) maliciously watches a smith trying unsuccessfully to forge iron (plate a vessel with tin). When the smith claims falsely that he has succeeded, the devil asks who told him to use sand (sal ammoniac) [G651].

In some variants, a miller learns from the devil to install a vibrating sieve in his mill.

Literature/Variants: EM: Schmied lernt vom Teufel, Sand zu verwenden (forthcoming).
Finnish: Rausmaa 1982ff. III, Nos. 65–67; Finnish-Swedish: Hackman 1917f. II, No. 215; Estonian: Aarne 1918, Viidalepp 1980, No. 127; Latvian: Arājs / Medne

1977; Lithuanian: Kerbelytė 1999ff. III, 59 No. 1.1.2.11; Swedish: Liungman 1961; Spanish: Camarena/Chevalier 1995ff. V (forthcoming); Portuguese: Vasconcellos/Soromenho et al. 1963f. I, No. 183, Cardigos (forthcoming); German: Debus 1951, No. B23, Neumann 1968b, 62, Hubrich-Messow 2000; Bulgarian: BFP; Greek: Laográphia 6 (1917) 247, Megas/Puchner 1998; Ukrainian: SUS.

1164 ***The Devil and the Evil Woman*** (previously ***The Evil Woman Thrown into the Pit***). (Including the previous Types 1164A, 1164B, 1164D, and 1862B.) Three main introductions can be distinguished:

(1) A man throws his quarrelsome wife into a pit (well, gorge). Later he feels sorry (compassionate) and he wants to get her out. But instead of her, he pulls up a devil (demon) who lives in the pit and cannot endure the evil woman either.

(2) A devil marries (wants to marry) a young woman and is tricked by his mother-in-law into a bottle (box). A hunter sets him free. (Previously Type 1164A.)

(3) (Belfagor.) Souls in hell complain about bad women on earth. The devil(s) wants to test what it is like to live with a wife. In some variants, a man prefers to endure the torments of hell rather than live with his evil wife [T251.1.2.1]. The devil comes to an agreement with him: If the devil cannot live with the man's wife for a certain time, the man may leave hell [T251.1.2.2]. The devil marries (lives with) an evil woman (widow) whom he wants to get rid of quickly. He gets help from a man (farmer, farmhand). (Previously Type 1164B.)

The tale is usually continued by an agreement between the grateful devil and the man who helped him: A (rich) person (princess) is possessed by the devil. Twice the devil allows the helper to expel him from the possessed person, and the helper is given a big reward [K1955.6]. The third time, the devil refuses to leave the possessed person. The helper threatens the devil with the evil woman (his wife, mother-in-law). The devil flees [K2325]. (Previously Types 1164D, 1862B.) Cf. Type 332.

Combinations: This type is often combined with one or more other types, esp. 332, 1365B.

Remarks: Documented in the Indian *Pañcatantra* (*Śukasaptati*). Popularized by Machiavelli's satirical adaptation *Belfagor arcidiavolo*. Chiefly found in northern, eastern and southern Europe.

Literature/Variants: Chauvin 1892ff. VIII, 152f. No. 153; Bebel/Wesselski 1907 I 1, No. 85; BP I, 382, 388, II, 423, IV, 176; Schwarzbaum 1968, 30, 108–111, 320, 462; Tubach 1969, No. 1626; EM 1 (1977) 358; EM 2 (1979) 80–86 (E. Moser-Rath/R. Wolf); Marzolph/Van Leeuwen 2004, No. 458.

Finnish: Rausmaa 1982ff. III, No. 68, VI, 585; Finnish-Swedish: Hackman 1917f. II, No. 216; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II, Nos. 1164, 1164A, 1164B; Lappish, Wepsian, Lydian, Karelian: Kecskeméti/Paunonen 1974, No. 1164D; Swedish: Liungman 1961; Norwegian: Hodne 1984; Spanish: Espinosa 1946f., Nos. 168–171, Camarena/Chevalier 1995ff. V (forthcoming), No. 1164A; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900f.

I, No. 176, Cardigos (forthcoming), No. 1164D; Dutch: Overbeke/Dekker et al. 1991, No. 887; Frisian: Kooi 1984a, No. 1164A; Flemish: Meyere 1925ff. III, No. 230; German: Moser-Rath 1964, Nos. 173, 241, Moser-Rath 1984, 116, Bechstein/Uther 1997 I, No. 71, Berger 2001, No. 1164B*; Italian: Cirese/Serafini 1975, Nos. 1164, 1164D, De Simone 1994, No. 77b; Hungarian: György 1934, No. 20, MNK V, Nos. 1164, 1164D, 1164D*, cf. No. 1164D**; Czech: Tille 1929ff. I, 87ff., Dvořák 1978, No. 1626; Slovakian: Gašparíková 1991f. I, Nos. 53, 93, 206, 262, II, Nos. 367, 482, 490; Serbian: Karadžić 1937, No. 37, Eschker 1992, No. 36; Croatian: Bošković-Stulli 1967f., No. 20, Dolenec 1972, No. 14, Bošković-Stulli 1975b, No. 56; Macedonian: Čepenkov/Penušliski 1989 III, Nos. 343–345; Rumanian: Schullerus 1928, No. 1164I*; Bulgarian: BFP; Greek: Megas/Puchner 1998, Nos. 1164, 1164D; Turkish: Eberhard-Boratav 1953, No. 377; Jewish: Jason 1965, Haboucha 1992, No. 1164D; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, No. 377; Jewish: Jason 1965, No. 1164, Jason 1988a, No. 1164D, Haboucha 1992, No. 1164D; Cheremis/Mari: Kecskeméti/Paunonen 1974; Kurdish: Džalila et al. 1989, No. 220; Siberian: Soboleva 1984; Lebanese, Iraqi: Nowak 1969, No. 394; Palestinian: El-Shamy 2004; Iraqi, Saudi Arabian: El-Shamy 2004, No. 1164D; Iranian: Christensen 1958, No. 6, Marzolph 1984, No. 1164D; Pakistani: Thompson/Roberts 1960, No. 1164D; Indian: Thompson/Roberts 1960, Nos. 1164, 1164D, Jason 1989, Nos. 1164, 1164D; Sri Lankan: Thompson/Roberts 1960; Chinese: Ting 1978, Nos. 1164D, 1862B; Spanish-American: Robe 1973, No. 1164A; Mexican: Robe 1973, Nos. 1164A, 1862B; Brazilian: Camara Cascudo 1955b, 36ff., 40ff.; Chilean: Pino Saavedra 1960ff. I, No. 34; Argentine: Hansen 1957, No. *340; Cape Verdian: Parsons 1923b, 193f.; Egyptian: El-Shamy 2004, Nos. 1164, 1164D.

1164A See Type 1164.

1164B See Type 1164.

1164D See Type 1164.

1165 ***The Troll and the Baptism.*** A farmer is on friendly terms with a troll whom he does not want to come to his child's baptism because he knows the troll's appetite. Not wishing to offend him, he invites the troll, but says that among the guests there will be the Virgin Mary, Thor the Thunderer, etc. The troll thinks he had better stay away, but he will give the finest present [K1736].

In a Latvian version, the devil promises the youth the maiden he desires, but he must let the devil spend the first night with her. The devil comes to the wedding, but when he hears that Thunder and Lightning have also been invited, he runs away.

Literature/Variants: Hartmann 1936, 50; Roberts 1964; Holbek 1991; EM: Troll und Taufe (in prep.).
Finnish: Rausmaa 1982ff. III, No. 69, Jauhiainen 1998, No. N1021; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1927ff. IV, No. 13; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1871ff.

IV, No. 401, Kristensen 1890, No. 33, Kristensen 1896f, I, No. 22; Faeroese: Nyman 1984; Austrian: Vernaleken 1859, No. 43.

1166* *The Devil and the Soldier* (previously *The Devil Keeps Guard in Place of the Soldier*). The devil keeps guard in place of a soldier (enlists in military service instead of a youth, who promises him his soul). He cannot endure it that the straps of his knapsack cross each other [G303.16.3.2] and is punished.

Literature/Variants: EM: Soldat und Teufel (forthcoming).
Estonian: Aarne 1918, Loorits 1959, No. 210; Latvian: Arājs/Medne 1977; Lithuanian: Aleksynas 1974, No. 128, Kerbelytė 1999ff. III, 267 No. 1.2.1.5; Syrjanian: Kecskeméti/Paunonen 1974; German: Berger 2001; Polish: cf. Krzyżanowski 1962f. II, No. 1166; Russian, Ukrainian: SUS; Votyak: Kecskeméti/Paunonen 1974.

1166** See Type 1168.

1168 *Various Ways of Exorcising Devils* [D2176]. (Including the previous Type 1166*.) Miscellaneous type. The devil is frightened by a shoemaker and gives him gold [K335]. (Previously Type 1166*.) He is threatened (beaten) by a soldier, who uses a crucifix or exorcised by a foolhardy man who draws a magic circle, etc.

Literature/Variants: Tubach 1969, cf. No. 5283; Schwarzbaum 1968, 81.
Lappish: Qvigstad 1925, No. 1166*; Spanish: Camarena/Chevalier 1995ff. V (forthcoming); Hungarian: MNK V, Nos. 1168*, 1168**; Polish: cf. Krzyżanowski 1962f. I, Nos. 371, 372; Russian: SUS, No. 1166***; Turkish: Hansmann 1918, 100ff.; Jewish: Noy 1963a, No. 160, Baharav/Noy 1965, No. 47, Jason 1988a; Siberian: Soboleva 1984, No. 1166***; Uzbek: Afzalov et al. 1963 I, 62ff.; Syrian: El-Shamy 2004; Mayan: cf. Peñalosa 1992, No. 46; Egyptian, Moroccan, Sudanese: El-Shamy 2004.

1168A *The Demon and the Mirror.* A man has a mirror in his bag. He tells a demon (tiger) that he has captured other demons and shows him the bag. The demon sees his reflection, mistakes it for another demon, and flees [J1795.1, K1715.1, K1883.7]. Cf. Types 92, 1336A.

Literature/Variants: Chauvin 1892ff. II, 88 No. 25; Penzer 1924ff. V, 49 not. 1; Schwarzbaum 1968, 357; Schwarzbaum 1979, 200 not. 15, 553, 557 not. 18; MacDonald 1982, No. K1715.1; Dicke/Grubmüller 1987, No. 385; Scherf 1995 I, 310–313, 584–586, II, 1392f.
Finnish: Rausmaa 1982ff. III, No. 70; Catalan: Neugaard 1993, No. K1715.1; Iraqi: Campbell 1954, 140ff., El-Shamy 2004; Indian: Bødker 1957a, No. K1715.1, Thompson/Roberts 1960; Nepalese: Unbescheid 1987, No. 40; US-American: Bacon/Parsons 1922, No. 12; African American: Harris 1955, 547ff.; Moroccan: El-Shamy 2004.

1168B ***The Tree Demon Pays the Man to Save the Tree.*** A man is about to cut down a tree. The demon who lives in the tree promises to bring the man a large amount of rice each month (year) or a treasure of gold if he will desist [N699.5]. When the demon later on gets tired of the bargain, he enters the man's house (sends another demon) in order to kill him. By chance the man discovers the demon. He threatens to kill him and thus forces him to bring even more rice.

Literature/Variants: Chauvin 1892ff. II, 200 No. 44.
Palestinian, Iraqi: El-Shamy 2004; Indian, Sri Lankan: Thompson/Roberts 1960; Burmese: Kasevič/Osipov 1976, No. 82; Cambodian: Sacher 1979, 173f., cf. Gaudes 1987, No. 40; Egyptian: El-Shamy 2004.

1168C ***The Virgin Mary Saves a Woman Sold to the Devil.*** A man sells his wife to the devil. Before the woman is to be delivered, she goes to church to pray for help to the Virgin Mary. Substituting for the woman, Mary goes to the devil, who flees [K1841.3].

Literature/Variants: Wesselski 1909, No. 114; Tubach 1969, No. 5283.
Lithuanian: Kerbelytė 1999ff. II; English: Briggs/Michaelis-Jena 1970, No. 73; French: Tenèze/Delarue 2000, 431ff.; Spanish: Chevalier 1983, No. 90, Camarena/Chevalier 1995ff. V (forthcoming), Goldberg 1998, No. K1841.3; Catalan: Oriol/Pujol 2003; Portuguese: Braga 1914f. II, 21f., Cardigos (forthcoming); Flemish: Meyer/Sinninghe 1976; Swiss: EM 7 (1993) 871; Croatian: Bučar 1918, No. 4; Rumanian: Schullerus 1928, No. 827*; Gypsy: Tillhagen 1948, 104ff.

1169 ***Changing Heads*** (previously ***Changing Heads with the Devil***). While wandering on earth, Christ and St. Peter (Santa Claus) meet a woman (old man) who is quarreling with the devil (serpent). Christ orders St. Peter to settle the quarrel, so St. Peter strikes off the heads of both the devil and the woman. Christ wants to undo the damage and orders St. Peter to replace the heads, but he unfortunately places them on the wrong bodies [A1371.1, E34]. Cf. Type 774A.

Remarks: Documented in the 17th century.
Literature/Variants: Bolte 1901a; Schwarzbaum 1968, 108f., 462; cf. Marzolph 1992 II, No. 684; EM 8 (1996) 264–268 (R. W. Brednich).
Lithuanian: Kerbelytė 1999ff. III, 61 No. 1.2.1.8; Swedish: Liungman 1961, No. GS1169; French: RTP 17 (1902) 54, Thibault 1960, No. 21; Spanish: Camarena/Chevalier 1995ff. V (forthcoming); Portuguese: Parafita 2001f. I, 217, Cardigos (forthcoming); Flemish: Meyer 1968; Walloon: Polain 1942, No. 45; German: Merkens 1892ff. I, No. 74, Peuckert 1932, No. 171, Zender 1935, No. 23; Ladinian: Uffer 1945, No. 15, Uffer 1955, 65ff.; Italian: De Nino 1883f. IV, No. 7; Czech: Tille 1929ff. I, 585; Slovene: Križnik 1874, 8f.; Serbian: cf. Eschker 1992, No. 68; Croatian: Bošković-Stulli 1975a, No. 9; Greek: Kretschmer 1917, No. 54; Byelorussian, Ukrainian: SUS; Jewish: Jason 1965; Kurdish: Družinina 1959, 39ff.; Iranian: Marzolph 1984, No. *1169.

SOULS SAVED FROM THE DEVIL 1170–1199

1170 ***The Unsalable Woman*** (previously ***The Evil Woman in the Glass Case as Last Commodity***). (Including the previous Type 1170A.) A man (merchant) comes to an agreement with the devil (ogre): If the man is able to sell all his goods, he is to belong to the devil. If anything is left as unsalable, he is to be free. The man puts an evil old woman in a glass case. Even the devil is convinced that no one wants to buy her. Thus the man goes free [K216.1].

In some variants, the devil loses the contest because he does not succeed in selling three women [H1153]. (Previously Type 1170A.)

Literature/Variants: Dähnhardt 1907ff. I, 196; BP III, 16; EM: Weib: Böses W. als schlechte Ware (in prep.).
Finnish: Rausmaa 1982ff. III, No. 71, VI, No. 8; Finnish-Swedish: Hackman 1917f. II, Nos. 206, 217; Lappish: Lagercrantz 1957ff. II, No. 361; Swedish: Liungman 1961; Irish: Ó Súilleabháin / Christiansen 1963; Italian: Cirese / Serafini 1975; Polish: Krzyżanowski 1962f. II; Russian: Bazanov / Alekseev 1964, No. 73; Iraqi: El-Shamy 1995 I, No. K216.1.

1170A See Type 1170.

1171 ***A Rabbit in Each Net.*** A man saves his soul from the devil because the latter is not able to catch a rabbit in each of a hundred nets set in high trees [H1024.3].

Literature/Variants: Dähnhardt 1907ff. III, 23; BP III, 16 not. 1.
Finnish: Rausmaa 1982ff. III, Nos. 74, 75, Jauhiainen 1998, No. E566; Syrjanian: cf. Belinovič / Plesovskij 1958, 125; Swedish: Liungman 1961; German: cf. Berger 2001, No. 1171*.

1172 ***All Stones from the Stream or the Field.*** (Including the previous Type 1172*.) A man (woman) saves his soul from the devil because the latter is not able to gather all the stones from a stream (field) [H1124]; or because the devil is not able to count uncountable things like stars, grass, sands of sea, drops of water, etc. (previously Type 1172*).

Combinations: 325*, 1074, and 1183.
Literature/Variants: HDS (1961–63) 705; EM 1 (1977) 968; Hansen 2002, 97–99.
Finnish: Rausmaa 1982ff. III, No. 76; Swedish: Liungman 1961; Danish: Aakjaer / Holbek 1966, Nos. 299, 674; Walloon: Laport 1932, No. *1172A; German: cf. Zender 1966, No. 915; Ladinian: Büchli / Brunold-Bigler 1989ff. II, 434f., 525f.; Swiss: Büchli / Brunold-Bigler 1989ff. II, 115, 836f., 871, cf. 263, III, cf. 56; Italian: Cirese / Serafini 1975, No. 1172*, Büchli / Brunold-Bigler 1989ff. III, 748, 758f.

1172* See Type 1172.

1173 See Type 1176.

1173A ***The Devil is to Fulfill Three Wishes.*** A farmer asks the devil for all the tobacco in the world, all the brandy in the world and finally some more brandy in addition. The devil can fulfill the first two wishes but not the last one [K175]. Cf. Type 1925.

Literature/Variants: Oliverius 1971; EM 1 (1977) 968.
Finnish: Rausmaa 1982ff. III, Nos. 77, 80; Finnish-Swedish: Hackman 1917f. II, No. 219; Swedish: Liungman 1961, No. 1173*; Hungarian: cf. Gaál 1970, No. 58; French-American: Ancelet 1994, No. 41.

1174 ***Making a Rope of Sand.*** A man saves his soul from the devil because the latter is not able to make a rope of sand (chaff) [H1021.1].

In some variants, a ruler demands a rope of sand (ashes) from one of his subjects (man, woman), who – sometimes helped by good advice – is able to perform the task. Cf. Type 1889E.

Combinations: 1175, 1176, 1180, 1882, and 1900.
Remarks: The task of making a rope of sand was a traditional "adynaton", or impossibility, among the ancient Greeks. Known as proverbial phrase: You're (he is) braiding a cord out of sand.
Literature/Variants: Zachariae 1907; BP II, 513, III, 16 not. 1; Wesselski 1932; Schwarzbaum 1968, 234, 476; EM 1 (1977) 968; Anderson 2000, 103–105; Hansen 2002, 256f.; EM: Seil aus Sand (forthcoming).
Finnish: Rausmaa 1982ff. III, No. 78, IV, No. 1; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1927ff. III, No. 91; Wepsian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Christiansen 1958, No. 3020, Christiansen 1964, No. 15; Icelandic: Sveinsson 1929; Scottish: Aitken / Michaelis-Jena 1965, No. 25; Irish: Ó Súilleabháin / Christiansen 1963, Baughman 1966; English: Baughman 1966, Briggs 1970f. B I, 81, 83, 116f., 134f.; French: Bladé 1886 I, No. 1; Flemish: Meyer / Sinninghe 1973; German: Merkens 1892ff. III, No. 61, Henßen 1944, 162ff., Grimm KHM / Uther 1996 II, No. 112, Berger 2001, No. 1174, cf. No. 1178***; Hungarian: MNK V; Czech: Sirovátka 1980, No. 23; Macedonian: Tošev‌ 1954, 209ff.; Rumanian: Schullerus 1928; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Tuva: cf. Taube 1978, Nos. 49, 50; Iraqi: El-Shamy 2004; Iranian: cf. Marzolph 1984, No. *891BI; Chinese: Ting 1978; Korean: cf. Zŏng 1952, No. 43; Indonesian: Vries 1925f. II, No. 160; Japanese: cf. Seki 1963, No. 53; Filipino: Fansler 1921, 55ff.; Egyptian, Tunisian: El-Shamy 2004; Moroccan: Scelles-Millie 1970, 108, El-Shamy 2004; Sudanese, Somalian: El-Shamy 2004.

1175 ***Straightening Curly Hair.*** A man saves his soul from the devil by wishing for something impossible. The man's wife gives the devil one of her curly hairs and orders him to straighten it (forge it straight). The devil is unable to do this, and the man is free [H1023.4].

Combinations: 813A, 1180, and 1183.

Literature/Variants: BP III, 16 not. 1; EM 1 (1977) 968.
Finnish: Rausmaa 1982ff. III, Nos. 76, 79, 81; Finnish-Swedish: Hackman 1917f. II, Nos. 220, 223(3,5); Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Danish: Kristensen 1881ff. II, No. 43; English: Baughman 1966, Briggs 1970f. A I, 208ff.; Spanish: González Sanz 1996, Camarena / Chevalier 1995ff. V (forthcoming); Catalan: Oriol / Pujol 2003; Portuguese: Meier / Woll 1975, No. 111; Dutch: Overbeke / Dekker et al. 1991, No. 384, Kooi 2003, Nos. 60, 61; Flemish: Meyer 1968; Walloon: Laport 1932; German: Lang 1916, 14ff., Henßen 1935, No. 163, Kooi / Schuster 1994, No. 23; Swiss: Jegerlehner 1913, Nos. 45, 113; Austrian: Depiny 1932, 255 No. *198, Haiding 1965, No. 95; Italian: Cirese / Serafini 1975; Hungarian: MNK V; Czech: Tille 1929ff. I, cf. 177ff., Sirovátka 1980, No. 23; Slovakian: Polívka 1923ff. IV, No. 86; Serbian: Anthropophyteia 1 (1904) 168ff., Krauss / Burr et al. 2002, No. 234; Croatian: Bošković-Stulli 1975b, No. 55; Rumanian: Schullerus 1928; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: cf. Krzyżanowski 1962f. II, No. 1174; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965; Indian: Thompson / Roberts 1960, Jason 1989, Blackburn 2001, No. 2; US-American: JAFL 39 (1926) 365, No. 57; Mexican: Robe 1973; Puerto Rican: Hansen 1957; South American Indian: Hissink / Hahn 1961, No. 383.

1176 *Catching a Man's Broken Wind.* (Including the previous Types 1173 and 1177*.) A man (woman) saves his soul from the devil because the latter is not able to:

(1) catch (make a knot of) his fart (breath) [H1023.13];

(2) make knots from drops of spilled brandy [H1021.4] (previously Type 1173);

(3) catch a noise [H1023.12] (previously Type 1177*).

Combinations: 1174, 1175.
Literature/Variants: Montanus / Bolte 1899, No. 49; BP III, 16 not. 1; Basset 1924ff. I, 458 No. 157, 539 No. 225; EM 1 (1977) 968.
Finnish: Rausmaa 1982ff. III, Nos. 76, 80; Finnish-Swedish: Hackman 1911, Hackman 1917f. II, Nos. 218, 221a; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961, Nos. 1176, 1177*; Danish: Kristensen 1892f. II, Nos. 506, 507; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 1176, 1177*; Spanish: Espinosa 1988, Nos. 282, 283, Camarena / Chevalier 1995ff. V (forthcoming); Dutch: Sinninghe 1943, Kooi 2003, Nos. 58, 62; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 29; Flemish: Meyer 1968, Nos. 1176, 1177*, Meyer / Sinninghe 1973, 1976; German: Debus 1951, No. B23, Jenssen 1963, 85f., Kooi / Schuster 1994, Nos. 249a–c, Hubrich-Messow 2000, Berger 2001; Italian: Cirese / Serafini 1975, De Simone 1994, No. 77a; Hungarian: MNK V; Czech: Sirovátka 1980, No. 23; Croatian: Bošković-Stulli 1967f., No. 26, Bošković-Stulli 1975a, No. 7, Bošković-Stulli 1975b, No. 54; Greek: Orso 1979, No. 74, Megas / Puchner 1998, No. 1177*; Polish: cf. Krzyżanowski 1962f. II, No. 1174; Russian, Byelorussian, Ukrainian: SUS; Adygea: Dumézil 1957, No. 10; Japanese: Inada / Ozawa 1977ff.; French-Canadian: Lemieux 1974ff. I, 289ff., II, No. 24; Brazilian: Alcoforado / Albán 2001, No. 73; Chilean: Pino Saavedra 1960ff. III, No. 171; Egyptian: El-Shamy 2004, No. 1177.

1177 ***The Devil and the Bees.*** A poor weaver (servant of a miller) sells his soul to the devil for money [M211]. As agreed, after seven years the devil takes the weaver away in a sack. The devil leaves the sack outside when he stops at an inn.

A beekeeper sets the weaver free and puts a beehive in the sack [K526]. When the devil gets to Hell and opens the sack, the bees fly out and sting him. After this, he does not want any weavers in hell [cf. X213].

Literature/Variants:
Dutch: Volkskunde 8 (1895/96) 35; Frisian: Kooi 1984a, No. 327C*; Flemish: Meyer 1968, No. 327C*; German: cf. Merkens 1892ff. I, No. 93, cf. Ruppel/Häger 1952, No. 151, Benzel 1991, 51f.

1177* See Type 1176.

1177** ***Fetching the Woman's Grindstone.*** A man saves his soul from the devil because the latter is not able to fetch a woman's grindstone – the woman needs it to sharpen her tongue [H1014].

Literature/Variants: BP III, 16 not. 1; EM 1 (1977) 968.
Estonian: Aarne 1918, No. 1177*; Flemish: Joos 1889ff. I, No. 33; German: Berger 2001.

1178 ***The Devil Outriddled.*** (Including the previous Type 1178*.) Miscellaneous type. A man (boy) promised to the devil saves himself by posing riddles or setting enigmatic tasks that the devil cannot solve or perform [G303.16.19.3]: The man asks the devil whether he will hold onto a hammer or let it fall, etc. He orders the devil to catch frogs and place them on a high tree or to shovel grain with a hayfork without tines. Cf. Type 1229*.

In some variants, the devil must unravel a net in a short time [H1094.1] or heal a woman's "wound" by licking. (Previously Type 1178*.)

Literature/Variants: BP III, 16 not. 1; Wesselski 1932; EM 1 (1977) 968.
Finnish: Rausmaa 1982ff. III, No. 81, Jauhiainen 1998, No. E481; Livonian: Loorits 1926, No. 1178; Danish: Kristensen 1892f. II, No. 505; Swedish: Liungman 1961, No. 1178*; Norwegian: Christiansen 1958, No. 3020; Icelandic: Sveinsson 1929, Nos. 813I*, 813II*; English: Baughman 1966, No. G303.16.19.3, Briggs 1970f. A I, 403f.; Spanish: Camarena/Chevalier 1995ff. V (forthcoming); Catalan: Oriol/Pujol 2003; Portuguese: Vasconcellos/Soromenho et al. 1963f. I, No. 223, Cardigos (forthcoming); Frisian: Kooi 1984a, No. 1178*; German: Merkens 1892ff. III, No. 74, cf. Nos. 67, 76, 77, Meyer 1925a, No. 73, Zender 1984, No. 78, Benzel 1991, 245f.; Austrian: Depiny 1932, 255 nos. 195, 196, Haiding 1969, No. 142, cf. No. 126; Italian: Cirese/Serafini 1975, De Simone 1994, No. 77c; Czech: Tille 1929ff. I, 184f.; Bulgarian: BFP, No. *1178A*; Polish: cf. Krzyżanowski 1962f. II, No. 3020; Sorbian:

Nedo 1956, No. 86; Russian: SUS, No. 1178*; Byelorussian: cf. Ramanaŭ 1962, No. 66, SUS, No. 1178*; Jewish: Stephani 1998, No. 15; Indian: Thompson / Balys 1958, No. G303.16.19.3; French-Canadian: Lemieux 1974ff. I, 289ff.; US-American: cf. Burrison 1989, 200f.; Mexican: Robe 1973.

1178* See Type 1178.

1178** ***The Devil at the Grindstone.*** The devil is ordered to turn a grindstone until he gets tired.

Combinations: 1071, 1072.
Literature/Variants: EM 1 (1977) 968.
Finnish: Rausmaa 1982ff. III, Nos. 11, 82, 83; Finnish-Swedish: Hackman 1911, No. 222, 1–4; Swedish: Liungman 1961; Czech: Tille 1929ff. I, 193ff.; Spanish-American: TFSP 7 (1928) 130ff.

1179 ***The Devil on the Ship*** (previously ***The Ogre on the Ship***). (Including the previous Type 1179*.) A man (sailor) saves his soul (himself) from the devil (ogre) because the latter does not accomplish a difficult task. This tale exists chiefly in two different forms:

(1) The devil is unable to pump the whole sea out of a leaky ship [H1023.5].

(2) The devil is unable to hold a ship fast on its anchor chain. (Previously Type 1179*.)

Literature/Variants: BP III, 16 not. 1; EM 1 (1977) 968.
Finnish: Rausmaa 1982ff. III, No. 84; Finnish-Swedish: Hackman 1917f. II, No. 223; Estonian: Aarne 1918, Nos. 1179, 1179*; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lappish: Qvigstad 1927ff., No. 91; Swedish: Liungman 1961; Norwegian: Christiansen 1958, No. 3020, Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 1179, 1179*; Frisian: Kooi 1984a, No. 1179*, Kooi / Schuster 1993, No. 33; German: Neumann 1973, No. 96, Hubrich-Messow 2000, Nos. 1179, 1179*; Polish: cf. Krzyżanowski 1962f. II, No. 3020; English-Canadian: Halpert / Widdowson 1996 II, Nos. 70–72.

1179* See Type 1179.

1180 ***Catching Water in a Sieve.*** A man (woman, girl) saves his soul (herself) from the devil (ogre) because the latter is not able to catch water in a sieve [H1023.2]. Cf. Types 480, 1130.

Combinations: 1175, 1183, and 1248.
Remarks: This motif appears independently only in legends. An important structural motif of e.g. Types 313, 327B, 327C, 425, 440, 480, 720, 801, and 1130, it is related to the myth of the Danaides. Also popular as a proverbial phrase.
Literature/Variants: BP III, 16 not. 1, 338f., 476f.; Schwarzbaum 1968, 101; Tubach 1969, No. 2135; EM 3 (1981) 267–270 (H.-J. Uther); Scherf 1995 I, 139–141, II, 1352–1354; Hansen 2002, 69–75.

Finnish: Rausmaa 1982ff. III, Nos. 39, 81, 85; Finnish-Swedish: Hackman 1917f. II, No. 224; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Syrjanian: Belinovič/Plesovskij 1958, 125f.; Swedish: Liungman 1961; Norwegian: Christiansen 1958, No. 3020; Danish: cf. Bødker/Hüllen 1966, 137f.; Icelandic: Sveinsson 1929; Scottish: Briggs 1970f. A I, 561f., B I, 66f.; Irish: Ó Súilleabháin/Christiansen 1963; Welsh: Baughman 1966; English: Baughman 1966, Briggs 1970f. A I, 267f., 445, 561f., B I, 66f.; French: Tegethoff 1923 II, No. 13, Bødker et al. 1963, 160ff.; Spanish: Camarena/Chevalier 1995ff. V (forthcoming); Catalan: Oriol/Pujol 2003; German: Asmus/Knoop 1898, 25f., Peuckert 1932, No. 89, cf. Grimm KHM/Uther 1996 III, No. 178, Berger 2001; Austrian: Haiding 1965, No. 133; Italian: Toschi/Fabi 1960, No. 78, Cirese/Serafini 1975; Czech: Tille 1929ff. I, 182f., Dvořák 1978, No. 2135; Croatian: Bošković-Stulli 1975b, No. 55; Rumanian: Stroescu 1969 I, Nos. 3652, 3653; Greek: Megas/Puchner 1998; Polish: cf. Krzyżanowski 1962f. II, No. 3020; Russian, Ukrainian: SUS; Turkish: cf. Spies 1967, No. 20; Gypsy: Briggs 1970f. A I, 167f., Mode 1983ff. II, No. 79; Tadzhik: Rozenfel'd/Ryčkovoj 1990, No. 51; Tuva: cf. Taube 1978, No. 47; Georgian: Kurdovanidze 2000; Iranian: cf. Marzolph 1984, Nos. 327 II g, 425 B IV e; Indian: Thompson/Roberts 1960; Chinese: Ting 1978; Japanese: Ikeda 1971, No. H1023.2, Inada/Ozawa 1977ff.; Filipino: cf. Fansler 1965, No. 7b; US-American: Roberts 1958a, 1ff.; Mexican: Robe 1973; Puerto Rican: Flowers 1953; Chilean: Pino Saavedra 190ff. III, No. 172; Argentine: Hansen 1957, Nos. **1191A, **1191B; Egyptian, Sudanese: El-Shamy 2004; Malagasy: Haring 1982, No. 3.2.327B.

1182 *The Level Bushel.* A poor man (farmer, student) is to come into the devil's power if at the end of a year (after ten years) he does not give back a level bushel of gold in return for a heaped one. The man at once hands back the level bushel and keeps the surplus [K223].

Combinations: 360, 361, 812, 821A, and 822*.
Literature/Variants: BP III, 14, 364; HDM 2 (1934–40) 485f.; EM 1 (1977) 968; EM: Scheffel: Der gestrichene S. (forthcoming).
Finnish: Rausmaa 1982ff. III, No. 86; Finnish-Swedish: Hackman 1917f. I, No. 94(2), II, No. 225; Latvian: Arājs/Medne 1977; Swedish: Liungman 1961; Danish: Grundtvig 1876ff. II, No. 19, Kristensen 1892f. I, No. 458, Kristensen 1900, No. 49; French: Arnaudin 1966, No. 13; Dutch: Sinninghe 1943, Kooi 2003, No. 63; Frisian: Kooi 1984a, Kooi/Schuster 1993, No. 26; German: Kooi/Schuster 1994, No. 25, Hubrich-Messow 2000; Austrian: Haiding 1969, No. 80; Ladinian: Decurtins 1896ff. II, 641 No. 110.

1182A *The Copper Coin.* The devil comes to an agreement with a man: He will give the man a copper coin, and whenever it is spent, a similar coin will appear in his pocket again. In return, the man will come into the devil's power when he is sixty years old. The man buys an expensive property and pays with copper coins, so that all the devils in hell are employed in coining them. When the man threatens to buy another property, the devil terminates the agreement [K183]. Cf. Type 745.

Literature/Variants: BP III, 14, 364; HDM 2 (1934–40) 485f.; EM 1 (1977) 968. Finnish: Rausmaa 1982ff. III, No. 87; Finnish-Swedish: Hackman 1917f. II, No. 226; Swedish: Liungman 1961, No. 1182*.

1183 ***Washing Black Wool White*** (previously ***Washing Black Cloth White: Task for Devil***). A man (woman) saves his soul from the devil because the latter does not succeed in washing black wool (cloth, cattle) white [H1023.6]. Cf. Type 480.

Combinations: 1175, 1180.
Literature/Variants: HDM 2 (1934–40) 485f.; Roberts 1958b; Kasprzyk 1963, No. 15; EM 1 (1977) 968.
Lithuanian: Kerbelytė 1999ff. II; Syrjanian: Kecskeméti / Paunonen 1974; French: cf. Joisten 1971 I, Nos. 4.1–4.6; Spanish: Camarena / Chevalier 1995ff. V (forthcoming); Catalan: Oriol / Pujol 2003; German: Lang 1916, No. 3; Swiss: Jegerlehner 1913, No. 113, Büchli / Brunold-Bigler 1989ff. II, 159, 263, 545f., III, 749; Austrian: cf. Haiding 1965, No. 99; Ladinian: Decurtins 1896ff. II, 55 No. 44, Büchli / Brunold-Bigler 1989ff. II, 525f.; Italian: Todorović-Strähl / Lurati 1984, No. 53; Slovene: Matičetov 1973, No. 11; Croatian: Smičiklas 1910ff. 17, 350ff., Bošković-Stulli 1975b, No. 55; Mexican: Robe 1973; Mayan: Peñalosa 1992; Chilean: Pino Saavedra 1960ff. III, No. 172; Argentine: Hansen 1957, Nos. **1191A–**1191C.

1183* See Type 1091.

1184 ***The Last Leaf.*** This tale exists chiefly in three different forms:

(1) The devil creates goats which do so much damage that God finally orders the wolves to kill them. The devil asks for compensation, and God promises to give it when all the oaks have no leaves. When the leaves have fallen, the devil again claims his compensation, but God tells him that there is a big oak in Constantinople which still has its leaves. The devil searches for this tree for months. When he comes back, he sees that all the oaks are in leaf again. Boiling with rage, the devil puts out the goats' eyes and replaces them with his own eyes.

(2) God and the devil argue about the division of power. God wants to rule during the time when the trees are in leaf, the devil at other times. A wren who witnesses this contract makes some of the trees to keep their withered leaves until spring comes, and the devil gives up.

(3) The devil helps a man to perform a task (by giving him money). In return, the man is to come into the devil's power when the last leaf falls from the (oak) tree. It never falls [K222]. (The devil angrily slashes the leaves.) Cf. Type 1188.

Combinations: 1030, 1036.
Remarks: Version (1) is documented in the 16th century; version (3) in the 19th / 20th century mainly in central and northern Europe.
Literature/Variants: BP III, 199f., 364; Krappe 1927, 154–157; Lixfeld 1971, 54–65;

EM 8 (1996) 785–788 (R. W. Brednich).
Estonian: Aarne 1918, 152 No. 79; Latvian: Ambainis 1979, No. 62; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Danish: Skattegraveren 3 (1885) 29 No. 40; French: Tenèze/Hüllen 1961, No. 13; Spanish: Camarena/Chevalier 1995ff. V (forthcoming); Catalan: Oriol/Pujol 2003; Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyere 1925ff. IV, No. 451; German: Grimm KHM/Uther 1996 III, No. 148, Hubrich-Messow 2000, cf. Berger 2001, No. 1184A; Austrian: Depiny 1932, 258 nos. 209–211, Haiding 1965, No. 128; Hungarian: MNK V; Czech: Tille 1929ff. I, 184; Slovene: Möderndorfer 1946, 325; Polish: cf. Krzyżanowski 1962f. II, No. 2490; Russian, Ukrainian: SUS.

1185 *The First Crop.* A man has to pay the devil when he harvests his first crop. He plants acorns [K221].

In some variants, monks argue with a noble family about a piece of land.The noblemen lose in court, but claim a last sowing and harvest. They plant acorns [K170].

Literature/Variants: BP III, 364; EM 3 (1981) 1118–1120 (H.-J. Uther).
Swedish: Liungman 1961; Danish: Aakjaer/Holbek 1966, No. 588; English: Briggs 1970f. A II, 88, B II, 203; Frisian: Kooi/Schuster 2003, Nos. 272, 283; German: Bockemühl 1930, 125f., Henßen 1935, No. 98, Kooi/Schuster 1994, No. 26; Rumanian: Stroescu 1969 II, No. 4938.

1185* *When Pigs Walk.* A debt must be repaid to the devil when pigs walk home. But they always run [K226].

Literature/Variants:
Lithuanian: Kerbelytė 1999ff. II; Russian, Byelorussian, Ukrainian: SUS.

1186 *The Devil and the Lawyer* (previously ***With his Whole Heart***). The devil and a lawyer (judge, bailiff, inspector, etc.) go for a walk. Three (two) times, they meet various persons: e.g. a butcher who wishes the devil will take a pig away, then a farmer who wishes the same for his horse (ox), then a woman who wishes her child be sent to hell.

Each time, the lawyer urges the devil to seize the opportunity, but he refuses because the wish was not in earnest. Finally they meet a poor widow (farmer, farmhand) who curses the lawyer for fraud with such intensity that the devil carries him off to hell [M215].

Remarks: The earliest examples are a German verse tale by Stricker (*Der Pfaffe Amîs*) and a Latin example by Caesarius of Heisterbach, *Libri miraculorum VIII* (II,17).
Literature/Variants: Wesselski 1909, No. 36; Taylor 1921a; Pauli/Bolte 1924 I, No. 81; Röhrich 1962f. II, 251–278, 460–472; Tubach 1969, Nos. 1574, 2204; EM 1 (1977) 118–123 (L. Röhrich); Ní Dhuibhne 1980f.; Dekker et al. 1997, 88–90.
Finnish: Rausmaa 1982ff. III, No. 88; Estonian: cf. Loorits 1959, No. 173; Latvian: Arājs/Medne 1977, No. *813E, Ambainis 1979, No. 99; Lithuanian: Kerbelytė 1999ff.

II; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kamp 1877, No. 898, Skattegraveren 2 (1884) 105f., Christensen / Bødker 1963ff., No. 67; Irish: Ó Súilleabháin / Christiansen 1963; French: Joisten 1971 I, No. 69.1; Portuguese: Parafita 2001f. I, 121f., Cardigos (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Moser-Rath 1964, No. 157, Kooi / Schuster 1994, No. 47, Bechstein / Uther 1997 I, No. 18, Berger 2001; Swiss: cf. Wildhaber / Uffer 1971, No. 41; Ladinian: Decurtins 1896ff. II, 90 No. 70; Hungarian: György 1934, No. 189, MNK V; Slovene: Zupanc 1956, 48f.; Rumanian: Stroescu 1969 I, No. 3327; Polish: Krzyżanowski 1962f. II; Spanish-American: TFSP 29 (1959) 142f.

1187 *Meleager.* A man (knight, captain, woman) is helped by the devil and in return cedes him his soul. When the devil comes to get it at the appointed time, the man asks for a delay until a short candle burns out [E765.1.1, K551.9]. The devil agrees. Thereupon the man blows out the candle (eats up the candle) and is free. Cf. Type 332.

Remarks: This type has a strong connection to the myth of Meleager in Homer, *Iliad* (IX,529–599) and can be found in Ovid's *Metamorphoses* (VIII,385–414).
Literature/Variants: Brednich 1963; Kasprzyk 1963, No. 93; Schwarzbaum 1980, 276; EM 9 (1999) 547–551 (R. W. Brednich); Grossardt 2001.
Finnish: Rausmaa 1982ff. III, No. 89, Jauhiainen 1998, No. E532; Scottish, Welsh: Baughman 1966; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A I, 295f., A II, 186ff., B I, 45, 53, 68ff., 76f.; French: Delarue / Tèneze 1964ff. II, No. 332 IIIB; Spanish: González Sanz 1996, Camarena / Chevalier 1995ff. V (forthcoming); Portuguese: Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyer 1968, Meyer / Sinninghe 1973, 1976; German: Zender 1966, Nos. 873, 877, Moser-Rath 1984, 6, 52ff., 57, Kooi / Schuster 1994, No. 27, cf. No. 29; Ladinian: Büchli / Brunold-Bigler 1989ff. II, 146ff.; Italian: Cirese / Serafini 1975; Greek: Megas / Puchner 1998; Gypsy: Briggs 1970f. B I, 45; Japanese: Ikeda 1971; English-Canadian: Halpert / Widdowson 1996 II, No. 73; French-Canadian: Barbeau 1916, No. 25; US-American: Baughman 1966.

1187* *Unfinished Work.* A man is to belong to the devil after he has finishes a certain task, e.g. putting on two boots, counting to three, hitting the devil three times. He never finishes the task and thus saves himself. In some variants, despite his tricks, the man does not win. Cf. Type 1199.

Combinations: 810A*.
Literature/Variants: Schwarzbaum 1968, 462.
Swedish: NM, HA Sagor; Spanish: Camarena / Chevalier 1995ff. V (forthcoming); Portuguese: Cardigos (forthcoming), No. 810A*; Dutch: Vogelschor 1941, No. 2; Frisian: Kooi 1984a; German: Brunner / Wachinger 1986ff. VIII, No. ²Met / 232, Kooi / Schuster 1994, Nos. 28, 29, Hubrich-Messow 2000; Swiss: cf. Wildhaber / Uffer 1971, No. 61; Italian: Cirese / Serafini 1975; Byelorussian: SUS.

1188 *Come Tomorrow.* An old woman (man, smith, farmer) bargains with the devil (death, creditor who claims his money). Finally she persuades him to come tomorrow, and, in order to be sure, the devil writes the word "tomorrow" on her door. Each time the devil comes for her, the woman shows him the inscription, and the devil goes away.

After some days, the devil erases the inscription and threatens to get the woman the next day. The frightened woman hides first in a barrel full of honey and then in a feather-bed. When the devil comes, he is frightened by the strange creature covered with feathers, and flees. Cf. Type 1091.

In a Russian version, the devil sets out one day and is tricked by the inscription "come yesterday". In some variants, the devil comes every day until the gate with the inscription rots. He then claims the soul [K231.12.1].

Remarks: Documented in the 19th/20th century.
Literature/Variants: EM 8 (1996) 95–97 (H. Stein).
Finnish: Rausmaa 1982ff. III, No. 90; Lithuanian: Kerbelytė 1999ff. II; French: RTP 2 (1887) 296; Hungarian: MNK V; Bulgarian: cf. BFP; Ukrainian: Čendej 1959, No. 101; Gypsy: MNK X 1; Georgian: Kurdovanidze 2000.

1190* *The Man Thought Hanged.* A man promises himself to the devil in exchange for money. To save his soul, he stuffs his clothes with straw and hangs them up. The devil thinks the man has hanged himself and is satisfied [K215].

Literature/Variants:
Estonian: Aarne 1918; German: Wossidlo/Neumann 1963, No. 215; Serbian: cf. Đjorđjevič/Miloševič-Đjorđjevič 1988, No. 192; Bulgarian: BFP; Greek: Megas/Puchner 1998.

1191 *Sacrifice on the Bridge* (previously *The Dog on the Bridge*). A master builder is not able to finish a bridge or church (within a fixed time) and asks the devil (ogre) for help. The devil demands in return the first being that crosses the bridge (comes into the church). The master builder drives an animal (e.g. dog, wolf, cat, rooster, pig, goat) across the bridge (into the church), so the devil is cheated out of his human soul [S241.1].

Because its central element corresponds to Type 1191, the following version is included here: A king vows to sacrifice the first thing he meets, which turns out to be a miller driving a donkey. When the miller is about to be killed, he pleads that the donkey was in front of him. The donkey is beheaded [J1169.4].

Remarks: Cf. the Jephtha motif in the *Old Testament* (*Judges* XI,30–40).
Literature/Variants: Pauli/Bolte 1924 I, No. 507, II, No. 733d; Tubach 1969, No. 3289; EM 1 (1977) 1393–1397 (I. Taloş); EM 2 (1979) 838–842 (E. Moser-Rath); EM 7 (1993) 559–561 (L. Röhrich); Hansen 2002, 114–117.

Finnish: Rausmaa 1982ff. III, Nos. 64, 91; Estonian: Aarne 1918, 123 No. 48; Lithuanian: Kerbelytė 1973, Nos. 32c, 35, 37; Swedish: Bergvall / Nyman et al. 1991, No. 60; Norwegian: Hodne 1984, 345; Irish: Ó Súilleabháin / Christiansen 1963; Welsh: Trevelyan 1909, 153, Davies 1911, 179; English: Briggs 1970f. B I, 52, 60f., 88f.; French: RTP 6 (1891) 279–287, 404, 409–412, Tegethoff 1923 II, No. 38, Arnaudin 1966, No. 12; Spanish: Childers 1948, No. J1169.4, González Sanz 1996, Camarena / Chevalier 1995ff. V (forthcoming); Catalan: Oriol / Pujol 2003; Dutch: Sinninghe 1943, 105 No. 852; Flemish: Meyer / Sinninghe 1976, cf. Top 1982, No. 81; German: Hubrich-Messow 2000, Berger 2001; Swiss: Jegerlehner 1913, 80, Grimm DS / Kindermann-Bieri 1993, No. 26; Austrian: Alpenburg 1857, No. 19, Depiny 1932, 252f. nos. 180–186, 254 No. 191, cf. Haiding 1965, No. 180; Italian: Cirese / Serafini 1975; Hungarian: Bihari 1980, No. J II 2 / A; Slovene: Šašel / Ramovš 1936, 32, Kropej 2003, No. 21; Polish: Krzyżanowski 1962f. II; Sorbian: cf. Schulenburg 1880, 187; Japanese: cf. Ikeda 1971, No. 812; US-American: Dorson 1946, 55.

1192 ***The First Bundle.*** A young woman wants to marry anyone, even if it is the devil. A man [G303.3.1] (mannikin [G303.3.1.6]) appears and agrees to marry her (to help her) but demands that she pays him with the first thing she ties up in the morning. Instead of her clothes she ties up (on someone's advice) a sheaf.

Literature/Variants: Kooi 1987b.
Dutch: Sinninghe 1943, No. 1176*, Kooi 2003, No. 65; Flemish: Wolf 1843, No. 458; Frisian: Kooi 1984a, No. 1191B*, Kooi / Meerburg 1990, No. 28; German: Bodens 1937, 87f., Henßen 1963, No. 15; US-American: Baughman 1966, No. K219.9*.

1193* See Type 1199.

1199 ***Prayer Without End*** (previously ***The Lord's Prayer***). (Including the previous Types 1193* and 1199B.) This tale exists chiefly in two different forms:

(1) Death (angel of death, devil) goes to take a man who begs for a delay long enough to offer a last prayer. The man does not finish the prayer, so death cannot take him. After a while, death causes the man to finish his prayer (having grown very old, the man decides to finish the prayer and die) [K551.1]. Cf. Types 122A, 227, 332, 955, 1187, 1187*.

(2) Death (devil) cannot take a man (woman) as long as he (she) sings a hymn (previously Type 1193*) or a song that never ends (previously Type 1199B) [K555.2, K555.2.2]. Cf. Type 1082A.

Combinations: 332, 1030.
Literature/Variants: BP I, 381, 404–407, II, 163–165; Wesselski 1925, 213; Schwarzbaum 1968, 108, 110, 111, 291, 292, 462; EM 5 (1987) 801–803 (R. W. Brednich); Scherf 1995 I, 729–731; Hansen 2002, 243–246.
Finnish: Rausmaa 1982ff. III, Nos. 2, 95; Lithuanian: Kerbelytė 1999ff. II, Nos. 1199, 1199B; Swedish: Liungman 1961; Icelandic: Gering 1882f. II, No. 78; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Espinosa 1946, No. 33, Camarena /

Chevalier 1995ff. V (forthcoming); Portuguese: Coelho 1985, No. 23, Cardigos (forthcoming); Frisian: Kooi 1984a, No. 1199B; German: Wolf 1851, 365ff., Berger 2001, No. 1193*; Italian: Cirese / Serafini 1975; Hungarian: MNK V; Slovakian: Gašparíková 1991f. I, No. 270; Bulgarian: cf. Parpulova / Dobreva 1982, 219ff.; Greek: Megas / Puchner 1998, No. 1199B; Polish: Krzyżanowski 1962f. II; Russian: SUS, No. 1199B; Ukrainian: Javorski 1915, No. 13, SUS; Jewish: Noy 1963b, No. 8, Jason 1965, 1975; Dagestan: Chalilov 1965, No. 107; Armenian: Hoogasian-Villa 1966, Nos. 45, 75; Kazakh: Wunderblume 1958, 413ff.; Palestinian, Iraqi: El-Shamy 2004, No. 1199B; Iranian: cf. Marzolph 1984, No. *1199; Indian: Jason 1989; US-American: Baughman 1966; Brazilian: Cascudo 1955a, 437ff.; Argentine: cf. Hansen 1957, No. **1191C; Indonesian: Vries 1925f. II, 404 No. 113.

1199A *Preparation of Bread.* A woman (women, man) can save herself from the devil (demon, dead persons, bear) by describing in detail how bread (flax) is prepared (what it suffers during preparation). When finally a rooster crows (the sun rises), the devil has to disappear (is transformed into a trunk or stone) [G303.17.1.1].

In some variants, the bread (flax) itself tells about its sufferings and urges the devil to endure the same. The devil flees [K555.1.1, K555.1.2].

Remarks: Documented in the late 17th century.
Literature/Variants: BP I, 222, 331; Kriß 1933, 87f.; Abry / Joisten 2003, EM 11,1 (2003) 93–96 (S. Schott).
Finnish: Rausmaa 1982ff. III, Nos. 43, 96, 97, Jauhiainen 1998, No. E1015; Estonian: Loorits 1959, No. 110; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Hyltén-Cavallius / Stephens 1844, No. 12; Norwegian: Stroebe 1915 II, No. 42; Basque: Irigaray 1957, No. 38; Catalan: cf. Neugaard 1993, No. K551.1.1, Oriol / Pujol 2003; German: Moser-Rath 1964, No. 84, Hubrich-Messow 2000; Austrian: Alpenburg 1857, No. 9; Hungarian: MNK V, Dömötör 2001, 289, 292; Macedonian: cf. Miliopoulos 1955, 59f.; Rumanian: Schullerus 1928, No. 1199I*; Bulgarian: BFP; Sorbian: Schulenburg 1880, 89f.; Ukrainian: Mykytiuk 1979, No. 228; Gypsy: MNK X 1; Mordvinian: Paasonen / Ravila 1938ff. III, 282ff.; Votyak: Kecskeméti / Paunonen 1974.

1199B See Type 1199.

ANECDOTES AND JOKES

STORIES ABOUT A FOOL 1200–1349

1200 *Sowing Salt.* Fools (numskulls) sow salt in a field and expect it to grow so they can sell the crop for a high price [J1932.3]. Instead of salt, nettles grow, and the numskulls are proud of how well the "salt" is doing.

In some variants, instead of salt, various substances like cooked grain [J1932.1], needles [J1932.5], gold dust, a small coin [J2348], chopped bacon or a hog [J1932.4] are sowed or planted.

Combinations: 1201, 1245, 1285, 1288, 1382, 1383, 1384, and 1540.
Remarks: Documented in the late 16th century in the *Lalebuch* (No. 14).
Literature/Variants: Wesselski 1911 II, No. 423; Dekker et al. 1997, 176; Hansen 2002, 414f.; EM: Salzsaat (forthcoming).
Finnish: Rausmaa 1982ff. IV, Nos. 12, 13; Finnish-Swedish: Hackman 1917f. II, Nos. 230, 263(5.6); Estonian: Aarne 1918; Latvian: Arājs / Medne 1977, No. 1200, cf. No. *1583*; Lithuanian: Kerbelytė 1999ff. II; Livonian, Lappish, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Christiansen 1964, No. 77; Danish: Christensen 1939, No. 57, Bødker / Hüllen 1966 II, 99ff.; Faeroese: Nyman 1984; English: Briggs 1970f. A II, 112, 147, 195, 197, 200, 233f., 255, 256, 349; French: Bladé 1886 III, 130ff., Fabre / Lacroix 1970b, 245ff.; Spanish: Espinosa 1988, No. 284; Portuguese: Soromenho / Soromenho 1984f. II, No. 458, Cardigos (forthcoming); Flemish: Meyere 1925ff. III, No. 11; Walloon: Laport 1932; German: Ranke 1966, No. 71b, Moser-Rath 1984, 66, Berger 2001, No. 1201*, Hubrich-Messow (forthcoming); Swiss: Jegerlehner 1913, Nos. 158, 159; Austrian: Lang-Reitstätter 1948, 20; Italian: Cirese / Serafini 1975; Maltese: cf. Mifsud-Chircop 1978; Hungarian: MNK VI, No. 1200, cf. Nos. 1200I*, 1200II*, 1200III*, 1200IV*, 1200V*; Slovakian: Polívka 1923ff. V, 7ff., Gašparíková 1991f. I, Nos. 114, 180; Slovene: Zupanc 1956, 86f.; Serbian: Vrčević 1868f. I, Nos. 316, 317; Croatian: Eschker 1986, No. 15; Bosnian: Krauss 1914 I, No. 55; Macedonian: Piličkova 1992, No. 25; Rumanian: Stroescu 1969 I, No. 3855; Bulgarian: BFP; Greek: Loukatos 1957, 305, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 327 V; Jewish: Jason 1965, 1975, 1988a; Gypsy: MNK X 1; Azerbaijan: Dirr 1920, No. 80; Uzbek: cf. Schewerdin 1959, 215ff.; Tadzhik: Sandelholztruhe 1960, 83ff.; Georgian: Kurdovanidze 2000; Iraqi: Campbell 1952, 142ff., El-Shamy 2004, No. 1004A§; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Jason 1989; US-American: Randolph 1955, 123ff.; Spanish-American, Mexican: Robe 1973; Ethiopian: Reinisch 1889, No. 8; Eritrean: Littmann 1910, No. 24; East African: Klipple 1992; South African: Coetzee at al. 1967, No. 1384.

1200A *Sowing the Seed in One Place.* Numskull(s) sow(s) all the seeds in one furrow.

Literature/Variants:
Basque: Webster 1877, 11ff.; Italian: Cirese / Serafini 1975; Bulgarian: BFP; Greek: Megas / Puchner 1998.

1201 ***Carrying the Horse*** (previously ***The Plowing***). Four men (numskulls) carry the plow horse so it will not trample down the (sprouting) seeds [J2163].

In some variants, they carry the man who guards the field on horse-back (on a cart, boat, rack, ladder) when he wants to scare away an animal (e.g. stork, cow, pig, horse), so that he will not trample down the growing seeds.

Combinations: 1200.
Remarks: Documented in the early 16th century.
Literature/Variants: Frey / Bolte 1896, No. 13; Bebel / Wesselski 1907 I 1, No. 43; EM 10 (2002) 929–932 (J. van der Kooi).
Finnish: Rausmaa 1982ff. IV, Nos. 13–15; Finnish-Swedish: Hackman 1917f. II, Nos. 230, 231; Estonian: Aarne 1918; Livonian: Kecskeméti / Paunonen 1974; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961, 276f.; Norwegian: Hodne 1984; Danish: Kristensen 1892 I, No. 87, Christensen 1939, Nos. 6, 57; English: Briggs 1970f. A II, 12; Walloon: Laport 1932; German: Ranke 1966, No. 71c, Moser-Rath 1984, 66, Berger 2001, Nos. 1201*, 1201**, Hubrich-Messow (forthcoming); Swiss: Büchli / Brunold-Bigler 1989ff. II, 262; Austrian: Lang-Reitstätter 1948, 95, Haiding 1965; Hungarian: MNK VI; Slovakian: Gašparíková 1991f. I, Nos. 114, 180; Slovene: Kuret 1954, 12; Polish: Krzyżanowski 1962f. II; Jewish: Schwarzbaum 1968, 473; Votyak: Munkácsi 1952, No. 105; Tadzhik: Dechoti 1958, 82; Chinese: Ting 1978; US-American: Baughman 1966; Spanish-American: TFSP 19 (1944) 156.

1202 ***The Dangerous Sickle*** (previously ***The Grain Harvesting***). In a land where the use of the sickle is unknown, grain is picked or shot down with guns [J2196]. When the people try to use a sickle, it cuts one of the men. People think the sickle is a dangerous animal and drown it as punishment [J1865]. Cf. Type 1650.

Combinations: 1245, 1384, 1535, 1650, and 1651.
Literature/Variants: BP II, 69–76; EM: Sichel: Die gefährliche S. (forthcoming).
Finnish: Rausmaa 1982ff. IV, Nos. 16, 92; Finnish-Swedish: Hackman 1917f. II, No. 232a; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Livonian, Karelian: Kecskeméti / Paunonen 1974; Syrjanian: Fokos-Fuchs 1951, No. 16; Swedish: EU, No. 12522; French: Meyrac 1890, 515ff.; Spanish: González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. II, No. 321, Cardigos (forthcoming); Dutch: Kooi 2003, No. 85; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 90; German: Kooi / Schuster 1994, No. 81, Grimm KHM / Uther 1996 II, No. 70, Hubrich-Messow (forthcoming); Austrian: Haiding 1965, No. 263; Italian: Cirese / Serafini 1975; Sardinian: Cirese / Serafini; Hungarian: MNK VI; Slovakian: Polívka 1923ff. V, 8f.; Macedonian: Čepenkov / Penušliski 1989 III, No. 243, IV, No. 359; Bulgarian: Haralampieff / Frolec 1971, 214ff.; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Cheremis / Mari, Chuvash, Mordvinian: Kecskeméti / Paunonen 1974; Votyak: Munkacsi 1952, No. 105; Siberian: Soboleva 1984; French-Canadian: Lemieux 1974ff. XII, 227ff., 236ff.; Puerto Rican: Hansen 1957; Chilean: Pino Saavedra 1960ff. III, No. 194.

1203 *The Scythe Cuts a Man's Head off.* A numskull carries a scythe (sickle) around his neck. When he tries to take it off, he cuts his head off [J2422].

Combinations: 1202, 1535, and 1650.
Literature/Variants: EM: Sichel: Die gefährliche S. (forthcoming).
Finnish: Rausmaa 1982ff. IV, Nos. 17–19; Finnish-Swedish: Hackman 1917f. II, No. 232b; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1927ff. I, No. 41; Swedish: Liungman 1961; German: Henßen 1935, No. 222; Ladinian: Schneller 1867, No. 7; Russian: SUS; Chuvash: Kecskeméti/Paunonen 1974.

1203A *The Sickle (Scythe) Thought to be a Serpent.* Numskulls find a sickle and mistake it for a serpent (worm, dragon, monster). They strike it and it bounces up and lands around the neck of one of them. When they pull on the "serpent", they cut off the man's head. Cf. Types 1314, 1650.

Combinations: 1202.
Literature/Variants: EM: Sichel: Die gefährliche S. (forthcoming).
Finnish-Swedish: Hackman 1917f. II, No. 258; Lithuanian: Kerbelytė 1999ff. II; Spanish: González Sanz 1996; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900f. II, No. 321, Cardigos (forthcoming); German: Merkens 1892ff I, No. 69, Brunner/Wachinger 1986ff. VI, No. ^{2}A/932, Berger 2001, No. 1203A*; Italian: Cirese/Serafini 1975; Hungarian: MNK VI; Slovakian: Gašparíková 1981a, 135; Rumanian: Stroescu 1969 I, No. 3813; Bulgarian: BFP; Polish: cf. Krzyżanowski 1962f. II, No. 1202; Votyak: Kecskeméti/Paunonen 1974.

1204 *Fool Keeps Repeating His Instructions* so as to remember them. He usually forgets them [J2671.2]. Cf. Type 1687.

Remarks: Early version in the 16th century see Hans Sachs, *Der pawer mit dem saffran* (1548).
Literature/Variants: Clouston 1888, 133.
Swedish: EU, No. 3187; Danish: Kristensen 1892 I, Nos. 208–211, 215, II, Nos. 213, 220, 225, 226, Kristensen 1900, No. 344; Faeroese: Nyman 1984; Irish: Ó Súilleabháin/Christiansen 1963; French: Blümml 1906, No. 76; Frisian: Kooi 1984a; German: Merkens 1892ff. III, No. 50, Henßen 1935, No. 233, Berger 2001, Hubrich-Messow (forthcoming); Austrian: Haiding 1969, No. 176; Hungarian: cf. MNK VI, No. 1206*; Czech: Klímová 1966, No. 38; Slovakian: Gašparíková 1981a, 142; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II; Chinese: Ting 1978; Korean: Zŏng 1952, No. 91; Cambodian: Gaudes 1987, No. 58; US-American: Baker 1986, No. 162; Spanish-American: Robe 1973; West Indies: Andrews 1880 III, 53f.; South African: Coetzee et al. 1967.

1204** *Milking a Hen.* This miscellaneous type includes tales in which a fool misunderstands the nature of domestic animals. For example, an (old) woman tries to milk a hen, or she insults (slays) it because it does not suckle its chicks.

In some variants a numskull tries to milk an ox, to put a cow (hog) on a chicken ladder, to feed a tree trunk to a kid with; or he washes and wrings out a cat so that it dies [J1900]. Cf. Type 1284*.

Combinations: 1210, 1245, 1384, 1540, and 1541.
Literature/Variants: Lithuanian: Kerbelytė 1999ff. II; German: Wossidlo / Neumann 1963, No. 17; Austrian: Lang-Reitstätter 1948, 26f.; Hungarian: MNK VI, No. 1231* IV; Czech: Tille 1929ff. I, 408ff., 411; Slovakian: Gašparíková 1981a, 13ff., Gašparíková 1991f. I, Nos. 263, 301; Rumanian: Stroescu 1969 I, No. 4493; Bulgarian: BFP, No. 1204**, cf. No. *1205**; Polish: Piprek 1918, 195; Russian: SUS, No. 1204**, cf. No. 1205*; Byelorussian: SUS, No. 1204**, cf. No. 1204A***; Ukrainian: SUS; Jewish: cf. Haboucha 1992, No. **1205; Siberian: Soboleva 1984; Egyptian: cf. El-Shamy 1980, No. 70.

1208* ***The Belled Salmon.*** A bell is tied on a salmon (eel, pike) so that the fish can be found later. Cf. Types 110, 1310.

Literature/Variants: Lox 1998, 223.
Dutch: Cornelissen 1929ff. IV, 14; Frisian: Kooi 1984a; Flemish: Cornelissen 1929ff. I, 190f., II, 276f.; Walloon: Laport 1932; German: Merkens 1892ff. I, No. 64, Neumann 1968b, 8, Kooi / Schuster 1994, No. 84, Berger 2001; Austrian: Lang-Reitstätter 1948, 136; Hungarian: MNK VI, No. 1310 II*.

1210 ***The Cow (Other Domestic Animal) is Taken to the Roof to Graze*** [J1904.1]. (Including the previous Type 1210*.)

In some variants, the animal is driven up a ramp; in others it is hoisted up to the roof or a (church-) tower and strangled.

Combinations: This type is usually combined with one or more other types, esp. 1245, 1248, 1384, 1386, 1387, 1408, 1450, and also 1154, 1204**, 1229*, 1263, 1286, 1326, 1535, 1540, and 1540A*.
Remarks: Documented in the late 16th century; most variants date back to the middle of the 19th century. Widespread anecdote, often part of Type 1384 or 1408.
Literature/Variants: EM 8 (1996) 563–567 (S. Fährmann).
Finnish: Rausmaa 1982ff. IV, Nos., 2, 8, 21, 22; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977, Nos. 1210, 1210*; Lithuanian: Kerbelytė 1999ff. II; Lappish, Wotian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Danish: Kristensen 1892f. II, No. 197, Christensen 1939, No. 81, Christensen / Bødker 1963ff., No. 46; Irish: Ó Súilleabháin / Christiansen 1963; Welsh: Jones 1930, 229; English: Baughman 1966, Briggs / Michaelis-Jena 1970, No. 46; French: Bladé 1886 III, 130ff., Joisten 1971 II, No. 196, Fabre / Lacroix 1973f. II, No. 40; Spanish: Espinosa 1946f., No. 186, González Sanz 1996, No. 1210*; Catalan: Oriol / Pujol 2003, No. 1210*; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, Nos. 446, 447, 449, 469, Cardigos (forthcoming), Nos. 1210, 1210*; Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Cornelissen / Vervliet 1900, No. 38, Meyere 1925ff. II, No. 171, III, No. 231, Meyer 1968; Walloon: Laport 1932; German: Henßen 1935, No. 230, Ranke 1966, No. 72, Kooi / Schuster 1994, Nos. 74n, 83d, Berger 2001, Hubrich-Messow (forthcoming); Swiss: Jegerlehner 1913, No. 156, Gerstner-Hirzel 1979, No. 254; Austrian: Lang-Reitstätter 1948, 22f.; Ladinian:

Uffer 1945, 253ff.; Italian: Cirese / Serafini 1975, Nos. 1210, 1210*; Maltese: Mifsud-Chircop 1978; Hungarian: György 1934, No. 231, MNK VI, Nos. 1210, 1210*I; Slovakian: Gašparíková 1981a, 125, Gašparíková 1991f. I, No. 327; Slovene: Kuret 1954, 8; Serbian: Đorđevič / Miloševič-Đorđevič 1988, Nos. 211, 212; Croatian: Bošković-Stulli 1959, No. 46; Macedonian: Tošev 1954, 259ff., Eschker 1986, No. 76; Rumanian: Stroescu 1969 I, No. 3821; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian: SUS, Nos. 1210, 1210**; Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 235, 331 III 2c; Gypsy: MNK X 1; Cheremis / Mari, Chuvash, Tatar, Mordvinian: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984, Nos. 1210, 1210**; Yakut: Ėrgis 1967, No. 333; Buryat, Mongolian: Lőrincz 1979; Burmese: Kasevič / Osipov 1976, No. 187; Chinese: Ting 1978, No. 1210*; French-Canadian: Thomas 1983, 202ff., Lemieux 1974ff. XII, 228ff.; US-American: Baughman 1966; Spanish-American, Mexican: Robe 1973; African American: Baughman 1966, Dorson 1967, Nos. 204, 205; Puerto Rican: Hansen 1957; Ethiopian: Müller 1992, No. 121; South African: Coetzee et al. 1967, No. 1450, Grobbelaar 1981.

1210* See Type 1210.

1211 ***The Cow Chewing Its Cud*** (previously ***The Peasant Woman Thinks the Cow Chewing her Cud is Mimicking Her***). (Including the previous Type 1213*.) A farmwife (numskull) kills the cow (goat, ox) because she thinks it is mimicking her [J1835] (will not give her any chewing gum).

In some variants, an animal is killed because its lowing (bleating, or the like) is misinterpreted as laughter or mockery.

In other variants, a villager believes that the donkey listens to what he tells him, because its ear move. (Previously Type 1213*.)

Combinations: 1384, 1386.
Literature/Variants: Hansen 2002, 35–38.
Finnish: Rausmaa 1982ff. IV, No. 10; Finnish-Swedish: Hackman 1917f. II, No. 263; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Livonian, Lappish: Kecskeméti / Paunonen 1974; Swedish: Liungman 1949ff. II, Säve / Gustavson 1952f. I, No. 47; Irish: Ó Súilleabháin / Christiansen 1963; Dutch: Kooi 2003, No. 84; Frisian: Kooi 1984a; German: cf. Berger 2001, No. 1211A, Hubrich-Messow (forthcoming); Austrian: Haiding 1977b, No. 327; Italian: Cirese / Serafini 1975, No. 1213*; Hungarian: MNK VI; Czech: Tille 1929ff., 423f.; Slovene: Planinski 1891f. I, 27ff.; Serbian: Đorđevič / Miloševič-Đorđevič 1988, Nos. 181, 211; Rumanian: Stroescu 1969 I, No. 3850; Bulgarian: BFP; Greek: Megas 1968a, No. 28, Megas / Puchner 1998, Nos. 1211, 1213*; Turkish: Eberhard / Boratav 1953, Nos. 223 III 3–6, 327 III 3b; Gypsy: Aichele / Block 1962, No. 40; Georgian: Papashvily 1946, 201ff.; Palestinian: Muhawi / Kanaana 1989, No. 27, El-Shamy 2004; Iranian: Marzolph 1984; Pakistani, Indian: Thompson / Roberts 1960; Japanese: Ikeda 1971; Algerian, Moroccan: El-Shamy 2004; Namibian: Schmidt 1989 II, No. 1270.

1213 ***The Pent Cuckoo.*** Fools build an enclosure of hedges to hold a cuckoo. It flies over one of the hedges. They say that they have not built the walls high enough [J1904.2].

In some variants, a numskull decides to close the town gate so that a bird (e.g. falcon, dove) that flew away cannot escape.

Remarks: Documented since the late 9th century as an Arabian anecdote, in Europe since the 17th century.
Literature/Variants: Field 1913; Marzolph 1992 II, No. 166.
Irish: cf. Ó Súilleabháin / Christiansen 1963, Nos. 1200–1335; English: Briggs 1970f. A II, 25, 26f., 51f., 351; Dutch: Sinninghe 1943, No. 1229*; Frisian: Kooi 1984a; Flemish: Cornelissen 1929ff. II, 279, 325; Walloon: Laport 1932, No. *1213; German: Merkens 1892ff. I, No. 36, Wossidlo 1910, 183, Moser-Rath 1984, 385, 436; Austrian: Lang-Reitstätter 1948, 31; Rumanian: cf. Stroescu 1969 I, No. 3839; Gypsy: Briggs 1970f. A II, 360 No. 2; Egyptian: El-Shamy 2004.

1213* See Type 1211.

1214 *The Persuasive Auctioneer.* An auctioneer (salesman) praises a man's worthless cow so much that the man takes it back himself [J2087].

Literature/Variants: Wesselski 1911 I, No. 309.
Latvian: Arājs / Medne 1977; Danish: Kristensen 1892 I, Nos. 117, 118; Italian: Cirese / Serafini 1975; Macedonian: Piličkova 1992, No. 26; Rumanian: Stroescu 1969 I, No. 3849; Bulgarian: BFP; Jewish: Jason 1975, Haboucha 1992; Palestinian: Schmidt / Kahle 1918f. II, No. 127, El-Shamy 2004; Iraqi: El-Shamy 2004; Chinese: Ting 1978; US-American: Randolph 1965, No. 330, Baughman 1966; Egyptian: El-Shamy 2004.

1214* *Driving a Horse into Its Collar (Bridle)* instead of putting it on the horse.

Literature/Variants:
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Karelian: Kecskeméti / Paunonen 1974; Russian: SUS; Mordvinian: Kecskeméti / Paunonen 1974.

1215 *The Miller, His Son, and the Donkey.* (Asinus vulgi.) A miller and his son travel with one donkey (horse). First the son rides and is rebuked by a passer-by for letting his father walk. Then the father rides and is criticized because he makes his son walk. When both ride or both walk, they are still blamed [J1041.2]. As a lesson, the father shows the son that it is difficult (impossible) to please everyone [J1041].

In some variants, at the end the father and son carry the donkey (horse) between them and throw it into the water, or kill it.

Remarks: Exemplum with a rich literary tradition; documented in the early 13th century, e.g. in Johannes Gobi Junior, *Scala coeli* (No. 752). A special form with elements from Type 1242A has developed in North America.

Literature/Variants: Chauvin 1892ff. II, 148 No. 2, VIII, 139f. No. 138; Wesselski 1911 II, No. 541; Pauli / Bolte 1924 I, No. 577; Holbek 1964; Tubach 1969, No. 382; EM 1 (1977) 867–873 (R. W. Brednich); Bringéus 1989; Hansen 2002, 66–69; Marzolph / Van Leeuwen 2004, No. 436.
Finnish: Rausmaa 1982ff. IV, No. 151; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Norwegian: Hodne 1984, 237; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1953; French: Cifarelli 1993, No. 408; Spanish: Childers 1977, No. J1041.2, González Sanz 1996, Goldberg 1998, No. J1041.2; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. I, No. 75, Cardigos (forthcoming); Dutch: Geldof 1979, 185f.; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Moser-Rath 1964, No. 165, Moser-Rath 1984, 286, Tomkowiak 1993, 265; Swiss: EM 7 (1993) 867; Austrian: Lang-Reitstätter 1948, 101f.; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: György 1934, No. 15, MNK VI, Dömötör 1992, No. 367; Slovakian: Polívka 1923ff. IV, No. 127; Serbian: Karadžić 1937, 263f., Panić-Surep 1964, No. 116, Đjorđjevič / Milošević-Đjorđjevič 1988, No. 196; Rumanian: Stroescu 1969 II, No. 4640; Bulgarian: BFP; Greek: Orso 1979, No. 121, Megas / Puchner 1998; Russian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 336; Jewish: Haboucha 1992; Lebanese, Iraqi: Nowak 1969, No. 328, El-Shamy 2004; Palestinian, Saudi Arabian: El-Shamy 2004; Indian: Thompson / Roberts 1960; Chinese: Ting 1978; US-American: cf. Randolph 1955, 146ff., 221f., Baker 1986, No. 93; Spanish-American: Childers 1948, No. J1041.2; Puerto Rican: Hansen 1957, No. **1341; Egyptian, Algerian, Moroccan: El-Shamy 2004; West African: Dorson 1972, 431f., Klipple 1992, 382f.; East African: Kohl-Larsen 1966, 212f., 236.

1216* ***The Lost Prescription*** (previously ***Prescription washed off by Rain***). It was written in chalk on door and washed off by rain.

Literature/Variants:
Latvian: Arājs / Medne 1977; Walloon: Laport 1932; Hungarian: MNK VI; Chinese: cf. Ting 1978.

1218 ***Numskull Sits on Eggs to Finish the Hatching.*** (Including the previous Type 1677.) This tale exists chiefly in three different forms:

(1) A stupid son (a foolish husband) stays alone at home. Among other things, he is responsible for a brooding hen (goose), but bungles the task: The bird is disturbed and runs away (the numskull kills it). Because he is afraid of his mother (wife), he sits on the eggs himself to finish the hatching (sometimes covers himself with honey or tar and feathers before sitting on the eggs) [J1902.1]. Cf. Types 1319, 1408, 1681B, 1685.

(2) A rogue undertakes the strenuous job of hatching eggs for which he is to be well paid. When the employer (e.g. lady of the manor) asks for the results, he burns down the barn with the ostensibly hatched chickens and pretends that they all have died.

(3) A rogue induces someone to sit on eggs in order to put him in a humiliating position [K1253]. (Previously Type 1677.)

Combinations: 1387, 1408C, 1681, 1681B, 1685, and 1696.
Remarks: Documented in the 16th century. Version (1) as part of "The Foolish Bridegroom" (Type 1685) or "The Man Who Does His Wife's Work" (Type 1408) in combination with various other episodes.
Literature/Variants: Frey / Bolte 1896, No. 1; Bebel / Wesselski 1907 II 3, No. 148; Wesselski 1911 II, No. 433; BP I, 316–319; Schwarzbaum 1968, 91, 115f., 405, 464, 483; EM 3 (1981) 1162–1169 (H.-J. Uther); cf. Marzolph 1992 II, No. 1228.
Finnish: Rausmaa 1982ff. VI, No. 323; Estonian: Aarne 1918, No. 1677; Latvian: Arājs / Medne 1977, Nos. 1218, 1677; Lithuanian: Kerbelytė 1999ff. II, Nos. 1218, 1677; Wepsian: Kecskeméti / Paunonen 1974, No. 1677; Norwegian: Mauland 1928, No. 7, Prinsessene 1967, No. 32; Faeroese: Nyman 1984; Irish: Ó Súilleabháin / Christiansen 1963; French: Bladé 1886 III, 123ff., Meyrac 1890, 434ff., Hoffmann 1973, J1902.1, Coulomb / Castell 1986, 51ff.; Spanish: González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, No. 648, Cardigos (forthcoming); German: Wossidlo 1910, 208ff., Henßen 1932, 34ff., Zender 1935, No. 143, Grimm KHM / Uther 1996 I, No. 4, Hubrich-Messow (forthcoming); Swiss: EM 7 (1993) 869; Italian: Cirese / Serafini 1975, Nos. 1218, 1677, De Simone 1994, No. 75a; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VI; Rumanian: cf. Stroescu 1969 I, No. 3683; Bulgarian: BFP; Greek: Kretschmer 1917, No. 8, Megas / Puchner 1998, No. 1677; Polish: Krzyżanowski 1962f. II, Nos. 1218, 1677, cf. No. 1677A; Russian: SUS, Nos. 1218, 1677, cf. No. 1218*; Byelorussian: SUS; Ukrainian: SUS, No. 1218, cf. No. 1218**; Jewish: Noy 1963a, No. 140, cf. Haboucha 1992, Nos. **1218A, 1677; Udmurt: Kralina 1961, No. 82; Siberian: Soboleva 1984, No. 1677; Georgian: Dolidze 1956, 350ff.; Syrian: El-Shamy 2004; Mexican: Robe 1973; English-Canadian: Barbeau / Daviault 1940, No. 20; French-Canadian: Thomas 1983, 328ff.; French-American: Saucier 1962, No. 22; Spanish-American, Mexican: Robe 1973; South African: Coetzee et al. 1967.

1221A* ***The Fish (Cake) Too Large for the Pan.*** (Including the previous Type 1221B*.) Fools (numskulls) throw away a fish (cake) because it is too large for the pan. Or they shorten a ladder because it is too long to carry between trees.

Literature/Variants:
Walloon: Laport 1932; Hungarian: MNK VI; Ukrainian: SUS, No. 1221C*; Cambodian: Gaudes 1987, No. 62.

1221B* See Type 1221A*.

1225 ***The Man Without a Head*** (previously ***The Man Without a Head in the Bear's Den***). A rogue's (numskull's) head is cut off by accident (bitten off by a bear, wolf, or crocodile while hunting, torn off in a mill, smashed off by a rock, caught in tree branches). His companions find the corpse without a head and debate: Did he ever have a head? [J2381]. They remember only his beard. His wife knows that she once knitted a cap for him (that the barber often came to shave him), and he therefore must have had a head.

Combinations: 1241, 1287.

Remarks: This anecdote seems to have been carried from the Orient to Europe in the late Middle Ages. Since the middle of the 16th century, it has often appeared in literary sources.
Literature/Variants: Frey / Bolte 1896, No. 12; Wesselski 1911 II, No. 374; Schwarzbaum 1968, 473; EM 9 (1999) 181–183 (M. Marinescu).
Finnish: Rausmaa 1982ff. IV, Nos. 1, 40, 41; Latvian: Arājs / Medne 1977; Lappish, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: cf. Kristensen 1892f. II, No. 103, Christensen 1939, No. 19; French: Joisten 1971 II, No. 204.1; Dutch: Sinninghe 1943; German: Merkens 1892ff. I, No. 40, Meyer 1922, 43f., Waltinger 1927, 176ff., Hubrich-Messow (forthcoming); Italian: Cirese / Serafini 1975; Hungarian: MNK VI; Czech: Klímová 1966, No. 39; Slovene: Möderndorfer 1946, 54f.; Serbian: Filipović 1949, 261, Đorđjevič / Milošević-Đorđjevič 1988, No. 197; Croatian: Bošković-Stulli 1959, No. 45; Macedonian: Tošev 1954, 274, Eschker 1972, No. 68, Popvasileva 1983, No. 75, Čepenkov / Penušliski 1989 IV, Nos. 243, 359; Rumanian: Stroescu 1969 I, No. 3836, cf. Nos. 3837, 3838; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 331 II 3g (var. f); Jewish: Jason 1975, 1988a; Chechen-Ingush: Dirr 1920, No. 84; Votyak: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Georgian: Kurdovanidze 2000; Aramaic: Lidzbarski 1896, No. 15; Palestinian: El-Shamy 2004; Iraqi: Nowak 1969, No. 450, El-Shamy 2004; Persian Gulf, Qatar: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Thompson / Balys 1958, No. J2381; Egyptian: El-Shamy 2004; Moroccan: Nowak 1969, No. 450, El-Shamy 2004.

1225A ***How Did the Cow Get on the Pole?*** This tale exists chiefly in two different forms:

(1) A student (often the son of a farmer) comes home from the university for a visit. Lying in bed, he wonders how cow-dung could get on the roof. His father informs him that the beam was already dirty when it was installed. Cf. Type 1832B*.

(2) (On advice of a rascal) a fool (fools) hide(s) a purse on top of a pole (in a nest on a high tree).The rascal substitutes dry cow-dung for the money. The fool is interested only in how the cow could have climbed the pole [J2382].

Remarks: Early forms of version (1) first appear in the middle of the 14th century, version (2) is documented in Turkish manuscripts earlier than the 19th century.
Literature/Variants: Wesselski 1911 I, No. 110; EM 8 (1996) 567–569 (J. van der Kooi).
Lithuanian: Kerbelytė 1999ff. II; French: RTP 2 (1887) 107ff., Joisten 1971 II, No. 149; Walloon: Laport 1932; German: Rosenow 1924, 100ff., Zender 1935, No. 103, Moser-Rath 1984, 173; Italian: Cirese / Serafini 1975; Serbian: Anthropophyteia 5 (1908) 338f.; Macedonian: Eschker 1972, No. 51; Rumanian: Schullerus 1928, No. 8, Stroescu 1969 I, Nos. 3785, 3798; Bulgarian: BFP, Nos. *1210***, 1225A; Greek: Ranke 1972, No. 36, Orso 1979, 73f.; Polish: Krzyżanowski 1962f. II; French-Canadian: Legman 1968f. II, 919; Moroccan: Mouliéras / Déjeux 1987, 186 not. 1.

1227 ***Catching the Squirrel*** (previously ***One Woman to Catch the Squirrel; Other to Get the Cooking Pot***). Two numskulls (men or women) plan to catch a squirrel. One pursues it while the other runs back home to get a pan (a pot).The first falls from a tree (and is killed). The face of the first is covered with blood from the fall and the second thinks that his companion has eaten the raw squirrel and choked on it. Full of anger, he breaks the pot (on his head) [J2661.3].

Remarks: Documented in the late 17th century.
Literature/Variants: EM 3 (1981) 1124f. (E. Moser-Rath).
Finnish: Rausmaa 1982ff. IV, Nos. 43–46; Finnish-Swedish: Hackman 1917f. II, No. 241; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977, No. 1227, cf. No. *1893A; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1927ff. I, No. 41 / 3, III, No. 92 / 2, Kecskeméti / Paunonen 1974; Wepsian, Wotian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; German: Moser-Rath 1984, 74; Austrian: Lang-Reitstätter 1948, 165; Hungarian: MNK VI; Slovene: Kuret 1954, 15; Bulgarian: cf. BFP, No. *1227*; Greek: Megas 1956f. I, 218ff., Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Byelorussian, Ukrainian: SUS; Georgian: Kurdovanidze 2000; US-American: Baughman 1966, Roberts 1974, No. 123.

1228 *Firing a Gun.* (Including the previous Type 1228A.) This tale exists chiefly in three different forms:

(1) A fool looks down the barrel as a gun is fired [J2131.4.1]. Cf. Type 1157.

(2) Two fools mistake a gun for a flute. They decide that one will blow it while the other will press the "keys". The gun goes off and shoots off the head of the "flutist" [J1772.10]. Cf. Type 1157.

(3) Fools fire a wooden gun which explodes and kills several of them. They rejoice that the enemy has suffered an even greater loss. (Previously Type 1228A.)

Literature/Variants: EM: Waffen (in prep.).
Finnish: Rausmaa 1982ff. IV, Nos. 5, 93–95; Finnish-Swedish: Hackman 1917f. II, No. 233; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977, Nos. 1228, 1228A; Lithuanian: Kerbelytė 1999ff. II; Livonian, Wepsian, Karelian: Kecskeméti / Paunonen 1974; Irish: Ó Súilleabháin / Christiansen 1963; German: Birlinger 1861f. I, No. 692, Henßen 1935, No. 225, Peuckert 1959, No. 189; Hungarian: MNK VI, Nos. 1228A, 1228I*; Croatian: Bošković-Stulli 1975a, No. 32; Greek: Loukatos 1957, 305, Megas / Puchner 1998, No. 1228A; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1976, No. 74; Mordvinian: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984.

1228A See Type 1228.

1229 *If the Wolf's Tail Breaks.* (Including the previous Type 169H*.) Trickster and companion go wolf (bear) hunting. One slips into the wolf's den. When the wolf returns, the man outside catches him by the tail. The wolf scratches the earth so that dust gets into the companion's eyes. "What a lot of dust." – "If the wolf's tail breaks, you will see quite another kind of dust!" [X1133.3.2].

In some variants, the trickster in the den asks, "Why is it so dark in here?" – "If the tail breaks, you will know." Cf. Types 1875, 1896.

Literature/Variants: Wesselski 1911 I, No. 48.
Latvian: Medne 1940, No. *169, Arājs / Medne 1977; Swedish: Liungman 1961; Scottish: Campbell 1890ff. I, No. 10; Irish: Ó Súilleabháin / Christiansen 1963, No. 169H*; German: Blätter für Pommersche Volkskunde 3 (1895) 11, Cammann 1967, No. 64; Polish: Krzyżanowski 1962f. I, No. 178; Georgian: Orbeliani / Awalischwili et al. 1933, No. 138; Australian: Adams / Newell 1999 II, 427f.; English-Canadian: Halpert / Widdowson 1996 II, No. 74; US-American: Roberts 1974, No. 143; French-American: Ancelet 1994, No. 51; Spanish-American: TFSP 9 (1931) 158, 10 (1932) 37f.; African American: Parsons 1923a, No. 124, Dorson 1967, No. 209.

1229* *Shoveling Nuts with a Pitchfork.* Numskulls try to shovel nuts with a pitchfork. A stranger shows them how to do this work more easily with a shovel (a basket). (He gets a large reward.) Cf. Type 1178.

Combinations: 1210, 1244, 1245, 1286, 1384, and 1450.
Literature/Variants:
Scottish: cf. Aitken / Michaelis-Jena 1965, No. 59; French: Bladé 1886 III, No. 8, Delarue 1947, No. 16, Perbosc 1954, No. 43; German: Bünker 1906, No. 12, Henßen 1959, No. 59, Thudt / Richter 1971, 50ff.; Austrian: Haiding 1965, Nos. 209, 263; Swiss: Wildhaber / Uffer 1971, No. 28; Italian: Schneller 1867, No. 56, Calvino 1956, No. 105; Maltese: cf. Mifsud-Chircop 1978, No. *1229A; Hungarian: MNK VI; Czech: Tille 1921, 408f.; Slovakian: Gašparíková 1991f. I, No. 263; Serbian: Đorđevič / Miloševič-Đorđevič 1988, Nos. 211, 212; Bosnian: Preindlsberger-Mrazovič 1905, 95ff.; Rumanian: Bîrlea 1966 III, 168ff., 494f., Stroescu 1969 I, Nos. 3756, 3757; Bulgarian: BFP.

1230* *The Pilgrimage Vow.* A woman on a pilgrimage accidentally disarranges her skirt (and shirt), exposing her naked buttocks. Her husband does not say anything to her about this because he thinks this is part of her pilgrimage vow.

Literature/Variants: Schmidt 1963, 355–361; EM: Wallfahrt (in prep.).
Walloon: Laport 1932; German: Anthropophyteia 3 (1906) 73, Henßen 1955, No. 465, Brunner / Wachinger 1986ff. VI, No. ^{2}A / 1185; Austrian: ZfVk. 16 (1906) 294; Maltese: Mifsud-Chircop 1978; Polish: Krzyżanowski 1962f. II; Greek: Argenti / Rose 1949 II, 627g.

1230** *Rebuke for Going with Naked Head.* A woman, having been criticized for walking in the street with her head uncovered, covers it with her skirt and thus exposes her buttocks [J2521.2].

Literature/Variants: Frey / Bolte 1896, No. 79; Tubach 1969, Nos. 2479, 3865.
English: Stiefel 1908, No. 66; German: Stiefel 1898a, No. 79.

1231 *The Attack on the Hare (Crayfish, Toad, Frog).* Seven (nine) men plan to attack the fierce animal. One of them screams from fear and the animal runs away [J2612]. Cf. Type 103.

Remarks: Documented in the middle of the 16th century; known throughout central Europe.
Literature/Variants: Erk/Böhme 1893f. I, No. 142; BP II, 555–560; Pecher 2003; EM: Sieben Schwaben (forthcoming).
Danish: Christensen 1939, No. 82; Scottish: Briggs 1970f. A II, 355; Spanish: Espinosa 1946, No. 23; Dutch: Teenstra 1843, 34ff., Kooi 1985f, 165, 167, Kooi/Schuster 1993, No. 98; German: Brunner/Wachinger 1986ff. X, No. ^{2}S/1798; Tomkowiak 1993, 266, Grimm KHM/Uther 1996 II, No. 119, Bechstein/Uther 1997 I, No. 2; Hungarian: MNK VI; Slovakian: Gašparíková 1981a, 161; Serbian: Vrčević 1868f. I, No. 345; Jewish: cf. Haboucha 1992; Tunisian: Brandt 1954, 136ff.

1238 *The Roof in Good and Bad Weather.* A man does not build a roof on his house (does not repair it): He does not need a roof when the weather is fair; and he cannot put one on in the rain [J2171.2.1]. Cf. Types 43, 81.

Literature/Variants: Pauli/Bolte 1924 I, No. 599.
Finnish: Rausmaa 1982ff. IV, No. 152; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Danish: Aakjaer/Holbek 1966, No. 392; Irish: Ó Súilleabháin/Christiansen 1963; Catalan: cf. Oriol/Pujol 2003; Portuguese: Vasconcellos/Soromenho et al. 1963f. II, Nos. 429–438, 445, Cardigos (forthcoming); German: Dietz 1951, No. 245; Italian: Cirese/Serafini 1975; Hungarian: MNK VI; Rumanian: Stroescu 1969 I, No. 3815; Ukrainian: SUS; US-American: Randolph 1955, 114ff., 209; Spanish-American: TFSP 18 (1943) 48ff.

1240 *Cutting Off the Branch* (previously *Man Sitting on Branch of Tree Cuts it off*). (Including the previous Type 1240A.) A fool sitting on a branch of a tree cuts it off [J2133.4].

In a Greek version, he climbs with difficulty onto a dead branch of a tree, which breaks off. (Previously Type 1240A.)

Combinations: 1313, 1313A, 1539, and 1675.
Remarks: Traditional introductory episode to the anecdote of the man who thinks he is dead (cf. Type 1313A). Originally from the Indic-Arabic area, this widespread combination has a rich literary tradition. Popular as a proverbial phrase.
Literature/Variants: Chauvin 1892ff. II, 201 No. 47; Wesselski 1911 I, No. 49; EM 1 (1977) 912–916 (H. Lixfeld); Marzolph 1992 I, 169.
Finnish: Rausmaa 1982ff. IV, No. 24; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Livonian, Wepsian, Karelian: Kecskeméti/Paunonen 1974; Norwegian: Hodne 1984; Irish: Ó Súilleabháin/Christiansen 1963; French: Orain 1904, 204ff., Millien/Delarue 1953, No. 24, Joisten 1971 II, No. 165.1; Basque: Webster 1877, 67ff.; Portuguese: Vasconcellos/Soromenho et al. 1963f. II, No. 469, Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Laport 1932; German: Henßen 1955, No. 463, Peuckert 1959, No.

190, Berger 2001, Hubrich-Messow (forthcoming); Swiss: Jegerlehner 1909, No. 3; Austrian: Haiding 1969, No. 144; Ladinian: Uffer 1945, No. 22, Uffer 1955, 40ff.; Italian: Cirese/Serafini 1975, De Simone 1994, No. 75g; Hungarian: MNK VI; Czech: Tille 1929ff. I, 418f.; Slovakian: Polívka 1923ff., No. 135B; Slovene: Zupanc 1944b, 90ff.; Serbian: Vrčević 1868f. I, No. 363; Croatian: Bošković-Stulli 1963, No. 72; Macedonian: Piličkova 1992, No. 27; Rumanian: Stroescu 1969 I, No. 3846; Bulgarian: BFP, Nos. 1240, *1313D*; Greek: Megas/Puchner 1998, No. 1240A; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Jewish: Noy 1963a, No. 139, Jason 1965; Siberian: Soboleva 1984; Tadzhik: Levin 2000, 10 not. 38; Mongolian: Lőrincz 1979; Syrian: El-Shamy 2004; Palestinian: Schmidt/Kahle 1918f. I, No. 29; Iranian: Hadank 1926, No. 19; Pakistani: Thompson/Roberts 1960; Indian: Thompson/Roberts 1960, Jason 1989; Sri Lankan: Thompson/Roberts 1960; Chinese: Ting 1978; US-American: Baughman 1966; Mexican: Robe 1973; Puerto Rican: Hansen 1957; West Indies: Flowers 1953; Egyptian, Algerian, Moroccan: El-Shamy 2004; Ethiopian: Gankin et al. 1960, 61ff.; South African: Coetzee et al. 1967.

1240A See Type 1240.

1241 *The Tree is to be Pulled Down.* Fools (numskulls) pity a tree (usually a willow) that stands near a pond and hangs its branches down as if it wants to drink. They pull it down in order to give it water [J1973]. One man sticks his head in the branches [J2131.5.3] while the others pull on his legs. In some variants, they tear his head off, in others, they all fall down.

Combinations: 1225, 1246, and 1250.
Remarks: Documented in the Indian *Pāli-Jātaka* (nos. 44, 46, cf. No. 45).
Literature/Variants: Frey/Bolte 1896, No. 12; EM 1 (1977) 1389–1391 (H. Lixfeld).
Finnish: Rausmaa 1982ff. IV, Nos. 3, 31; Finnish-Swedish: Hackman 1917f. II, Nos. 234(4), 235; Lappish: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961, Nos. 1225, 1241, 1246; Norwegian: Hodne 1984; Danish: Kristensen 1892 I, No. 102, Christensen 1939, Nos. 7, 19; French: Joisten 1971 II, No. 204.1; Dutch: Sinninghe 1943; German: Zender 1935, No. 107, Moser-Rath 1964, No. 91, Berger 2001, Hubrich-Messow (forthcoming); Swiss: Jegerlehner 1913, No. 154; Hungarian: MNK VI; Serbian: Đorđevič/Miloševič-Đorđevič 1988, Nos. 200, 202, 203; Macedonian: Eschker 1972, No. 50; Rumanian: Stroescu 1969 I, No. 3854; Bulgarian: BFP, No.*1241B*; Greek: Megas/Puchner 1998; Russian: SUS; Indian: cf. Lüders 1921, No. 66; Puerto Rican: Mason/Espinosa 1921, No. 43.

1241A *Pulling Out the Tree (Felling the Tree).* (Including the previous Type 1242*.) Numskulls (a fool and his donkey) try to pull out a tree that stands on a cliff. The tree falls and drags them down with it.

In some variants, fools fell a tree so that it will fall directly onto a wagon. The tree breaks the wagon and kills the horse (the ox). (Previously Type 1242*.)

Literature/Variants: Wesselski 1911 II, No. 374.
Latvian: Arājs/Medne 1977, No. 1242*; English: Briggs 1970f. A II, 12 No. 3;

Dutch: Kooi 2003, No. 84; Hungarian: MNK VI, No. 1242*; Serbian: cf. Vrčević 1868f. I, No. 362, Karadžić 1937, No. 10; Rumanian: Stroescu 1969 I, Nos. 3846, 3847; Bulgarian: BFP, Nos. 1241A, 1242*, cf. No. *1242***; Greek: Loukatos 1957, 307, 307f., Megas/Puchner 1998, Nos. 1241A, 1242*; Byelorussian: SUS, No. 1242*; US-American: Roberts 1954, No. 4.

1242 *Loading Wood.* A fool loads wood piece by piece into a wagon saying, "If the horses (oxen) can pull this, they can pull one more piece" [J2213.4]. When he finally finds that they are unable to pull the load, he throws off piece after piece, reasoning, "If they cannot pull this, they cannot pull one less". He drives home with an empty wagon. (In some Finnish variants, the foolish person is female.)

Remarks: Popular as a proverbial phrase.
Literature/Variants: EM 6 (1990) 1203–1205 (Á. Dömötör); Hansen 2002, 241f. Finnish: Rausmaa 1982ff. IV, Nos. 25, 26; Finnish-Swedish: Hackman 1917f. II, No. 237a; Estonian: Aarne 1918; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1892 I, Nos. 49, 50, 84–86, II, No. 549, Christensen 1939, Nos. 67, 86; German: Wossidlo/Neumann 1963, No. 340, Grüner 1964, No. 567, Neumann 1968a, No. 119; Hungarian: MNK VI; African American: Dorson 1964, 131.

1242A *Relief for the Donkey* (previously *Carrying Part of the Load*). (Including the previous Type 1242B.) Instead of placing a sack of flour (some other load) on the donkey's (ox's) back, a rider puts it on his shoulder to relieve the animal of its burden [J1874.1]. Cf. Type 1215.

In some variants a man puts a load on one side of a saddle and balances it on the other side with a rock [J1874.2]. (Previously Type 1242B.)

Remarks: The basic idea can be found in the ancient Greek comedy *Ranae* (*The Frogs*, 24–32) of Aristophanes (405 B.C.E).Early literary version (13th century) by the Persian-speaking Ǧalāloddin Rumi, *Masnavi-ye ma'navi* (II, 3176). Widespread anecdote with various versions.
Literature/Variants: Wesselski 1911 II, No. 490; Schwarzbaum 1968, 24, 314, 444; EM 4 (1984) 18–21 (H.-J. Uther); Marzolph 1992 II, No. 163; Hansen 2002, 66–69. Finnish: Rausmaa 1982ff. IV, Nos. 153, 154; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Norwegian: Hodne 1984; Danish: Kristensen 1892f. II, No. 60, Kristensen 1900, Nos. 534, 535, Christensen 1939, No. 88; Scottish: Briggs 1970f. A II, 354; Irish: Ó Súilleabháin/Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 218f.; French: Sébillot 1881, 387; Spanish: González Sanz 1996; Catalan: Oriol/Pujol 2003; Dutch: Sinninghe 1943, No. 1212*, Kooi 2003, No. 84; Frisian: Kooi 1984a; Walloon: Laport 1932, No. *1205, Legros 1962, 103; German: Merkens 1895 II, No. 21, Moser-Rath 1984, 65, 286f., 387, 437f., Tomkowiak 1993, 266; Austrian: Lang-Reitstätter 1948, 47; Italian: Cirese/Serafini 1975; Hungarian: György 1934, No. 6, MNK VI; Serbian: Vrčević 1868f. I, No. 363; Croatian: Bošković-Stulli 1963, No. 73, Dolenec 1972, No. 67, Bošković-Stulli 1975a, No. 34; Rumanian: Stroescu 1969 I, No. 3851; Bulgarian:

BFP, Nos. 1242A, 1242B; Greek: Megas 1970, No. 59, Megas / Puchner 1998; Russian, Ukrainian: SUS; Jewish: Haboucha 1992; Kurdish: Džalila et al. 1989, No. 303; Georgian: Kurdovanidze 2000; Palestinian: El-Shamy 2004, No. 1242B; Iranian: Marzolph 1984, No. 163; Nepalese: Unbescheid 1987, No. 36; Chinese: Ting 1978, Nos. 1242, 1242C; Indonesian: Vries 1925f. II, No. 171; Australian: Scott 1985, 19f.; US-American: Baughman 1966; Puerto Rican: Hansen 1957, Nos. 1242**A, 1242**B; Egyptian: El-Shamy 2004, Nos. 1242A, 1242B; Tunisian: El-Shamy 2004; Moroccan: El-Shamy 1995 I, No. J1874.1; Malagasy: Haring 1982, No. 1.6.921A,C, Klipple 1992, 289.

1242B See Type 1242A.

1242* See Type 1241A.

1243 *Wood is Carried down the Hill.* Fools carry a heavy tree trunk (millstone) down a hill. On the way, they drop the trunk and it rolls the rest of the way down. When they notice that the job is much easier this way, they carry the trunk back up the hill in order to roll it down again [J2165].

Combinations: 1245, 1248, and 1287.
Remarks: Early version in the 16th century see Hans Sachs, *Die Lappenhauser* (1552).
Literature/Variants: Schwarzbaum 1968, 189, 472.
Finnish: Rausmaa 1982ff. IV, Nos. 2, 3, 27, 28; Latvian: Arājs / Medne 1977; Lithuanian: Veckenstedt 1883, No. 94.4; Lappish: Qvigstad 1927ff. I, No. 41; Swedish: Liungman 1961; Norwegian: Hodne 1984; Spanish: González Sanz 1996; Catalan: Oriol / Pujol 2003; Frisian: Kooi 1984a; German: Neumann 1968b, 9f., Kapfhammer 1974, 179f., Brunner / Wachinger 1986ff. VI, No. ^{2}A / 939, Tomkowiak 1993, 266, Hubrich-Messow (forthcoming); Swiss: Sooder 1943, 251, Lachmereis 1944, 185; Austrian: Lang-Reitstätter 1948, 79, 81; Sardinian: Cirese / Serafini 1975, Aprile 1996; Hungarian: MNK VI; Croatian: cf. Dolenec 1972, No. 64; Greek: Megas / Puchner 1998; Sorbian: Veckenstedt 1880, No. 4; Jewish: Richman 1954, 367f.

1244 *Trying to Stretch the Beam.* Fools are given a beam (pole, footbridge, bench) which is too short. They try in different ways to stretch the beam [J1964.1]. Of course they do not succeed, but in a German variant they think they do.

Combinations: 1210, 1229*, 1245, and 1384.
Literature/Variants: Dähnhardt 1907ff. I, 269; EM 1 (1977) 1144–1146 (H. Lixfeld); Lox 1998, 222.
Finnish: Rausmaa 1982ff. IV, Nos. 6, 9; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1925; Karelian: Kecskeméti / Paunonen 1974; Spanish: González Sanz 1996; Catalan: Oriol / Pujol 2003; German: Merkens 1892ff. I, No. 21, III, No. 15, Ranke 1966, No. 73, Kapfhammer 1974, 41; Hungarian: MNK VI; Slovakian: Polívka 1923ff. V, Nos. 133F, 137B, Gašparíková 1991f. I, No. 115; Serbian: Filipović 1949, 260f.; Bosnian: Preindlsberger-Mrazović 1905, 95ff.; Rumanian: Bîrlea 1966 III, 168ff., 494f.; Bulgarian: BFP; Greek: Megas / Puchner

1998; Polish: Simonides 1979, No. 65; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Siberian: Soboleva 1984; Buryat, Mongolian: Lőrincz 1979; Mexican: Robe 1973, No. 1244*A; Malagasy: Haring 1982, No. 2.4.1244.

1245 *Sunlight Carried in a Bag (Basket, Sieve) into the Windowless House.* (Including the previous Types 1245*, 1245**, and 1245A*.) Fools collect sunlight in a sack (basket, sieve) and try to carry it into a windowless house. When this plan does not succeed, fools gradually pull down the house in order to get light [J2123]. (A stranger shows them how to make a window.)

In some variants, fools use a white sheepskin as a source of light (previously Type 1245*, [J1961]) or try to catch light in a mouse trap (previously Type 1245**, [J1961.1]).

Similarly, fools carry out smoke in a sieve. (Previously Type 1245A*.)

Combinations: 1210, 1286, 1384, 1450, 1540, and 1687.
Literature/Variants: Clouston 1888, 75; Wesselski 1936a, 96f.; Hansen 2002, 424–426; EM: Sonnenlicht im Sack (forthcoming).
Finnish: Rausmaa 1982ff. IV, Nos. 1, 3, 6–8, 29, 30; Finnish-Swedish: Hackman 1917f. II, No. 239; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs/Medne 1977, Nos. 1245, 1245**; Lithuanian: Kerbelytė 1999ff. II, Nos. 1245, 1245A*; Livonian, Lappish, Wepsian, Wotian, Karelian: Kecskeméti/Paunonen 1974, Nos. 1245, 1245A*; Swedish: Säve/Gustavson 1952f. I, No. 47, Liungman 1961, Nos. 1245, 1382–1385; Norwegian: Hodne 1984; Danish: Kristensen 1897a, No. 2, Christensen 1939, No. 74, Bødker/Hüllen 1966 II, 99ff.; Faeroese: Nyman 1984; Icelandic: Rittershaus 1902, No. 98, Sveinsson 1929, Schier 1983, Nos. 50, 51; Irish: Ó Súilleabháin/Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 12 No. 4, 43; Spanish: González Sanz 1996; Basque: Webster 1877, 11ff.; Catalan: Oriol/Pujol 2003; Portuguese: Coelho 1985, No. 41, Cardigos (forthcoming); Dutch: Sinninghe 1943, Kooi 2003, No. 85; Frisian: Kooi 1984a; Flemish: Meyer 1968, Nos. 1245, 1245**; Walloon: Laport 1932, No. *1245A; German: Moser-Rath 1964, No. 90, Tomkowiak 1993, 266 nos. 1245, 1245**, Kooi/Schuster 1994, No. 83b, Berger 2001, Hubrich-Messow (forthcoming); Swiss: EM 6 (1990) 34; Austrian: Lang-Reitstätter 1948, 13f., 51, 55ff.; Italian: Cirese/Serafini 1975; Hungarian: MNK VI; Czech: Tille 1929ff. I, 408f., Dvořák 1978, No. 3042*; Slovakian: Gašparíková 1991f. I, No. 263; Slovene: Kuret 1954, 5f.; Rumanian: Bîrlea 1966 III, 168ff., 494, Stroescu 1969 I, No. 3873, cf. Nos. 3744, 3756, 3757; Bulgarian: BFP; Albanian: Lambertz 1922, No. 52; Greek: Laográphia 6 (1917–20) 111, Kretschmer 1917, No. 20; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian: SUS, Nos. 1245, 1245A*; Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, No. 331 III 2a (var. a, d, e); Jewish: Am Urquell 3 (1892) 28f.; Gypsy: MNK X 1; Cheremis/Mari, Tatar: Kecskeméti/Paunonen 1974, Nos. 1245, 1245A*; Siberian: Soboleva 1984, Nos. 1245, 1245A*; Buryat, Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; English-Canadian: Halpert/Widdowson 1996 I, No. 25; US-American, African American: Baughman 1966, African American: Dorson 1967, No. 204; Mexican: Robe 1973; Chilean: Pino Saavedra 1960ff. III, No. 172.

1245* See Type 1245.

1245** See Type 1245.

1245A* See Type 1245.

1246 ***Axes Thrown Away.*** A fool lets his axe fall. The other people think that this was intentional and throw theirs into the same place [J2171.4]. Cf. Types 1694, 1825D*, 1832M*.

This short episode is usually followed by a second one, in which the fools try to cut down trees in different ways:

(1) By burning them down: In order to get fire, one fool beats another's head so that the latter will see sparks. Cf. Type 1344.

(2) By pulling them out: One fool sticks his head in the branches, the others pull and tear his head off. Cf. Type 1241.

Combinations: 1241, 1344.
Remarks: Mainly found in northern Europe.
Literature/Variants: EM 7 (1993) 96f.
Finnish: Rausmaa 1982ff. IV, Nos. 1, 31; Finnish-Swedish: Hackman 1917f. II, No. 235; Lappish: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, Schier 1974, No. 76; Danish: Kristensen 1892 I, No. 102, Christensen 1939, Nos. 14, 19; Irish: Ó Súilleabháin / Christiansen 1963; Flemish: Meyer 1968, Lox 1999b, No. 100; Italian: Cirese / Serafini 1975; Greek: Höeg 1926, No. 7.

1247 ***The Man Sticks His Head into the Hole of the Millstone.*** Fools want to roll a millstone down a hill. One of them sticks his head into the hole of the millstone in order to lead it (to see where it rolls). It rolls into a lake [J2131.5.4]. The fool's head is torn off. Cf. Type 1241.

Combinations: 1225, 1243.
Remarks: Early version in the 16th century see Hans Sachs, *Die Lappenhauser* (1552).
Literature/Variants:
Finnish: Rausmaa 1982ff. IV, Nos. 1, 2, 32, 33; Livonian: Loorits 1926, Kecskeméti / Paunonen 1974; Latvian: Arājs / Medne 1977; Icelandic: cf. Sveinsson 1929, No. 1247*; Soromenho / Soromenho 1984f. II, Nos. 456, 457, Cardigos (forthcoming); Frisian: Kooi / Schuster 1993, No. 83; German: Neumann 1968b, 9f., Brunner / Wachinger 1986ff. VI, No. ^{2}A / 939, VII, No. ^{2}Ho / 91, Tomkowiak 1993, 266, Kooi / Schuster 1994, Nos.74d, 83a, Berger 2001, Hubrich-Messow (forthcoming); Swiss: Büchli / Brunold-Bigler 1989ff. I, 431; Austrian: Lang-Reitstätter 1948, 79f.; Italian: Todorović-Strähl / Lurati 1984, No. 72; Hungarian: MNK VI; Rumanian: Stroescu 1969 I, No. 3820; Polish: Krzyżanowski 1962f. II; Kurdish: cf. Džalila et al. 1989, No. 156.

1248 ***Tree-Trunks Laid Crosswise on a Sledge*** [J1964]. Fools want to transport a stack of wood (a long tree-trunk). They lay it crosswise on a sledge (a wagon) and cannot get out of the forest (through a gate). Only when they see a bird passing by carrying a blade of straw sideways do find the solution for their problem. Cf. Type 801.

Combinations: 1243.
Remarks: Documented ca. 800 as part of the life of St. Arsenius.
Literature/Variants: BP III, 302ff.; Tubach 1969, No. 2135; EM 1 (1977) 827f.; EM 8 (1996) 411–413 (P.-L. Rausmaa); Lox 1998, 222f.; Hansen 2002, 445–447.
Finnish: Rausmaa 1982ff. IV, No. 1; Finnish-Swedish: Hackman 1917f. II, No. 237b; Lithuanian: Veckenstedt 1883 II, No. 94.4; Lappish: Qvigstad 1927ff. I, No. 41; Swedish: Liungman 1961; Danish: Kristensen 1892 I, No. 72, II, Nos. 70–72, 548, 549, Christensen 1939, No. 72; English: Baughman 1966, Briggs 1970f. A II, 24f.; Dutch: Sinninghe 1943, No. 1244; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 85; Flemish: Cornelissen 1929ff. I, 261ff., 269, II, 324, Meyer 1968, No. 1244; German: Wossidlo / Henßen 1957, No. 104, Grimm KHM / Uther 1996 III, No. 178, Berger 2001, Hubrich-Messow (forthcoming); Hungarian: cf. MNK VI, No. 1248I*; Czech: Dvořák 1978, No. 2135; Slovakian: Gašparíková 1991f. I, No. 182; Croatian: cf. Dolenec 1972, No. 83; Greek: Orso 1979, No. 139; Polish: Krzyżanowski 1962f. II; Palestinian: Hanauer 1907, 107; Chinese: Eberhard 1941, No. 138, cf. Ting 1978, No. 1248A.

1250 *The Human Chain* (previously ***Bringing Water from the Well***). (Including the previous Type 1250B.) Fools want to measure the depth of a well (retrieve something from the water). They lay a log across its top. One man holds the log with his hands, the next climbs down and holds his feet, and so on. The uppermost man becomes tired and lets go to spit in his hands [J2133.5]. All fall into the well.

In some variants, the human chain is built in order to reach the top of a tree. Cf. Types 121, 1241.

In an Indian / Sri Lankan version, the human chain (a chain of monkeys) dangles from the tail of a flying elephant. (Previously Type 1250B.) Cf. Type 225A.

Combinations: This type is usually combined with one or more other types, esp. 1241, 1245, 1248, 1287, 1288, 1319, 1335A, and 1336.
Remarks: Elements of this type are found in India and China in the first centuries of the Christian era; documented in Europe in the early 14th century.
Literature/Variants: Chauvin IV, 137f.; Frey / Bolte 1896, No. 12; Wesselski 1911 I, No. 49; HDM 1 (1930–33) 341–347 (K. Heckscher); EM 2 (1979) 950–954 (H. Lixfeld); Marzolph / Van Leeuwen 2004, No. 365.
Finnish-Swedish: Hackman 1917f. II, No. 240; Latvian: Arājs / Medne 1977; Lappish: Lagercrantz 1957ff. III, No. 83; Swedish: Liungman 1961; Danish: Christensen 1939, No. 7; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966; French: Seignolle 1946, Nos. 72, 86, Joisten 1971 II., Nos. 197, 198, Coulomb / Castell 1986, No. 53; Spanish: Espinosa 1946, No. 23, Chevalier 1983, No. 94, Espinosa 1988, Nos. 285, 286, 288; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, Nos. 442, 468, Cardigos (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 87; Flemish: Meyer 1968; Walloon: Laport 1932; German: Ranke 1966, No. 71e, Berger 2001, Hubrich-Messow (forthcoming); Swiss: Jegerlehner 1913, No. 154, Lachmereis 1944, 183f.; Austrian: Lang-Reitstätter 1948, 63f.; Hungarian: MNK VI; Czech: Dvořák 1978, No. 3971*, Jech 1984, No. 46; Slovakian: Gašparíková 1991f. I, No. 182, II, No. 473; Slovene: Kuret 1954, 11f.; Macedonian: Eschker 1972, No. 50,

Čepenkov / Penušliski 1989 IV, No. 359; Rumanian: Stroescu 1969 I, Nos. 3875, 4562, II, cf. No. 6133; Bulgarian: Parpulova / Dobreva 1982, 351ff., 363ff., Daskalova et al. 1985, No. 171, cf. BFP, Nos. *1241B*, *1250C*; Greek: Laográphia 8 (1921 / 22) 515f., 10 (1929 / 33) 467f., 17 (1957 / 58) 264f.; Polish: Krzyżanowski 1962f. II; Russian: cf. SUS, No. 1250*; Byelorussian, Ukrainian: SUS; Jewish: cf. Haboucha 1992, No. *1250C*; Gypsy: Briggs 1970f. A II, 193; Tatar: Dirr 1920, No. 82; Kurdish: Džalila et al. 1989, No. 293; Georgian: Dirr 1920, No. 84.3; Aramaic: Lidzbarski 1896, 71ff.; Iraqi: Nowak 1969, No. 434, El-Shamy 2004; Iranian: Marzolph 1984; Indian: Bødker 1957a, No. 954, Thompson / Roberts 1960, Nos. 1250, 1250C, Jason 1989, No. 1250B; Burmese: cf. Esche 1976, 191ff.; Sri Lankan: Parker 1910ff. III, No. 227, Schleberger 1985, No. 35; Chinese: Chavannes 1910ff. II, 324; French-Canadian: Barbeau / Lanctot 1926, 419ff.; English-Canadian, US-American, African American: Baughman 1966; Mexican: Robe 1973; Cuban, Puerto Rican: Hansen 1957; West African: Bascom 1975, Nos. 80.1, 80.2; Namibian: Schmidt 1999; South African: Coetzee et al. 1967, 47, 87.

1250A *Hampers Piled Up to Measure Tower.* Fools place baskets one on top of the other in order to measure the height of a tower. The one at the bottom is removed and all fall [J2133.6.1].

In some variants numskulls want to reach a bird's nest (an animal's den) in a high tree. They climb on each other's shoulders. When the fool at the bottom falls down, all the others fall too. Cf. Type 121.

Combinations: 1241, 1288, and 1384.
Literature/Variants:
French: Joisten 1971 II, No. 199; Spanish: González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, Nos. 440, 441, Cardigos (forthcoming); Flemish: Cornelissen 1929ff. I, 275; German: Hauffen 1895, No. 16, Moser-Rath 1964, No. 91; Austrian: Lang-Reitstätter 1948, 64; Sardinian: Cirese / Serafini 1975; Hungarian: MNK VI, No. 1250A, cf. No. 1250I*; Greek: Georgeakis / Pineau 1894, No. 2; Indian: Jason 1989, Blackburn 2001, No. 97; Dominican: cf. Hansen 1957, No. **1252; West African: Werner 1925, 125.

1250B See Type 1250.

1255 *A Hole to Throw the Earth in.* Numskull(s) plan(s) to dig a hole so as to have a place to throw the soil from his excavations [J1934].

Remarks: Documented in the 16th century.
Literature/Variants: Kirchhof / Oesterley 1869 II, No. 83; Wesselski 1911 II, No. 480; EM 4 (1984) 164–166 (U. Huse); Marzolph 1992 II, No. 1206.
Latvian: Arājs / Medne 1977; Norwegian: Hodne 1984; Danish: Christensen 1939, No. 37; English: Baughman 1966, Briggs 1970f. A II, 74; French: RTP 2 (1887) 183f.; Catalan: Oriol / Pujol 2003; Dutch: Tiel 1955, 60f.; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 87a; Flemish: Meyer 1968; German: Merkens 1892ff. I, No. 8, II, No. 23, Moser-Rath 1984, 66, 287, Kooi / Schuster 1994, No. 74f, Hubrich-Messow (forthcoming); Austrian: Lang-Reitstätter 1948, 62; Hungarian: MNK VI; Rumanian: Stroescu 1969 I, No. 3109; Bulgarian: BFP; Sorbian: Veckenstedt 1880, 104;

Jewish: Neuman 1954, No. J1934; Gypsy: MNK X 1; Qatar: El-Shamy 2004; US-American: Baughman 1966; Mexican: Robe 1973.

1260 *Porridge in the Ice Hole.* (Including the previous Type 1260A*.) This tale exists chiefly in three different forms:

(1) Numskulls put flour (rolled oats) into the bubbling current of an ice hole and then, one after another, jump in to taste the porridge [J1938]. They die.

(2) Numskulls buy a kettle that is supposed to boil by itself. It does not work so and they throw it into the water. As the kettle sinks down it sends up bubbles. Thinking that the kettle is finally boiling, the numskulls jump into the water to retrieve it. Cf. Type 1535.

(3) A woman puts flour in a river (sugar in a well) in order to make dough for bread (lemonade). She loses it all (and her husband throws her out). (Previously Type 1260A*.)

Remarks: For the central element of this anecdote, fools get drowned, cf. Type 1535.
Literature/Variants: EM 9 (1999) 38–42 (M. Lüdicke).
Finnish: Rausmaa 1982ff. IV, Nos. 1, 4, 51–54; Finnish-Swedish: Hackman 1917f. II, No. 234; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977, Nos. 1260, 1260A*; Lithuanian: Kerbelytė 1999ff. II; Lappish: Kecskeméti / Paunonen 1974; Syrjanian: Kecskeméti / Paunonen 1974, Rédei 1978, No. 203; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Christensen 1939, No. 5; Faeroese: cf. Nyman 1984; English: Baughman 1966, Briggs 1970f. A II, 360f.; Frisian: Kooi 1984a, No. 1539C; Italian: Cirese / Serafini 1975, No. 1260A*; Hungarian: MNK VI, No. 1260A*; Czech: Tille 1929ff. I, 405f.; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 201, 211; Croatian: cf. Bošković-Stulli 1975a, No. 35; Macedonian: Eschker 1986, No. 75; Bulgarian: BFP; Russian, Byelorussian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 327 III 3g, 333 III 1–2; Gypsy: MNK X 1, No. 1260A*; Mordvinian, Votyak: Kecskeméti / Paunonen 1974; Buryat: Ėliasov 1959 I, 296f.; Georgian: Kurdovanidze 2000; Iraqi: cf. Nowak 1969, No. 417; Qatar: El-Shamy 2004, No. 1260A*; Iranian: cf. Marzolph 1984, No. *1260A; Indian: Jason 1989, No. 1260A*; French-Canadian: Barbeau / Daviault 1940, No. 20; African American: Baughman 1966; Egyptian: Littmann 1955, 104f., 167; Ethiopian: Reinisch 1881ff. II, No. 9, Moreno 1947, No. 59, Gankin et al. 1960, 77ff.

1260A *Hare Soup.* Numskulls throw a hare (crab, locust, sparrow) into boiling water in order to make soup. The animal escapes. Later the numskulls drink the water and maintain that they have good soup.

In some variants the "soup" is made from (1) the shadow of an animal (rooster, chicken) that falls on a kettle of water, (2) a hare that runs through a puddle (gets drowned in a river) or by ducks that swim on a pond, (3) water from washing hands (washing out baskets) that were in contact with meat or fish. Cf. Type 234A*.

Combinations: 1310.
Literature/Variants: Wesselski 1911 I, No. 40; Basset 1924ff. I, No. 76; Ranke 1955a;

Marzolph 1992 II, No. 1200; EM 9 (1999) 38–42 (M. Lüdicke).
Finnish: Rausmaa 1982ff. IV, Nos. 55–57; Lithuanian: Scheu / Kurschat 1913, No. 65; French: Seignolle 1946, No. 80; Flemish: Cornelissen 1929, 254; German: Lang 1916, No. 2, Meyer 1922, 44f., Wossidlo / Neumann 1963, No. 428, Kooi / Schuster 1994, No. 74i, Hubrich-Messow (forthcoming); Hungarian: MNK VI, No. 1260AI*; Bulgarian: BFP; Jewish: Jason 1965; Chinese: Eberhard 1941, No. 183; Korean: Eckardt 1929, No. 26.

1260** *Jumping into the Sea for Fish.* A numskull jumps into the sea (into a lake) to catch fish.

Literature/Variants:
Lappish: Kecskeméti / Paunonen 1974, Bartens 2003, No. 63; Swedish: Liungman 1961; Norwegian: Hodne 1984; Bulgarian: BFP, No. *1260***; Greek: Megas / Puchner 1998.

1260A* See Type 1260.

1260B* *Numskull Strikes All Matches in Order to Try Them* [J1849.3]. A farmhand is sent to buy the best matches. To make sure that the matches will burn he lights them all to try them out.

Literature/Variants:
Finnish: Rausmaa 1982ff. IV, No. 133; Latvian: Arājs / Medne 1977, No. 1260B*, cf. No. *1260C*; Norwegian: Hodne 1984; Danish: Christensen 1939, Nos. 40, 60; French: Joisten 1971 II, No. 167; Frisian: Kooi 1984a; German: Kruse 1953, 55, Tomkowiak 1993, 266; Rumanian: Stroescu 1969 I, No. 3082; Chinese: Ting 1978.

1262 *The Effectiveness of Fire* (previously ***Roasting the Meat***). The elaborate form of this type consists of several events:

A rich man (ruler) promises a reward to anyone who can survive a cold night on the roof of the palace naked. A poor (foreign) man agrees to this proposal and survives the frosty night. In the morning the ruler refuses to give the poor man the reward, claiming that he had used a distant fire (the moonlight) to warm himself.

On the advice of a wise man, the poor man invites the ruler to a meal. He puts the pot so far away from the fire that the food cannot cook. When his guests demand an explanation, he explains that the pot will be heated as he himself was warmed by the distant fire. The ruler pays the reward [J1191.7]. Cf. Type 1804B.

This tale also exists in a short form: A numskull pretends to roast (believes he is roasting) meat: The fire burns on one shore of a lake, the meat is on the other [J1945]. Cf. Type 65*.

Remarks: The elaborate version originates from the Arabic-African area and was documented in the late 18th century. The short version is mainly found in Europe.
Literature/Variants: Wesselski 1911 II, No. 434; Harkort 1956; EM 4 (1984) 1083–1087 (U. Huse); Marzolph 1992 II, No. 97.

Finnish: Rausmaa 1982ff. IV, Nos. 1, 48; Estonian: Loorits 1959, No. 18; Latvian: Arājs / Medne 1977; Danish: Christensen 1939, No. 13; French: Perbosc 1954, No. 46; Spanish: González Sanz 1996; Catalan: Oriol / Pujol 2003; Flemish: Mont / Cock 1927, No. 17; Walloon: Laport 1932; German: Kuhn / Schwartz 1848, No. 309; Swiss: Jegerlehner 1909, No. 12; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Czech: Klímová 1966, No. 40; Slovene: Brezovnik 1884, 168f.; Rumanian: Stroescu 1969 I, No. 3305, cf. No. 4311; Bulgarian: BFP, No. *1592C; Greek: Argenti / Rose 1949 I, 48, Loukatos 1957, 308; Ukrainian: cf. SUS, No. 1262A*; Turkish: Finger 1939, 198, Walker / Uysal 1966, 239ff.; Jewish: Larrea Palacín 1953 II, Nos. 107, 119, Jason 1988a, No. 1262*A, Haboucha 1992, No. 1262*A; Ossetian: Bjazyrov 1960, No. 40, Benzel 1963, 124ff.; Kurdish: Džalila et al. 1989, No. 62; Uzbek: Schewerdin 1959, 153ff.; Tadzhik: Dechoti 1958, 12f.; Lebanese, Palestinian, Iraqi: Nowak 1969, No. 377, El-Shamy 2004; Aramaic: Arnold 1994, No. 49; Persian Gulf, Qatar, Yemenite: El-Shamy 2004; Iranian: Marzolph 1984; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Jason 1989, No. 1262*A; Burmese: Htin Aung 1954, 211ff.; Cambodian: Gaudes 1987, No. 65; Japanese: Inada / Ozawa 1977ff.; Spanish-American: TFSP 22 (1949) 63f., Rael 1957 II, No. 438; West Indies: Parsons 1933ff. II, 175; North African: El-Shamy 2004; Libyan: Nowak 1969, No. 377, El-Shamy 2004; Moroccan: Scelles-Millie 1970, 103ff., El-Shamy 2004; Ethiopian: Courlander / Leslau 1950, 7ff.; Eritrean: Littmann 1910, No. 25, El-Shamy 2004; Malagasy: Haring 1982, No. 1.6.921B, Klipple 1992, 391f.

1262* *Spitting into the Porridge* (previously *The Fool Spits into the Hot Porridge*). In order to find out whether it is hot, a smith spits on a horseshoe. A fool who observed him spits into the porridge (soup) to test its temperature [J2421].

Literature/Variants:
Finnish: Rausmaa 1982ff. IV, No. 134; Estonian: Raudsep 1969, No. 278; Latvian: Arājs / Medne 1977; Danish: Kamp 1877, No. 899, Skattegraveren 10 (1887) 177f., Kristensen 1892 I, Nos. 2, 3; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, No. 494, Cardigos (forthcoming); Flemish: Meyer 1968; German: Bienenkorb (1768) No. 138 (EM archive), Sobel 1958, No. 39, Moser-Rath 1984, 289; Russian, Ukrainian: SUS; Japanese: cf. Ikeda 1971.

1263 *Porridge Eaten in Different Rooms.* Fools sit together in a room and eat porridge. Every time they want a spoonful of milk (cream, honey) to eat with their porridge, they go into the room (cellar) where the milk is. A stranger tells them to put a jug of milk on the table [J2167].

Combinations: 1245, 1384, and 1450.
Literature/Variants: EM 9 (1999) 38–42 (M. Lüdicke).
Finnish: Rausmaa 1982ff. IV, Nos. 7, 9, 59; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Karelian: Kecskeméti / Paunonen 1974; Italian: Cirese / Serafini 1975; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian: SUS; Chuvash, Mordvinian: Kecskeméti / Paunonen 1974; Sudanese: Klipple 1992.

1264* *The Boiling of the Porridge Pot.* Mistaking the sound of boiling, a woman who is cooking porridge thinks the pot is complaining to her (a fool thinks the porridge is calling him) [J1875.2]. Cf. Types 1318, 1322A*.

Literature/Variants:
Estonian: Aarne 1918, No. 101; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; English: Briggs 1970f. A II, 83, 122f., 136f., 291f., B II, 220, 347f.; Yakut: cf. Ėrgis 1967, No. 362; Chinese: Ting 1978; Japanese: Ikeda 1971, No. 1264.

1265* *Two for the Price of One.* A fool sells two fox skins rolled together for the price of one [J2083.2].

In some variants a female knife-dealer tries to "cheat" her famous guest by selling a knife at half price. Cf. Types 1382, 1385.

Literature/Variants:
Finnish: Rausmaa 1982ff. IV, Nos. 116–119; Finnish-Swedish: Hackman 1917f. II, No. 253; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Hungarian: MNK VI, No. 1265*I; Bulgarian: cf. BFP, No. *1265A*.

1266* *A Third for One-Fourth.* A fool sells a third of a cask of grain for the price of a fourth [J2083.1].

In some variants buyers boast of their "cleverness": They payed a higher price than the seller asked. Cf. Types 1382, 1385.

Literature/Variants: Marzolph 1992 II, No. 637.
Finnish: Rausmaa 1982ff. IV, No. 120; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Rumanian: Stroescu 1969 I, No. 3688; Bulgarian: cf. BFP, Nos. *1266B*–*1266D*.

1268* *Electing a Mayor* (previously *Electing a Mayor: Inspection from Rear*). (Including the previous Type 1675*.) This tale exists chiefly in four different forms:

Numskulls want to elect a mayor.

(1) The applicant who is able to make a short rhyme will be elected. All fail except the pigherd.

(2) All candidates sit around a table and lay their beards on it. A louse is put into the middle. The man into whose beard the louse crawls will be elected.

(3) The wives of the candidates have to undress and to put their heads into a haystack. Whoever is able to recognize his wife from her backside will become mayor. Various signals, either prearranged or accidental, affect the outcome. (In recent variants the parts are changed: The women have to recognize their husbands by their naked backsides.)

(4) The winner of a footrace will become mayor. A calf crosses the finish line first, winning the race. (Previously Type 1675*.)

Remarks: Versions 1 and 2 are documented in the 16th century.
Literature/Variants: Frey / Bolte 1896, No. 52; Bebel / Wesselski 1907 I 2, No. 29; EM 2 (1979) 1036–1040 (H.-J. Uther).
Irish: Ó Súilleabháin / Christiansen 1963; French: Mélusine 2 (1884 / 85) 422, Joisten 1971 II, No. 194, Fabre / Lacroix 1973f. II, No. 55, Coulomb / Castell 1986, No. 58; Catalan: Oriol / Pujol 2003; Frisian: Kooi 1984a; Walloon: Laport 1932, No. *1675A; German: Meier 1852, No. 9, Rosenow 1924, 48, Grüner 1964, No. 576, Cammann 1980, 117; Austrian: Lang-Reitstätter 1948, 122; Hungarian: MNK VI, No. 1268*, cf. No. 1268*I; Slovakian: Gašparíková 1981a, 136; Bulgarian: cf. BFP, No. *1675**; Greek: cf. Orso 1979, No. 153; Polish: Krzyżanowski 1962f. II; Ukrainian: Hnatjuk 1909f. II, No. 12; Jewish: Jason 1965, No. 1675*; Mexican: Robe 1973, No. 1675*.

1270 *The Drying of the Candle.* A numskull lays wet (recently manufactured) candles on (in) the stove to dry. They melt [J2122].

In a Japanese version, numskulls mistake a candle for food and try to cook it. It melts.

Literature/Variants: EM 7 (1993) 1186f. (P.-L. Rausmaa).
Finnish: Rausmaa 1982ff. IV, No. 35; English: Field 1913, 156f., Briggs 1970f. A II, 362; Spanish: RE 5 (1965) 455f., González Sanz 1996; Catalan: Oriol / Pujol 2003; German: cf. Berger 2001, No. 1270*; Italian: Cirese / Serafini 1975; Indian: Jason 1989; Cambodian: Gaudes 1987, No. 79; Japanese: Ikeda 1971; US-American: Baughman 1966.

1271A* *Warming the Stove with Wool* [J1873.3]. (Including the previous Type 1271B*.) An (old) foolish woman (maid) tries to warm her house with wool, which she burns in a stove.

In some variants, the woman tries to warm the stove by putting a burning candle into it.

In a Livonian version, yarn is tied around the stove so that the heat will not escape [J1942]. (Previously Type 1271B*.)

Remarks: Documented in the late 17th century.
Literature/Variants:
Livonian: Loorits 1926, Nos. 1271A, 1271B, 1272, Kecskeméti / Paunonen 1974, No. 1271B*; Swedish: Liungman 1961; German: Gepflückte Fincken (1667) 106f. No. 116, Fasciculus facetiarum (1670) 55 No. 13 (EM archive).

1271B* See Type 1271A*.

1271C* *Cloak Given to Stone.* A fool gives a cloak to a stone in order to keep it warm [J1873.2].

In some variants, a trembling tree is covered with cloth, a stump is covered with a cap, or stone Buddhas are protected by straw hats from snow and rain. (The good deed is rewarded.)

Combinations: 1291B.
Literature/Variants: Köhler / Bolte 1898ff. I, 71.

Norwegian: Asbjørnsen / Moe 1866, No. 59, Hodne, No. 1651; Irish: Ó Súilleabháin / Christiansen 1963; Polish: Chodzko 1864, p. 352; Jewish: Jason 1975; Chinese: Ting 1978; Japanese: Ikeda 1971, No. 503H; African American: Dorson 1964, 250ff.

1272* *Drying Snow on the Stove.* A numskull dries snow on a stove (water in the sun) [J2121].

In a Mexican version, a numskull carries ice cream in his pocket, where it melts. He thinks that he has been cheated.

Literature/Variants: Kooi 1986, 99–130.
Livonian: Loorits 1926, Kecskeméti / Paunonen 1974; Dutch: Kooi 1986, 118f., Overbeke / Dekker et al. 1991, Nos. 530, 931; Flemish: Meulemans 1982, No. 1319, 1434; Swiss: EM 7 (1993) 873; Greek: Laográphia 4 (1913/14) 479; Polish: cf. Krzyżanowski 1962f. II, No. 1272; Mexican: cf. Robe 1973, No. 1272*A.

1273A* *Bailing Out the Stream* (previously *Numskull Bailes Out the Stream*). A numskull comes to a stream and sits down to wait for the stream to run down so his feet will not get wet. Finally he tries to bail out the water out of the stream with a hazelnut shell, and keeps working for months [J1967].

In a Cambodian version, a married couple wants to bail out the sea in order to get the treasures of sunken ships. Fish deliver gold and silver to the couple to make them stop bailing.

Remarks: An early version is documented at the end of the 16th century by Lodovico Guicciardini, *L'hore di ricreatione* (I,48d).
Literature/Variants:
Finnish: Rausmaa 1982ff. IV, 236; Latvian: Arājs / Medne 1977; German: Tomkowiak 1993, 267; Italian: Cirese / Serafini 1975; Hungarian: MNK VI; Greek: Megas / Puchner 1998; Cambodian: Gaudes 1987, No. 80; US-American: Randolph 1965, No. 224.

1275 *Sledges Turned.* Numskulls turn their sledges (wagons, shoes) in the direction of their journey. At night a joker turns the sledges around [J2333]. The numskulls do not notice the trick and drive (go) back home. They do not recognize their own town.

Literature/Variants: Schwarzbaum 1968, 189, 472f.; Schwarzbaum 1979, 382 not. 11; EM 11,2 (2004) 662–665 (P.-L. Rausmaa).
Finnish: Rausmaa 1982ff. IV, Nos. 4, 5, 121; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Karelian, Syrjanian: Kecskeméti / Paunonen 1974; French: Sébillot 1880ff. I, No. 37; Flemish: Meyere 1925ff. III, No. 12; Hungarian: MNK VI, No. 1275I*; Slovene: Kuret 1954, 10f., Eschker 1986, No. 1; Polish: Krzyżanowski 1962f. II; Russian: SUS; Votyak: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984.

1275* *Travelers Lose Their Way* (previously *Travelers Lose Way and Get Turned Around*). Numskull(s) lose(s) their (his) way and get(s) turned around. They find themselves back home. (They do not recognize themselves and ask their wives where their husbands are.) Cf. Type 1284.

Literature/Variants: EM 11,2 (2004) 662–665 (P.-L Rausmaa).
Flemish: Meyere 1925ff. III, No. 209; Walloon: Laport 1932; German: cf. Merkens 1892ff. I, No. 52; Italian: Cirese/Serafini 1975; Serbian: Đorđevič/Milošević-Đorđevič 1988, No. 215; Croatian: cf. Dolenec 1972, No. 76; Rumanian: Stroescu 1969 I, No. 4398; Bulgarian: BFP, No. *1275**; Jewish: Jason 1975.

1276 *Rowing without Going Forward.* Two women (men) row in opposite directions. They make no progress at all. (To solve the problem, they take out the plug at the bottom of the boat, so that one is obliged to baile out the water.)

In some variants numskulls row a boat which is tied up [J2164.1, J2164.2].

Literature/Variants: EM 11,2 (2004) 662–665 (P.-L. Rausmaa).
Finnish: Rausmaa 1982ff. IV, Nos. 122–125; Finnish-Swedish: Hackman 1917f. II, No. 249; Lithuanian: cf. Kerbelytė 1978, No. 127; Lappish: Qvigstad 1927ff. I, No. 41.4; Swedish: Liungman 1961; Norwegian: Hodne 1984, No. 1276, cf. p. 237ff.; Danish: Kristensen 1892 I, No. 89, Kristensen 1900, Nos. 510, 511; Irish: Ó Súilleabháin/Christiansen 1963; Dutch: Overbeke/Dekker et al. 1991, No. 360, Meder/Bakker 2001, No. 64; Frisian: Kooi 1984a; Maltese: Mifsud-Chircop 1978; Croatian: Bošković-Stulli 1959, No. 47; Rumanian: Stroescu 1969 I, No. 3819; Russian: SUS; Cambodian: Gaudes 1987, Nos. 54, 58; Indonesian: Vries 1925f. II, No. 171; Polynesian: Kirtley 1971, No. J2164.1.

1276* *Prayer for a Change of Wind.* An old woman walking (rowing) against the wind prays for it to change. The wind changes and she must walk against it on her return.

Literature/Variants: EM 11,2 (2004) 662–665 (P.-L Rausmaa).
Finnish: Rausmaa 1982ff. IV, No. 126; English: Briggs 1970f. A II, 6f.; German: Neumann 1968a, No. 45, Hubrich-Messow (forthcoming).

1278 *Marking the Place on the Boat.* (Including the previous Type 1278*.) An object falls into the sea from a boat. Numskull(s) mark(s) the place on the boat-rail (place a sign on the water) to indicate where it fell [J1922.1].

In some variants, numskull(s) mark a good fishing spot by a sign on the bottom of their boat, seek the ears of grain in the direction of the cloud that marks where they had sowed the grain [J1922.2.1], or hide money in the ground, taking the moon (a cloud) overhead as a mark. (Previously Type 1278*.)

Remarks: The origins of the anecdote can be found in Buddhist folklore. In China it was documented in the 3rd century B.C.E., in the Arabic area in the 11th

century. The tale has been popular in Europe since the late 16th century.
Literature/Variants: Basset 1924ff. I, 277 No. 21; Boggs 1950, 43–47; Schwarzbaum 1968, 107, 462; Marzolph 1992 II, No. 981; EM 9 (1999) 342–345 (M. Fenske).
Finnish: Rausmaa 1982ff. IV, Nos. 1, 49, 123; Finnish-Swedish: Hackman 1917f. II, Nos. 249, 250; Latvian: Arājs / Medne 1977, Nos. 1278, 1278*, *1278**, *1278***; Livonian, Lappish: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1892 I, Nos. 65, 66, Christensen 1939, No. 4; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 1278, 1278*; English: Baughman 1966, Nos. 1278, 1278*, Briggs 1970f. A II, 177f., 348; French: Mélusine 3 (1886 / 87) 65ff.; Dutch: Sinninghe 1943, Haan 1979, 119f.; Frisian: Kooi 1984a, Kooi / Schuster 1993, Nos. 67, 88; German: Moser-Rath 1984, 65f., Tomkowiak 1993, 267, Kooi / Schuster 1994, No. 74e, Berger 2001, Hubrich-Messow (forthcoming); Austrian: Lang-Reitstätter 1948, 94; Hungarian: MNK VI; Rumanian: Stroescu 1969 I, Nos. 3825, 3826; Syrian, Qatar: El-Shamy 2004; Indian: Thompson / Roberts 1960; Burmese: Htin Aung 1954, 214ff.; Chinese: Ting 1978; Indonesian: Vries 1925f. II, No. 101; Japanese: Ikeda 1971, Nos. 1278A, 1278B, Inada / Ozawa 1977ff.; Australian: Adams / Newell 1999 I, 87, III, 326; English-Canadian: Baughman 1966; US-American: Baughman 1966, Nos. 1278, 1278A; French-American: Ancelet 1994, No. 42; Egyptian, Moroccan: El-Shamy 2004, No. 1278*.

1278* See Type 1278.

1281 *Getting Rid of the Unknown Animal.* People who have never seen a cat (owl) buy one to free them from a plague of mice. The cat eats many mice and the people are afraid that it might eat them, too. So they decide to kill the cat but cannot catch it. They finally set the house on fire [J2101]. Cf. Types 1282, 1651.

Combinations: 1384, 1650, and 1651.
Remarks: The majority of texts combines motifs of types 1281 and 1651. Documented in the 16th century, e.g. in *Frantova práva* (No. 7).
Literature/Variants: Kirchhof / Oesterley 1869 I 1, No. 167; BP II, 69–76, III, 286–288; Schwarzbaum 1968, 190, 443; Kasprzyk 1963, No. 103; EM 7 (1993) 1121–1126 (J. van der Kooi).
Finnish: Rausmaa 1982ff. IV, Nos. 1, 70, VI, No. 307; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Livonian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Danish: Kristensen 1892f. II, No. 12, Christensen 1939, No. 82; Icelandic: Sveinsson 1929; Spanish: González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. II, No. 321, Cardigos (forthcoming); Dutch: Sinninghe 1943; Flemish: Meyer 1968; Frisian: Kooi / Schuster 1993, No. 95; German: Uther 1990a, No. 30, Tomkowiak 1993, 267, Grimm KHM / Uther 1996 II, No. 70, Kooi / Schuster 1994, No. 80, Berger 2001, Hubrich-Messow (forthcoming); Austrian: Lang-Reitstätter 1948, 194f.; Italian: Cirese / Serafini 1975; Hungarian: MNK VI; Czech: Tille 1929ff. I, 408f., Klímová 1966, No. 41; Slovakian: Polívka 1923ff. V, No. 133D; Slovene: Kontler / Kompoljski 1923f. II, 104ff.; Serbian: Čajkanović 1934, No. 17; Rumanian: Stroescu 1969 I, Nos. 3757, 3874; Bulgarian: BFP; Greek: Laográphia 6 (1917) 111; Polish: Krzyżanowski 1962f. II; Russian: Pomeranceva 1958, No. 23; Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 45 (3), 274 IV 3, 329 V; Jewish: Jason 1965; Aramaic: Bergsträsser 1915, Nos. 10, 32; Indian: cf. Bødker 1957a, No. 650.

1281A *Getting Rid of the Man-Eating Calf.* A man who likes the shoes on the feet of a man hanging from the gallows, cuts off the swollen feet in order to carry off the shoes. In the room where he sleeps that night there is a newborn calf. The next morning the man takes the shoes but leaves the feet (he leaves the feet in the shoes). The people in the house think that the calf has eaten the man all but the feet. They kill the calf (burn the house to destroy the calf) [J1815].

In some variants, a cat (tom cat) is supposed to be a man-eater. Cf. Type 1281.

Combinations: 1739.
Remarks: Documented in the 16th century. Often introduced by Type 1739.
Literature/Variants: Kirchhof / Oesterley 1869 I 2, No. 42; Köhler / Bolte 1898ff. I, 68f.; Bebel / Wesselski 1907 I 2, No. 144; BP II, 72 not. 1, III, 287; EM 7 (1993) 859–861 (P.-L. Rausmaa).
Finnish: Rausmaa 1982ff. IV, Nos. 71–73, VI, No. 394; Finnish-Swedish: Hackman 1917f. II, No. 244; Estonian: Raudsep 1969, No. 273; Latvian: Arājs / Medne 1977; Lithuanian: Dowojna-Sylwestrowicz 1894, 296ff.; Swedish: Wigström 1880, 26f., Liungman 1961, No. 1281*; Norwegian: Hodne 1984, No. 1739; Danish: Kristensen 1890, No. 166, Christensen 1941, No. 7; Icelandic: Rittershaus 1902, No. 103; Scottish: Bruford / MacDonald 1994, No. 34; Irish: Ó Súilleabháin / Christiansen 1963, O'Sullivan 1966, No. 51; English: Wehse 1979, No. 467; French: Barbeau / Daviault 1940, No. 18, Joisten 1971 II, No. 160; Spanish: Camarena Laucirica 1991 II, No. 161; Frisian: Kooi 1984a, Kooi / Schuster 1994, No. 86; Flemish: Meyer 1968; German: Merkens 1892ff. II, No. 113, Neumann 1968b, 129f., Berger 2001, Hubrich-Messow (forthcoming); Swiss: SAVk. 5 (1901) 126f.; Hungarian: MNK VI; Slovakian: Gašparíková 1991f. I, No. 8, II, No. 387; Slovene: Vedež 2 (1849) 172f.; Rumanian: Stroescu 1969 I, Nos. 3677, 4495; Polish: Krzyżanowski 1962f. II; Russian: Ranke 1972, No. 37; Ukrainian: SUS; US-American: JAFL 53 (1940) 145–147, WF (1947) 27, Dodge 1987, 37f.; Spanish-American: Robe 1973; African American: Dorson 1964, 87f.

1282 *House Burned Down to Rid It of Insects.* (Including the previous Type 1282*.) Fools burn down a house (tree) to rid it of insects (rats, crows, owl) [J2102.4].

In some variants, a garden (meadow) is paved to keep out moles. (Previously Type 1282*.)

Remarks: Documented in the early 16th century.
Literature/Variants: Wesselski 1911 I, No. 137; BP III, 286–288; Pauli / Bolte 1924 I, No. 37; Tubach 1969, No. 2697; Hand / Casetta et al. 1981 I, No. 17819; Hansen 2002, 223–225.
Finnish: Rausmaa 1982ff. IV, Nos. 36, 38; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: ULMA, No. 111: 206; Danish: Christensen 1939, No. 82; Scottish: Briggs 1970f. A II, 354f.; Spanish: Chevalier 1983, No. 95; Walloon: Laport 1932, No. *1214A; German: Neumann 1968b, No. 49, Moser-Rath 1984, 286, Tomkowiak 1993, 267 No. 1282*, Brednich 1993, No. 91, Grimm KHM / Uther 1996 II, No. 70, III, No. 174; Austrian: Lang-Reitstätter 1948, 52, 196; Hungarian: MNK VI; Serbian: Vrčević 1868f. I, Nos. 337, 338, Karadžić 1959, No. 176; Ruma-

nian: Stroescu 1969 II, No. 4686; Bulgarian: cf. BFP, No. *1282A*; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Turkish: Eberhard / Boratav 1953, No. 327 III 3a; Jewish: Jason 1965; Indian: Thompson / Roberts 1960; Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978; Indonesian: Vries 1925f. II, 410 No. 267; Ethiopian: Gankin et al. 1960, 81ff.

1282* See Type 1282.

1284 ***Person Does Not Know Himself.*** (Including the previous Type 1531A.) While a foolish man (farmer, numskulls) sleeps, someone modifies his appearance (puts a cap on his head, cuts his beard or hair off, dresses him in new clothes, takes away a significant object, etc.). When the fool wakes up, he does not know himself or mistakes himself for someone else [J2012]. Cf. Type 1383.

Remarks: Documented in the 3th–5th century in the *Philogelos* (No. 56).
Literature/Variants: Wesselski 1908, No. 85; Wesselski 1909, No. 152; Wesselski 1911 I, Nos. 43, 278, 298; BP I, 341; Tubach 1969, No. 5000; Marzolph 1987a, No. 56; Marzolph 1992 II, No. 1023; EM 7 (1993) 20f.; Hansen 2002, 327–329; Marzolph / Van Leeuwen 2004, No. 503.
Livonian: Setälä / Kyrölä 1953, No. 60; Norwegian: Mauland 1928, No. 25; Danish: Skattegraveren 12 (1889) 161ff., Christensen 1939, No. 83; Irish: Ó Súilleabháin / Christiansen 1963, O'Sullivan 1966, No. 52; English: Briggs 1970f. A II, 68f., Wehse 1979, Nos. 457, 458; French: RTP 2 (1887) 297; Spanish: Espinosa 1946, No. 24, Camarena Laucirica 1991, Nos. 162, 241; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. II, No. 327, Cardigos (forthcoming); Flemish: Meyer 1968; Frisian: Kooi / Schuster 1993, No. 54; German: Merkens 1892ff. I, No. 138, Moser-Rath 1964, No. 65, Moser-Rath 1984, 173, 289, Berger 2001; Italian: cf. Schneller 1867, No. 3, Rossi 1987, Nos. 11, 28, 61; Sardinian: Mango 1890, No. 19; Maltese: Mifsud-Chircop 1978, No. 1531A; Hungarian: MNK VI; Czech: Klímová 1966, No. 42; Slovakian: Gašparíková 1991f. II, Nos. 383, 578; Serbian: Čajkanović 1927, No. 198, Panić-Surep 1964, No. 68, Đjorđjevič / Milošević-Đjorđjevič 1988, No. 198; Rumanian: Stroescu 1969 I, Nos. 3843, 3843A; Bulgarian: BFP, Nos. 1284, *1531*, cf. No. *1275**; Greek: Megas 1956f. I, No. 37, Megas / Puchner 1998; Jewish: Jason 1965, Nos. 1284, 1531A, Jason 1975, 1988a, No. 1531A; Gypsy: Briggs 1970f. A II, 362; Kurdish: Hadank 1932, No. 13, Džalila et al. 1989, No. 288; Tadzhik: Rozenfel'd / Ryčkovoj 1990, No. 60; Syrian: El-Shamy 2004, No. 1531A; Aramaic: Arnold 1994, No. 20; Palestinian: Schmidt / Kahle 1918f. I, No. 30, El-Shamy 2004, No. 1531A; Jordanian: Jahn 1970, No. 49; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960; Chinese: Ting 1978, Nos. 1284, 1531A; Korean: Zaborowski 1975, No. 76; Japanese: Ikeda 1971, Nos. 1313, 1326, 1531, 1531A, Inada / Ozawa 1977ff., No. 1531A; Australian: Wannan 1976, 189f.; US-American: Randolph 1955, 49ff., Randolph 1965, No. 321; African American: Dance 1978, No. 178; Egyptian: El-Shamy 2004, Nos. 1284, 1531A; Algerian: Frobenius 1921ff. I, No. 37, El-Shamy 2004.

1284A ***White Man Made to Believe He is Black*** [K2013.1]. A white man who wants to stay in an inn overnight has to share his bed with a black man. While the white guest is sleeping, the host blackens his face. When the white man gets up in the morning and sees his dark face in a mirror, he thinks that the host has awakened the black man instead of him.

Remarks: This anecdote, although structurally comparable to Type 1284, is treated as a different type because of its formation during the 19th / 20th century. It is found in western Europe and North America.
Literature/Variants: EM 7 (1993) 24.
Scottish: Baughman 1966; Irish: Ó Súilleabháin / Christiansen 1963; French: RTP 2 (1887) 213, 297, Soupault 1963, No. 58, Joisten 1971 II, No. 172; Dutch: Vogelschor 1941, No. 7, Tinneveld 1976, No. 112, Swanenberg 1986, 257; Frisian: Kooi 1984a; Walloon: Laport 1932; German: Wossidlo / Neumann 1963, No. 162, Neumann 1968a, No. 61; Hungarian: MNK VI; Croatian: Dolenec 1972, No. 112; Iranian: Christensen 1918, No. 53; English-Canadian: Fauset 1931, No. 64; US-American: Baughman 1966, Baker 1986, No. 190; Spanish-American, Mexican: Robe 1973.

1284B *Man Needs Patch on Pants to Recognize Himself.* A man (fool) recognizes himself by some peculiar sign (patch on his trousers, ribbon around his hand or foot, flask on his belt, etc). Without this sign, he cannot tell himself from other people (he becomes confused when he meets someone else with the same sign) [J2012.5]. (Previously Type 1531B.)

Literature/Variants:
Spanish: Bulgarian: BFP, No. 1531B; Jewish: Jason 1975, No. 1531B; Kurdish: Družinina 1959, 103f.

1284C *"You, Or Your Brother?"* A fool meets two people and asks one of them, "Are you you or your brother?" [J2234].

In other versions the fool asks which is the man and which is the woman. Or he meets a man and asks him, "Was it you who died recently, or your brother?"

Remarks: Documented in the 3th–5th century in the *Philogelos* (No. 29).
Literature/Variants: Clouston 1888, 12; Marzolph 1987a, No. 29; Marzolph 1992 II, No. 148, 628, 878.
Danish: Kristensen 1892f. I, Nos. 138–140, Christensen 1939, No. 87; Scottish, English: Baughman 1966, No. J2234; German: Zincgref, Facetiae pennalium (1618) 3b, cf. Lehmann, Exilium melancholiae (1643), Nos. 172–174 (EM archive), cf. Merkens 1892ff. I, No. 229; Rumanian: cf. Stroescu 1969 I, No. 4552.

1284* *Forcing the Hen* to brood her chickens. A foolish woman forces a hen to keep her chicks underneath her so that it is not possible for the hawk to steal them. Cf. Type 1204**.

Literature/Variants:
Estonian: cf. Loorits 1959, No. 143; Karelian: Kecskeméti / Paunonen 1974; Hungarian: MNK VI; Greek: Laográphia 4 (1913 / 14) 486.

1285 *Pulling on the Shirt.* A foolish woman has sewn a shirt for her husband (son) without a hole for the head. She tries to beat the shirt over the man's head, or she cuts his head off so that the shirt can be put on him [J2161.2]. (A stranger shows her how to make a hole by using scissors.)

Combinations: 1245, 1286, 1382, 1384, and 1540.
Remarks: Mainly documented in northern Europe, documented in the 19th century.
Literature/Variants: EM 6 (1990) 806–808 (J. van der Kooi).
Finnish: Rausmaa 1982ff. IV, Nos. 8, 37, VI, No. 59; Finnish-Swedish: Hackman 1917f. II, No. 263; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. 1285, cf. Nos. 1382–1385; Norwegian: Hodne 1984; Danish: Kristensen 1897a, No. 2; Icelandic: Sveinsson 1929, No. 1384; Irish: Ó Súilleabháin / Christiansen 1963; Dutch: Sinninghe 1943, Meder / Bakker 2001, Nos. 302, 502; Frisian: Kooi 1984a; German: Meyer 1925a, No. 48, Meyer 1925b, 52ff., Hubrich-Messow (forthcoming); Slovakian: Polívka 1923ff. V, 7f.; Polish: Krzyżanowski 1962f. II.

1286 *Jumping into the Breeches.* A fool does not know how to pull on his breeches. He jumps down from a high place (e.g. rafters, tree) while his wife (another fool) keeps the breeches open (the breeches are hung up from hooks) [J2162]. (A stranger explains how to pull on the breeches and usually is rewarded.)

In some variants, a child wears trousers with one leg (baby is wrapped in one piece of cloth). Therefore it cannot stand and seems to be crippled.

Combinations: This type is usually combined with one or more other types, esp. 1210, 1245, 1384, 1450, and also 1211, 1229*, 1244, 1285, 1288, 1385, 1386, and 1653.
Literature/Variants: Köhler / Bolte 1898ff. I, 82; EM: Sprung in die Hose (forthcoming).
Finnish: Rausmaa 1982ff. IV, No. 7, VI, No. 94; Finnish-Swedish: Hackman 1917f. II, No. 263; Estonian: Loorits 1959, No. 143; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Karelian: Kecskeméti / Paunonen 1974; Swedish: Säve / Gustavson 1952f. I, No. 47, Liungman 1961; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966; French: Bladé 1886 III, No. 8, Seignolle 1946, No. 70, Cadic 1955, 160ff., Soupault 1963, No. 42; Spanish: González Sanz 1996; Catalan: Oriol / Pujol 2003; Dutch: Kooi 2003, No. 84; Frisian: Kooi 1984a; Walloon: Laport 1932; German: Meyer 1925a, No. 48, Meyer 1925b, 52ff., Hubrich-Messow (forthcoming); Italian: Cirese / Serafini 1975; Slovene: Zupanc 1944b, 11ff.; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, No. 212; Rumanian: Stroescu 1969 I, No. 3744; Bulgarian: BFP, Nos. 1286, *1286A*; Albanian: Lambertz 1922, No. 52; Russian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 331 III 2d (var. d); Chuvash: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Chinese: Ting 1978, No. 1286A; French-Canadian: Lemieux 1974ff. XII, 227ff., XIII, 115ff., XIV, 59ff.; US-American: Baughman 1966; Spanish-American: Robe 1973; African American: Dorson 1967, No. 204; Puerto Rican: Hansen 1957; Brazilian: Alcoforado / Albán 2001, No. 78; South African: Coetzee et al. 1967, No. 1450.

1287 *Numskulls Unable to Count Their Own Number.* Numskulls go swimming and then want to find out if everyone is back. The fools cannot get the right result because whoever counts forgets to count himself. They conclude that one of them is drowned [J2031]. A stranger who finds the numskulls in distress tells them to stick their noses in the sand (loam) and to count the holes [J2031.1]. So they confirm that everyone is still alive.

Combinations: This type is usually combined with one or more other types, esp. 1250, 1290, and also 1200, 1201, 1225, and 1288.

Literature/Variants: Schumann / Bolte 1893, No. 24; Köhler / Bolte 1898ff. I, 112; Wesselski 1911 I, No. 261; BP III, 149; Schwarzbaum 1968, 91; Tekinay 1980, 184; Ajrapetjan 1999; EM: Zählen: Sich nicht z. können (in prep.).

Finnish: Rausmaa 1982ff. IV, Nos. 3, 139; Finnish-Swedish: Hackman 1917f. II, No. 236; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1892 I, No. 105, Christensen 1939, No. 8; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 353; French: Félice 1954, No. 22, Joisten 1971 II, No. 203; Spanish: González Sanz 1996; Catalan: Oriol / Pujol 2003; Dutch: Sinninghe 1943; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 90; Flemish: Meyer 1968; Walloon: Laport 1932; German: Wossidlo / Neumann 1963, No. 416, Neumann 1968b, No. 17, Berger 2001; Swiss: Jegerlehner 1913, No. 153; Austrian: Lang-Reitstätter 1948, 153; Ladinian: Büchli / Brunold-Bigler 1989ff. II, 152; Italian: Cirese / Serafini 1975; Hungarian: MNK VI; Czech: Jech 1984, No. 65; Slovakian: Gašparíková 1991f. I, No. 341; Slovene: Kuret 1954, 9f.; Croatian: Bošković-Stulli 1959, No. 45; Rumanian: Stroescu 1969 I, No. 3822; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965; Gypsy: MNK X 1; Iraqi: El-Shamy 1995 I, No. J2021; Yemenite: El-Shamy 2004; Pakistani: Thompson / Roberts 1960; Indian: Bødker 1957a, No. 1074, Thompson / Roberts 1960, Jason 1989; Indonesian: Coster-Wijsman 1929, No. 111; Japanese: Ikeda 1971; US-American, African American: Baughman 1966.

1288 *Numskulls Cannot Find Their Own Legs.* (Including the previous Type 1288*.) Numskulls (wearing trousers or stockings of the same color, being drunk) fall down in a crowd (sit side by side swinging their legs). When they want to stand up they cannot find their own legs. A stranger helps the numskulls by whipping (striking) their legs [J2021].

In some variants, a fool's boots are stolen while he is drunk. He does not recognize his feet without boots. (Previously Type 1288*.) Cf. Type 1284.

Combinations: This type is usually combined with one or more other types, esp. 1200, 1210, 1245, 1247, 1250, 1286, 1287, 1319, 1326, and 1384.

Remarks: Documented in the 15th century.

Literature/Variants: BP III, 149f.; Klapper 1925; EM 2 (1979) 64–67 (H. Lixfeld); Marzolph / Van Leeuwen 2004, No. 508.

Finnish: Rausmaa 1982ff. IV, Nos. 2, 137, 138, 155; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977, Nos. 1288, 1288*; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984, No. 1288*; Danish: Kristensen 1892 I, Nos. 105, 126, 127, Christensen 1939, Nos. 9, 83; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; French: Bladé 1886 III, No. 2, Thibault 1960, No. 15, Joisten 1971 II, Nos. 198, 200; Spanish: González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. II, No. 321, Cardigos (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 91; Flemish: Cornelissen 1929ff. I, 272f.; German: Moser-Rath 1964, No. 91, Tomkowiak 1993, 267, Hubrich-Messow (forthcoming); Italian: Cirese / Serafini 1975; Hungarian: MNK VI; Slovene: Kuret 1954, 17f.; Rumanian: Stroescu 1969 I, Nos. 3823, 3832, 4400, cf. Nos. 3728, 3854, II, cf. No. 5257; Bulgarian: BFP; Greek: Loukatos 1957, 306f., Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian: SUS, Nos. 1288, 1288*; Byelorussian: SUS; Ukrainian: SUS, Nos. 1288, 1288*; Turkish: Eberhard / Boratav 1953, No. 331 III 2b (var. d, e); Jewish: Jason 1965, 1988a; Gypsy: MNK X 1; Georgian: Kurdovanidze 2000, No. 1288*; Iraqi: Nowak 1969, No. 432, El-Shamy 2004; Chinese: cf. Ting 1978; Japanese: Ikeda 1971; US-American: Baughman 1966; Mexican: Robe 1973; Egyptian, Libyan: El-Shamy 2004.

1288A ***Numskull Cannot Find the Donkey He is Sitting on.*** A numskull counting his donkeys (horses, camels) forgets to count the one he is sitting on. When he dismounts he always has one donkey more than when he sits on one of the animals [J2022]. (He decides to walk rather than to lose one donkey.) Cf. Type 1287.

Literature/Variants: Montanus / Bolte 1899, No. 70; Wesselski 1911 I, Nos. 261, 290; BP III, 149–151; Marzolph 1992 I, 221f., II, No. 977; Marzolph / Van Leeuwen 2004, No. 503.
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Danish: Kristensen 1892f. II, No. 35; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966; French: Mélusine 3 (1886 / 87) 232, Coulomb / Castell 1986, No. 35; Spanish: Chevalier 1983, No. 96; Catalan: Oriol / Pujol 2003; Dutch: Koopmans / Verhuyck 1991, No. 40; Frisian: Kooi 1984a; German: Lang 1916, No. 9, Moser-Rath 1984, 74, 286f.; Italian: Cirese / Serafini 1975; Hungarian: MNK VI; Serbian: Vrčević 1868f. I, No. 171; Macedonian: Tošev 1954, 277f., Eschker 1972, No. 67; Rumanian: Stroescu 1969 I, No. 3022; Bulgarian: BFP; Greek: Orso 1979, No. 108, Megas / Puchner 1998; Polish: cf. Krzyżanowski 1962f. II, No. 1288B; Jewish: Haboucha 1992; Kurdish: Hadank 1932, No. 10; Syrian: El-Shamy 2004; Palestinian: Hanauer 1907, 84f., El-Shamy 2004; Iranian: Marzolph 1984; Indian: Swynnerton 1908, No. 3; Chinese: Ting 1978; Puerto Rican: Hansen 1957; Egyptian, Tunisian: El-Shamy 2004; Algerian: Frobenius 1921ff. I, No. 46, El-Shamy 2004; Somalian: El-Shamy 2004; South African: Coetzee et al. 1967.

1288B ***The Stolen Donkey.*** A fool thanks God that he was not sitting on the donkey when it was stolen [J2561].

Literature/Variants: Wesselski 1911 II, No. 495; Marzolph 1992 II, No. 649.
Turkish: Leach 1964, 62; Afghan: Lebedev 1958, 136; Iranian: Christensen 1923, 57.

1288* See Type 1288.

1288** *The Long Nose.* A man runs in the dark holding his arms stretched out in front of him. He hits his nose on a ladder (the edge of an open door). He is surprised that his nose seems to be longer than his arms.

Literature/Variants:
English: Briggs 1970f. A II, 324; Dutch: Geldof 1979, 166; Frisian: Kooi 1984a, No. 1288Z*; US-American: Dodge 1987, 28f.

1289 *Each Wants to Sleep in the Middle.* Each of three (two) numskulls wants to sleep in the middle [J2213.1]. They do not know how to manage this and finally lie down head to head (feet to feet).

Literature/Variants: EM: Schlafen in der Mitte (forthcoming).
Finnish: Rausmaa 1982ff. IV, Nos. 155, 156; Latvian: Arājs / Medne 1977; Irish: Ó Súilleabháin / Christiansen 1963; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, No. 564, Cardigos (forthcoming); Hungarian: cf. MNK VI, No. 1289I*; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Jewish: Noy 1963b, No. 45; Cambodian: Gaudes 1987, Nos. 59, 67; South African: Smith / Dale 1920 II, No. 15.

1290 *Swimming in the Flax-Field.* Numskulls (a foolish man or woman) mistake a waving blue field of flax for the sea (a lake, river). They take off their clothes and jump in for a swim [J1821].

Combinations: 1287.
Remarks: Documented in the 8th century in Paulus Diaconus, *Historia Langobardorum* (I,20).
Literature/Variants: Köhler / Bolte 1898ff. I, 112; BP III, 205f.; HDM 2 (1934–40) 133; Gašparíková 1974; EM: Schwimmen im Flachsfeld (forthcoming).
Finnish: Rausmaa 1982ff. IV, Nos. 3, 139; Finnish-Swedish: Hackman 1917f. II, No. 236; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; French: Mélusine 2 (1884/85) 442ff., 465ff., Carnoy 1885, No. 14; Walloon: Legros 1962, 103f.; German: Wossidlo / Neumann 1963, No. 416, Grimm DS / Uther 1993 II, No. 395; Grimm KHM / Uther 1996 III, No. 149, Bechstein / Uther 1997 I, No. 2, Hubrich-Messow (forthcoming); Austrian: Lang-Reitstätter 1948, 153; Italian: Cirese / Serafini 1975; Corsican: cf. Massignon 1963, No. 65; Hungarian: MNK VI, Nos. 1290, 1319II*; Slovakian: Gašparíková 1991f. I, No. 341; Slovene: Kuret 1854, 9f.; Croatian: Dolenec 1972, No. 84; Čepenkov / Penušliski 1989 IV, No. 358; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Byelorussian: SUS; Indian: Thompson / Roberts 1960; Chinese: Ting 1978; French-Canadian: Barbeau / Lanctot 1926, 419ff.; US-American: Baughman 1966; Spanish-American: Robe 1973.

1290B* *Sleeping on a Feather.* A numskull who has slept on a feather (piece of straw) during the night finds himself completely sore and stiff in the morning. He wonders how anyone could stand to sleep on a featherbed (straw mattress) [J2213.9]. Cf. Type 704.

Remarks: Documented in the 3th–5th century in the *Philogelos* (No. 21).
Literature/Variants: Bebel/Wesselski 1907 II 3, No. 123; cf. Marzolph 1987a, No. 21; EM: Schlaf auf der Feder (forthcoming).
Lithuanian: Jurkschat 1898, No. 30; Irish: Ó Súilleabháin/Christiansen 1963; German: Debus 1951, 303ff., Neumann 1968a, No. 113, Moser-Rath 1984, 174; Rumanian: Stroescu 1969 I, No. 3871, cf. No. 3872; Polish: BP III, 239; Jewish: Jason 1975, Müller 1990, 47; English-Canadian: Baughman 1966; US-American: Baker 1986, No. 215; South African: Coetzee et al. 1967, Nos. 1290B, 1635.18.

1291 ***One Cheese Sent to Bring Back Another.*** A foolish woman loses a cheese which falls and rolls down a hill. She sends a second cheese (the other ones) to bring back the first [J1881.1.2].

Combinations: 1291B, 1387, and 1653.
Remarks: Documented in the 17th century in England.
Literature/Variants: BP I, 520–528; EM 1 (1977) 1042.
Finnish: Rausmaa 1982ff. IV, No. 11; Livonian: Kecskeméti/Paunonen 1974; Icelandic: Sveinsson 1929; Scottish: Baughman 1966; Irish: Ó Súilleabháin/Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 351; Dutch: Sinninghe 1943, Meder/Bakker 2001, No. 146; Walloon: Laport 1932; German: Oberfeld 1962 I, Nos. 58, 59, 62, Jenssen 1963, 15ff., Grimm KHM/Uther 1996 I, No. 59, cf. Berger 2001, No. 1291*, Hubrich-Messow (forthcoming); Hungarian: MNK VI; Bulgarian: BFP; Sorbian: Veckenstedt 1880, No. 8; Russian: SUS; Chuvash: Paasonen et al. 1949, No. 25; French-American: Carrière 1937, No. 63; Puerto Rican: Hansen 1957.

1291A ***Three-Legged Pot Sent to Walk Home.*** (Including the previous Type 1291C.) Numskulls buy a three-legged pot (spinning wheel, tripod) at the market. They try to send it home reasoning that, since it has three legs, it can walk home more easily and quickly than a two-legged man [J1881.1.3].

In some variants, a four-legged table is sent home. (Previously Type 1291C.)

Combinations: 1696.
Remarks: Documented in the 16th century.
Literature/Variants: Montanus/Bolte 1899, No. 4; BP I, 521 not. 1; EM 1 (1977) 1041.
Scottish: Baughman 1966, No. 1291C; English: Baughman 1966, Nos. 1291A, 1291C; French: Beauvais 1862, No. 17, Meyrac 1890, 435f., Soupault 1963, No. 21; German: Henßen 1961, 99, Hubrich-Messow (forthcoming); Slovakian: Polívka 1923ff. V, 19ff.; Jewish: Jason 1976, No. 38; Chuvash: Paasonen et al. 1949, No. 25; Chinese: Ting 1978, No. 1291D_1; French-American: Saucier 1962, No. 22; North American Indian: Thompson 1919, 417f.; Puerto Rican: Flowers 1953, No. 1291, Hansen 1957, No. **1700.

1291B ***Filling Cracks with Butter.*** A foolish woman (man) sees cracks in the ground (house wall) and feels sorry for them. She greases them with the butter she is taking home (to the market) [J1871].

Combinations: 1386, 1653, and 1696.
Literature/Variants: Wesselski 1911 I, No. 165; BP I, 521–525.
Finnish: Rausmaa 1982ff. IV, No. 11; Latvian: Ambainis 1979, No. 124; Lithuanian: Cappeller 1924, No. 33D; Danish: Kristensen 1884ff. III, No. 6, Kristensen 1890, No. 92; French: Schulte-Kemminghausen / Hüllen 1963, 74f., 103f.; Spanish: Hüllen 1967, 40ff., 51ff.; Dutch: Kooi 2003, No. 84; Frisian: Kooi / Schuster 1993, No. 144; Flemish: Meyer 1968; Walloon: Laport 1932; German: Peuckert 1932, No. 282, Kooi / Schuster 1994, No. 99, Hubrich-Messow (forthcoming); Swiss: Büchli / Brunold-Bigler 1989ff. I, 857; Austrian: Lang-Reitstätter 1948, 81f., Haiding 1965, 368ff.; Hungarian: MNK VI; Czech: Tille 1929ff. I, 430f.; Bulgarian: BFP; Ukrainian: Hnatjuk 1909f. II, No. 289; Turkish: Eberhard / Boratav 1953, No. 327III 2 (var. b, c, h, n); Jewish: Jason 1965; Chuvash: Paasonen et al. 1949, No. 25; Tadzhik: Rozenfel'd / Ryčkovoj 1990, No. 52; Syrian: El-Shamy 2004; Palestinian: Muhawi / Kanaana 1989, No. 27; Iranian: Marzolph 1984; Chinese: Ting 1978; French-Canadian: Barbeau / Lanctot 1923, 233ff., Barbeau / Daviault 1940, No. 20; French-American: Ancelet 1994, No. 35; African American: Dorson 1964, 250ff.; Ethiopian: Reinisch 1881ff. II, No. 9.

1291C See Type 1291A.

1291D *Other Objects Or Animals Sent to Go by Themselves* – e.g. food (peas, flour) or animals (donkey, cow, pig, billy goat, hare) [J1881.1, J1881.2]. (Including the previous Type 1291**.) In the most popular version, a hare is sent to pay the rent. The foolish farmers hang a purse with money on him and often give him a tip in addition. Cf. Types 1535, 1539, 1710.

Literature/Variants: Wesselski 1911 I, No. 281; Günter 1949, 205; Tubach 1969, No. 4011; EM 1 (1977) 1041f.
Icelandic: Sveinsson 1929, No. 1349X*; Scottish: Ranke 1972, No. 39; English: Jacobs 1894b, 208f., Baughman 1966, No. 1539B; French: Sébillot 1881, 91ff., Joisten 1971 II, No. 120; Spanish: Camarena Laucirica 1991 II, Nos. 163, 242; Frisian: Kooi 1984a, No. 1291E*; Swiss: Büchli / Brunold-Bigler 1989ff. I, 736; Italian: Cirese / Serafini 1975; Corsican: Baughman 1966, No. 1539B; Greek: Megas / Puchner 1998; Ukrainian: Lĕtopis istorico-filologičeskago 3 (1894) 242; Jewish: Noy 1963a, No. 118, Jason 1965, No. 1291**, Jason 1988a, No. 1291**, Haboucha 1992; Lebanese, Palestinian: Nowak 1969, No. *1291D; Iraqi: El-Shamy 2004, No. 1291**; Iranian: Marzolph 1984, No. *1291D; Indian: Bradley-Birt 1920, No. 5; Sri Lankan: Parker 1910ff. I, No. 40; Indonesian: Coster-Wijsman 1929, No. 130; French-American: Carrière 1937, 280; Spanish-American: TFSP 12 (1935) 29–36; Egyptian: Littmann 1955, 105, 167; Algerian: El-Shamy 2004; Moroccan: Nowak 1969, No. *1291D, El-Shamy 2004, No. 1291**.

1291** See Type 1291D.

1292* *Etiquette of a Guest.* A married daughter visiting her mother will not stop a hog from rooting in the garden since she is a guest in the house.

In some variants, a young wife, having been told how to behave "properly", says "sir" to the dog as well as to the grandfather.

Literature/Variants:
Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Danish: Kristensen 1892 I, Nos. 19, 20, Christensen 1939, No. 90; Croatian: Dolenec 1972, No. 37; Ukrainian: SUS.

1293 *A Long Piss* (previously ***Numskull Stays until he has Finished***). A numskull (drunken man) who is urinating outside misunderstands the noise of a flowing stream (well, falling rain) and thinks he has not finished yet. He keeps standing there for hours (more than a day) [J1814].

Remarks: Documented in the early 16th century.
Literature/Variants: Köhler / Bolte 1898ff. I, 485; Bebel / Wesselski 1907 II 3, No. 167; Wesselski 1911 I, No. 23; Ranke 1975; EM 3 (1981) 347–349 (K. Ranke).
Dutch: Meder / Baker 2001, No. 62; Frisian: Kooi 1984a; Flemish: Top 1982, Nos. 83, 105; German: Merkens 1892ff. I, No. 193g, Moser-Rath 1984, 173, 291; Hungarian: MNK VI; Bulgarian: BFP; Ukrainian: Hnatjuk 1909f. I, No. 16; Iranian: Marzolph 1984; Chinese: Ting 1978; US-American: Baughman 1966; Egyptian: El-Shamy 2004, No. 1293C§.

1293* *Learning to Swim.* A fool almost drowns when swimming. He swears never to go into the water again unless he has already learned how to swim [J2226].

Remarks: Documented e.g. in *Philogelos* (No. 2).
Literature/Variants: Marzolph 1987a, No. 2; Hansen 2002, 240f.
Estonian: Aarne 1918, No. 1292*; French: Joisten 1971 II, No. 170; German: Moser-Rath 1984, 173, 287f., Tomkowiak 1993, 267; Hungarian: MNK VI; Rumanian: cf. Stroescu 1969 II, No. 4732; Greek: cf. Orso 1979, No. 96.

1293A* ***Woman Breaks All Her Dishes.*** A foolish woman buys several earthenware pots (dishes). She sets the pots on a fence. When they refuse to make room for the last pot, she breaks them all. (When the woman does not have enough room in her kitchen, she nails the crockery to the wall.)

Combinations: 1381.
Literature/Variants:
Norwegian: Hodne 1984, 240; Faeroese: cf. Nyman 1984; Italian: Cirese / Serafini 1975; Hungarian: MNK VI; Slovakian: Gašparíková 1991f. I, Nos. 79, 325; Serbian: Đjorđjevič / Miloševič-Đjorđjevič 1988, No. 206; Bosnian: Preindlsberger-Mrazović 1905, 95ff.; Bulgarian: BFP; Turkish: cf. Eberhard / Boratav 1953, No. 333 III 2; Gypsy: MNK X 1.

1293B* ***Head in the Water.*** A man tied to a floating log turns over so that his head is in the water and he is almost drowned. His comrades on the shore say, "He has not yet crossed the water and is already drying his legs".

Literature/Variants:
Finnish: Rausmaa 1982ff. IV, 241; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Greek: Megas / Puchner 1998; Byelorussian: SUS; Siberian: Soboleva 1984.

1293C* *The Wrong Door.* In the night, a man urinates outside through a door (wants to know what the weather is). Someone inside asks him how the weather is. He answers, "The sky is overcast and it smells like bread (there are no stars)". He had opened the door to the pantry (cellar) by mistake. Cf. Type 1337C.

Literature/Variants:
Frisian: Kooi 1984a; German: Wossidlo / Neumann 1963, No. 567, Buse 1975, No. 392; Rumanian: Stroescu 1969 II, No. 5066; US-American: Randolph 1958, 104f., Randolph 1965, No. 238.

1294 *Getting the Calf's Head out of the Pot.* A calf (camel, ox, sheep, dog) gets its head caught in a pot (jar). On advice of a fool, the calf's head is cut off and then the pot is broken to get the head out [J2113]. Cf. Type 68A.

Remarks: Documented in the 5th century in China in the *Po-Yu-King* (No. 75).
Literature/Variants: Chavannes 1910ff. II, No. 311; Marzolph 1992 II, No. 1221; EM 8 (1996) 257–260 (U. Marzolph).
Danish: Kristensen 1892f. II, No. 2; English: Briggs 1970f. A II, 31; Hungarian: cf. MNK VI, No. 1294*; Slovakian: Gašparíková 1991f. I, No. 182, II, No. 473; Rumanian: Stroescu 1969 I, No. 3852; Bulgarian: BFP; Greek: cf. Loukatos 1957, 308f., Megas / Puchner 1998; Jewish: Noy 1963a, No. 117, Jason 1965, 1988a; Syrian, Lebanese: El-Shamy 2004; Iraqi: Nowak 1969, No. 435, El-Shamy 2004; Pakistani, Indian: Thompson / Roberts 1960; Sri Lankan: Schleberger 1985, No. 63(2); Chinese: Ting 1978; Egyptian, Moroccan, Somalian: El-Shamy 2004.

1294A* *Child with Head Caught in Jar.* A child (woman) gets her head caught in a jar (glass). A fool advises that the child's head be cut off, but people prefer to break the jar.

In some variants, a jar has to be broken because a foolish (greedy) woman (girl, child) cannot get her hand out of the narrow opening. She has made a fist to hold on to some contents of the jar [W151.9].

Literature/Variants: Basset 1924ff. I, 451 No. 151; EM 8 (1996) 259f.
Estonian: Viidalepp 1980, No. 135; Italian: Cirese / Serafini 1975; Hungarian: cf. MNK VI, Nos. 1294*, 1294*I, 1294*II, 1294*III; Serbian: Karadžić 1937, 235; Rumanian: Stroescu 1969 I, No. 3852A; Bulgarian: cf. BFP, No. *1294*; Greek: Megas / Puchner 1998; Turkish: Eberhard / Boratav 1953, No. 331 III 2c (var. b, c); Abkhaz: Šakryl 1975, No. 47; Tuva: Taube 1978, No. 72; Syrian: El-Shamy 2004;

Aramaic: Ritter 1967, 411; Iraqi: Nowak 1969, No. 436; Iranian: Marzolph 1984; Indian: Bødker 1957a, No. 1270; Chinese: Graham 1957, 237; Cambodian: Gaudes 1987, No. 62; Japanese: Ikeda 1971, Nos. 1294, 1294A; Egyptian: El-Shamy 2004; Libyan: Jahn 1970, No. 50, El-Shamy 2004; Tunisian: El-Shamy 2004, No. 1562F§; Moroccan: Nowak 1969, No. 451, El-Shamy 2004, Nos. 1294A*, 1562F§.

1295 ***The Seventh Cake Satisfies.*** A fool regrets that he did not eat (drink) the seventh cake (various other kinds of food or beverages) first, since that was the one that brought him satisfaction [J2213.3].

In some cases, the eating is part of a contest.

Remarks: Documented in the 5th century in China in the *Po-Yu-King* (No. 44).
Literature/Variants: Hertel 1922a, No. 37; EM 8 (1996) 541–543 (H. Markel).
Lithuanian: Kerbelytė 1999ff. II; German: Merkens 1892ff. II, No. 89, Fischer 1955, 176f.; Rumanian: Stroescu 1969 I, No. 3824; Russian, Ukrainian: SUS; Jewish: Landmann 1960, 233; Indian: Thompson/Roberts 1960; Chinese: Ting 1978; Indonesian: Courlander 1950, 73f.

1295A* ***Tall Bridegroom Cannot Get into Church.*** (Including the previous Type 1295B*.) A very tall bridegroom (bride) does not fit through the door of the church (her home). His foolish attendants argue whether to cut off his head or to pull down the door. A stranger hits him on his back and the bridegroom falls down. Now he can enter and the stranger gets a reward.

In some variants, a man (woman) riding on a camel (horse) does not fit through a gate. The doorway is broken down. (A stranger advises him to dismount.) [J2171.6, cf. J2199.3]. (Previously Type 1295B*.)

Literature/Variants:
English: Briggs 1970f. A II, 12 No. 2, 247; French: ATP 1 (1953) 5; Spanish: Chevalier 1983, No. 97; Portuguese: Oliveira 1900f. II, No. 321, Cardigos (forthcoming); Italian: Cirese/Serafini 1975, Nos. 1295A*, 1295B*; Hungarian: MNK VI; Rumanian: Bîrlea 1966 III, 163, 493, Stroescu 1969 I, Nos. 3728, 3852B, cf. No. 4305; Bulgarian: BFP; Greek: Kretschmer 1917, No. 20, Megas/Puchner 1998; Jewish: Jason 1988a, cf. Haboucha 1992; Lebanese, Palestinian: El-Shamy 2004, No. 1295B*; Iranian: Marzolph 1984; Indian: Thompson/Balys 1958, No. J2171.6; US-American: Leary 1991, No. 298; Egyptian, Tunisian, Moroccan: El-Shamy 2004, No. 1295B*; Libyan: Jahn 1970, No. 50, El-Shamy 2004, No. 1295B*.

1295B* See Type 1295A*.

1296 ***Fool's Errand.*** A fool (apprentice) is sent out to get imaginary things, e.g. a left-handed monkey wrench, a bag of lies [J2346].

Remarks: Popular as a custom in Germany, the Netherlands, etc.
Literature/Variants: Hepding 1919.
Finnish: Rausmaa 1982ff. IV, No. 38; Danish: Kristensen 1892f. II, Nos. 77, 283,

Kristensen 1900, No. 362, Aakjaer / Holbek 1966, No. 609; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, No. J2346; German: Neumann 1968b, No. 15; Maltese: Mifsud-Chircop 1978; Czech: Tille 1929ff. I, 417, Klímová 1966, No. 43; Serbian: cf. Karadžić 1937, No. 11; Croatian: Bošković-Stulli 1963, No. 74; Jewish: cf. Haboucha 1992, No. **1296C; Japanese: Ikeda 1971; English-Canadian, US-American: Baughman 1966, No. J2346; French-American: Ancelet 1994, No. 35.

1296A *Fools Go to Buy Good Weather* (storm, spring). They bring back a bumblebee, (hornet, butterfly, swarm of bees) in a box (sack) [J2327]. They become curious and open the box before they reach home. The good weather flies away. Cf. Type 910G.

Remarks: Documented in the 19th century.
Literature/Variants: Köhler / Bolte 1898ff. I, 324f.; EM: Wetterkaufen (in prep.).
Catalan: Oriol / Pujol 2003; Dutch: Blécourt 1980, No. 3.139; Flemish: Roeck 1980, 171; German: Merkens 1892ff. I, No. 46, Neumann 1968a, No. 56, Kooi / Schuster 1994, No. 75, Hubrich-Messow (forthcoming); Swiss: Sooder 1943, 251; Austrian: Lang-Reitstätter 1948, 14; Italian: Cirese / Serafini 1975; Hungarian: MNK VI; Serbian: cf. Vrčević 1868f. I, Nos. 315, 319; Croatian: Bošković-Stulli 1963, Nos. 74, 75, cf. Bošković-Stulli 1975a, No. 29; Greek: Laográphia 6 (1917) 310; Indian: Swynnerton 1908, No. 43.

1296B *Doves in the Letter.* A fool is to take two doves (crayfish, eels, bunches of grapes, gingerbread) in a basket to a farmer, along with an explanatory letter. On the way the doves escape (the fool eats the food). The farmer reads the letter and asks, "Where are the two doves that are in the letter?" – "They escaped from the basket. It's lucky they are still in the letter."

In some variants a servant (girl) is sent to bring a basket of fruit along with a letter. On the way, he eats one of the fruits. The letter states how much fruit there was, so the recipient asks the servant what happened to one of the pieces. He replies that it was not in the basket. He is sent again on the same errand the following day. He hides the letter before he eats the fruit, because he thinks it can observe him.

Combinations: 1313.
Literature/Variants: Wesselski 1911 I, No. 253; BP III, 337f.; HDM 2 (1934–40) 655–658 (H. Honti); EM: Tauben im Brief (in prep.).
Finnish: Rausmaa 1982ff. IV, No. 40; Latvian: Arājs / Medne 1977; Danish: Kristensen 1892 I, No. 59; II, Nos. 160–165, Christensen 1939, No. 48; Frisian: Kooi 1984a, Nos. 1296B, 1296B*; Flemish: Meulemans 1982, No. 1508; German: Moser-Rath 1964, No. 95, Moser-Rath 1984, 287f., 290, 392f., 446, Kooi / Schuster 1994, No. 73, Grimm KHM / Uther 1996 III, No. 185; Italian: Cirese / Serafini 1975; Hungarian: MNK VI; Czech: Tille 1929ff. II 2, 383f.; Rumanian: Schullerus 1928, No. 30, Stroescu 1969 I, No. 3218, II, No. 5462; Iranian: Christensen 1918, No. 1; Japanese: cf. Ikeda 1971; Cuban: Hansen 1957, No. **1709F.

1297* ***Jumping into the River after Their Comrade.*** A fool (fools) jump(s) into a river (sea, well) in order to cross the water (get imaginary sheep from the bottom, commit suicide). The fool's comrades think that he wants them to follow, and all jump in and are drowned [J1832].

In some variants, someone else makes the fools jump. Cf. Types 1246, 1535.

Combinations: 1231, 1250, 1287, and 1321C.
Remarks: Documented in the late 17th century.
Literature/Variants: BP II, 555–560.
English: Briggs 1970f. A II, 11 No. 1, 360f.; Spanish: cf. Espinosa 1988, Nos. 287, 288; German: Schirmeyer 1920, 84, Kooi / Schuster 1994, Nos. 74g, 83e, Grimm KHM / Uther 1996 II, Nos. 61, 119, Hubrich-Messow (forthcoming); Austrian: Lang-Reitstätter 1948, 207; Hungarian: MNK VI; Czech: Jech 1984, No. 46; Polish: Krzyżanowski 1962f. II, No. 1297, cf. No. 1206; Japanese: Ikeda 1971.

1305 ***The Miser and His Gold*** [W153]. (Including the previous Types 1305A–1305C.) This tale exists chiefly in five different forms:

(1) Instead of asking for his wages from a miser, a workman asks to be allowed to see the miser's treasure. When asked why, he explains that this would give him the same satisfaction as it gives the miser. The latter repents and distributes his wealth among the poor. (Previously Type 1305A.)

(2) A miser, whose treasure has been stolen, is advised to imagine that it is still intact; he will thus get as much pleasure from it as before [J1061.4]. (Previously Type 1305B.)

(3) A miser, wishing to take his gold to the grave with him, orders it to be melted so that he can drink it. Molten butter is substituted, and the miser is duped. (Previously Type 1305C.) Cf. Type 760A*.

(4) Even in grave danger or on his deathbed, the miser thinks about how to make or save money.

(5) A miser is robbed while lying on his sick-bed, or his hoard is found after his death.

Literature/Variants: Aesop / Perry 1965, 465 No. 225; Kirchhof / Oesterley 1869 I 1, Nos. 182–184; cf. Wesselski 1911 I, No. 201; EM 5 (1987) 955; Marzolph 1992 II, No. 253.
Irish: Ó Súilleabháin / Christiansen 1963, Nos. 1305, 1305A–1305C, O'Sullivan 1966, No. 49; Spanish: Chevalier 1983, No. 98; German: Tomkowiak 1993, 268 No. 1305B; Rumanian: Stroescu 1969 II, Nos. 5021, 5022; Indian: Thompson / Balys 1958, No. J1061.4; Chinese: Ting 1978, Nos. 1305D, 1305D$_1$, 1305D$_2$; Tunisian: El-Shamy 2004.

1305A–C See Type 1305.

1306 ***Miser Refuses to Give His Hand.*** A miser (clergyman, drunken man) falls into a well. Men hurry to rescue him (with a rope) and tell him to reach out his hand. He refuses. A wise man advises them not to ask for the hand of the miser but to propose him that he take their hands. The man seizes their hands and is rescued [W153.5].

Remarks: Documented in the 13th century. An early Italian version is documented at the end of the 16th century by Lodovico Guicciardini, *L' hore di ricreatione* (No. 10a).
Literature/Variants: Tubach 1969, No. 5244; MacDonald 1982, No. W135.5; EM 5 (1987) 955; EM 6 (1990) 1137; Marzolph 1991; Marzolph 1992 I, 150f.
German: Gerlach, Eutrapeliarum I (1656) 194, No. 773 (EM archive), Moser-Rath 1984, No. 155, Tomkowiak 1993, 290; Austrian: Hofmann-Wellenhof 1885, 44; Macedonian: Čepenkov/Penušliski 1989 III, No. 238, IV, No. 470, Eschker 1972, No. 55; Rumanian: Stroescu 1969 II, No. 5014; Bulgarian: Parpulova/Dobreva 1982, 439; Turkish: Downing 1965, 26, Walker 1991, 65f.; Pakistani: Newall 1985b, 101.

1309 ***Choosing the Clean Figs.*** From figs (melons) which have been urinated on, a fool is to choose only the clean ones. In testing he eats them all.

Literature/Variants: Cf. Kirchhof/Oesterley 1869 VII, No. 123.
Spanish: González Sanz 1996; Portuguese: Marreiros 1991, 218f., Cardigos (forthcoming); Italian: Cirese/Serafini 1975; Hungarian: MNK VI; Czech: Klímová 1966, No. 44; Slovakian: Gašparíková 1981a, 150; Croatian: Bošković-Stulli 1963, No. 76; Rumanian: Schullerus 1928, 95; Greek: Ranke 1972, No. 15, Megas/Puchner 1998; Polish: Krzyżanowski 1962f. II.

1310 ***Drowning the Crayfish as Punishment.*** This tale exists chiefly in three different forms:

(1) A small water animal (e.g. turtle, crayfish, toad) has made an enemy of a big land animal (e.g. monkey, fox, lion, elephant) or of a man. The small animal, condemned to death, begs not to be drowned. Thereupon it is thrown into the water and escapes [K581.1].

(2) Numskulls find a crayfish. Because of its claws, the fools mistake the unknown animal for a tailor and put it on a piece of cloth which it is to cut up [J1762.1.2]. The crayfish ruins the cloth. He is condemned to be drowned and is thrown into the water. When the animal swims with difficulty, one of the fools says, "See how it suffers".

(3) Numskulls set out pickled herrings in their pond and hope the fishes will propagate. When the fools drain the pond, they find a big eel which they suspect has devoured the herrings. As a punishment the eel is to be drowned. Continuated like in version (2). Cf. Type 1208*.

Combinations: 1260A, 1310*, and 1326.
Remarks: Version (1) is documented in the 5th century in China in the *Po-Yu-King* (No. 98). Mainly spread outside of Europe. Versions (2) and (3) presumably developed in Germany during the 16th century.
Literature/Variants: Kirchhof / Oesterley 1869 I 1, No. 276; Köhler / Bolte 1898ff. I, 266; Dähnhardt 1907ff. IV, 43; Chavannes 1910ff. I, No. 50, II, No. 334; EM 8 (1996) 368–373 (J. van der Kooi); Schmidt 1999.
Finnish: Rausmaa 1982ff. IV, No. 74; Finnish-Swedish: Hackman 1917f. II, No. 245; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977, Nos. 1310, *1310D; Lithuanian: Kerbelytė 1999ff. II; Lappish: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1892f. II, No. 108, Christensen 1939, No. 1; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 352; Dutch: Sinninghe 1943, No. 1310*; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 94; German: Moser-Rath 1984, 66, 288f., Berger 2001, Hubrich-Messow (forthcoming); Austrian: Haiding 1969, No. 49; Hungarian: MNK VI; Slovakian: Gašparíková 1991f. I, Nos. 12, 178; Slovene: Slovenski gospodar 65 (1931) 14; Greek: Kretschmer 1917, No. 20; Polish: Krzyżanowski 1962f. II, Nos. 1207, 1310; Russian, Byelorussian: SUS; Gypsy: Briggs 1970f. A II, 360 No. 3; Indian: Bødker 1957a, No. 635; Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978, No. 1310, cf. No. 1310D; Indonesian: Vries 1925f. II, 403 No. 107, cf. 410 No. 268; Filipino: Fansler 1921, No. 55, cf. No. 49, Ramos 1953, 105ff.; North American Indian: Thompson 1929, No. 108; African American: Baer 1980, 39f.; Cuban, Dominican, Puerto Rican: Hansen 1957; South American Indian: Hissink / Hahn 1961, No. 344; Brazilian: Alcoforado / Albán 2001, No. 3; Argentine: Hansen 1957; West Indies: Flowers 1953; Tunisian, Moroccan: El-Shamy 2004; West African, Guinean: Klipple 1992; Angolan: Serauky 1988, 140; South African: Klipple 1992; Malagasy: Haring 1982, Nos. 2.3.28, 2.3.103.

1310A ***Briar-Patch Punishment for Rabbit.*** A rabbit (fox, jackal), who has stolen food, is caught and is to be punished. It pretends to be afraid of being thrown into a briar patch and thus induces its captor to do just that. The rabbit runs off [K581.2].

Combinations: 175.
Literature/Variants: Köhler / Bolte 1898ff. I, 266.
Frisian: Kooi 1984a; Slovakian: Gašparíková 1981a, 41; Syrian: El-Shamy 2004; Aramaic: Lidzbarski 1896, No. 3; Nepalese: Heunemann 1980, 166ff.; Indonesian: Vries 1925f. II, 405 No. 147; US-American: MAFLS 16 (1923) 12ff., Burrison 1989, 153ff.; French-American: Saucier 1962, Nos. 33, 33a, Ancelet 1994, No. 2 ; African American: Dorson 1967, No. 3, Dance 1978, No. 349; Mexican: cf. Robe 1973; West Indies: Flowers 1953, 516; Moroccan: El-Shamy 2004; Namibian: cf. Schmidt 1999.

1310B ***Burying the Mole as Punishment*** [K581.3]. Numskulls catch a mole which has devastated a meadow (field, garden). They consider how to punish the unknown animal and decide to bury it alive. The mole escapes.

Literature/Variants: Feilberg 1886ff. III, 1190f.

French: RTP 5 (1890) 305, 11 (1896) 646, 17 (1902) 547; Dutch: Sinninghe 1943, No. 1317; Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Laport 1932, No. *1214; German: Zender 1935, No. 110, Tomkowiak 1993, 268; Swiss: Büchli / Brunold-Bigler 1989ff. II, 717; Austrian: Lang-Reitstätter 1948, 31, 196; Italian: Todorović-Strähl / Lurati 1984, No. 70; Malagasy: Haring 1982, No. 2.3.103.

1310C *Throwing the Bird from a Cliff as Punishment.* A captured bird (insect) which is to be punished for some misbehavior (e.g. stealing grain, stinging) pretends to be afraid of being thrown into an abyss. The man (animal) who caught the bird throws it down from a cliff (tower) and the bird flies away [K581.4].

Literature/Variants:
Finnish: Rausmaa 1982ff. IV, 241; English: Baughman 1966; Austrian: Lang-Reitstätter 1948, 197; Slovakian: Polívka 1923ff. V, No. 137N; Rumanian: Stroescu 1969 I, No. 3816; Turkish: Eberhard / Boratav 1953, No. 9 (4); Egyptian, Sudanese: El-Shamy 2004; Nigerian: Talbot 1912, 397; Ethiopian: Reinisch 1889, No. 31.

1310* *The Crab is Thought to be the Devil.* Numskulls find a crab (snail). They mistake the unknown animal for the devil (land-monster) [J1781].

Literature/Variants:
Finnish: Rausmaa 1982ff. IV, Nos. 75–77, Jauhiainen 1998, No. E111; Faeroese: cf. Nyman 1984; English: Briggs 1970f. A II, 262; Dutch: Sinninghe 1943, Kooi 1986, 108f.; Swiss: Büchli / Brunold-Bigler 1989ff. I, 859; Rumanian: Stroescu 1969 I, No. 426; Greek: Laográphia 4 (1913 / 14) 486, 11 (1934 / 37) 648; Russian: SUS; West Indies: Flowers 1953.

1311 *The Wolf Taken for a Foal.* The wolf is mistaken for a foal (shepherd's dog, the luck). In the man's absence the wolf eats a mare (parts of the flock, horse) [J1752].

Literature/Variants: Pauli / Bolte 1924 I, No. 152; EM: Verwechslung der Tiere (in prep.).
Finnish: Rausmaa 1982ff. IV, Nos. 78, 79; Estonian: Aarne 1918; Livonian: Setälä / Kyrölä 1953, No. 13; Latvian: Arājs / Medne 1977; French: Fabre / Lacroix 1973f. II, No. 42; German: Nimtz-Wendlandt 1961, No. 105, Wossidlo / Neumann 1963, No. 38, cf. Berger 2001, No. 1311*; Hungarian: MNK VI; Polish: Krzyżanowski 1962f. II, Nos. 1311, 1312; Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Ossetian: Britaev / Kaloev 1959, 21ff.; Cheremis / Mari: Kecskeméti / Paunonen 1974.

1312 *The Bear Taken for a Dog.* A bear is mistaken for a dog [J1753].

In some variants, the dog is mistaken for a bear (wolf) (and killed).

Literature/Variants: EM: Verwechslung der Tiere (in prep.).
Finnish: Rausmaa 1982ff. IV, No. 80; German: Peuckert 1959, No. 181; Hungarian:

MNK VI, No. 1312A*; Greek: Megas / Puchner 1998; Dominican: cf. Hansen 1957, No. **1312.

1312* *Trying to Wash Black Animal White* [J1909.6]. A numskull tries to wash a black hen white because a customer wants to buy a white one.

In some variants, numskulls try to wash a black bull white so that it will match the white cows. (They wash or paint their only bull in order to pretend that they own more than one.) Cf. Type 1183.

Literature/Variants: Wesselski 1911 I, No. 142.
German: Birlinger 1861f. I, No. 685; Austrian: Lang-Reitstätter 1948, 27f.; Greek: Laográphia 10 (1929/33) 465, 13 (1951) 246; Jewish: Haboucha 1992.

1313 *The Man Who Wanted to Commit Suicide* (previously *The Man who Thought Himself Dead*). This tale exists chiefly in two different forms:

(1) A fool has been told by his mother (wife) to perform various tasks. He fails and decides to kill himself. Remembering a pot full of food (beverage) which his mother said was poisoned, he eats (drinks) all of it and lies down as if dead [J2311.2]. Cf. Types 1408, 1681B.

(2) A master (priest) tells his apprentice (novice) not to eat (drink) from a pot full of food (beverage) which he says is poisoned. The apprentice disregards the warning and nibbles at the attractive food. He defends himself by pretending that he wanted to commit suicide.

Combinations: 1240, 1296B, 1387, 1408, 1408C, and 1696.
Remarks: Version (1) is widespread in Europe, documented in the 16th century. Version (2) is first documented in the late 13th century.
Literature/Variants: Frey / Bolte 1896, 214; Stiefel 1908, No. 58; Wesselski 1911 II, No. 522; BP III, 337f.; Schwarzbaum 1968, 331; EM 9 (1999) 210–215 (J. A. Conrad).
Finnish: Rausmaa 1982ff. IV, No. 24; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Irish: Ó Súilleabháin / Christiansen 1963; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, Nos. 509, 510, Cardigos (forthcoming); Flemish: Meyer 1968, No. 1313A; Walloon: Legros 1962; German: Moser-Rath 1964, No. 94, cf. Grimm KHM / Uther 1996 III, No. 185; Italian: Morlini / Wesselski 1908, No. 49, Cirese / Serafini 1975; Hungarian: MNK VI; Slovene: Brezovnik 1884, 40f.; Rumanian: Stroescu 1969 I, Nos. 3682, 4484; Bulgarian: BFP; Turkish: Eberhard / Boratav 1953, No. 361; Jewish: Jason 1965, 1988a, Haboucha 1992, No. 1572*M; Iranian: Marzolph 1984; Chinese: Ting 1978, No. 1313, cf. No. 1568B; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; Puerto Rican: Hansen 1957; West Indies: Flowers 1953.

1313A *The Man Takes Seriously the Prediction of Death.* (Including the previous Types 1313B and 1313C.) A passer-by tells a numskull who is sawing the tree limb on which he is sitting that he will fall. Cf. Type 1240.

When the fool falls, he believes the passer-by to be a prophet and demands that he might tell him when he will die. The "prophet" tells him that he will die

(1) when his donkey (horse) breaks wind three times [J2311.1],

(2) when his hands and feet become cold (previously Type 1313B),

(3) when a red thread or the like comes from his body [J2311.1.4],

(4) other signs.

The prophesied event occurs and the fool thinks he is dead. When his pallbearers or passers-by argue over which road to take, the fool sits up and advises them, "When I was alive, I took that one". [J2311.4]. (Previously Type 1313C.)

Remarks: Documented in the 16th century. The motif of the dead man speaking [J2311.4] is also found in modern legends.

Literature/Variants: Köhler/Bolte 1898ff. I, 135, 486, 505; Wesselski 1911 I, No. 49; Pauli/Bolte 1924 II, No. 860; Schwarzbaum 1968, 185, 331; EM 9 (1999) 210–215 (J. A. Conrad), Schneider 1999a, 167.

Finnish: Rausmaa 1982ff. IV, No. 24; Latvian: Arājs/Medne 1977, Nos. 1313A, 1313B; Lithuanian: Kerbelytė 1999ff. II, No. 1313A,B; Livonian, Karelian: Kecskeméti/Paunonen 1974; Norwegian: Hodne 1984; Irish: Ó Súilleabháin/Christiansen 1963; French: Millien/Delarue 1953, No. 24; Spanish: González Sanz 1996, Nos. 1313A, 1313C; Basque: Blümml 1906, No. 7; Catalan: Oriol/Pujol 2003; Portuguese: Vasconcellos/Soromenho et al. 1963f. II, No. 513, Cardigos (forthcoming), Nos. 1313A, 1313C; Dutch: Meder/Bakker 2001, Nos. 301, 330; Flemish: Meyer 1968; Walloon: Laport 1932, Nos. 1313A, 1313C; German: Moser-Rath 1984, 62, 119, cf. 173, Berger 2001; Austrian: Haiding 1969, No. 144; Ladinian: Ranke 1972, No. 41; Italian: Cirese/Serafini 1975, Nos. 1313A, 1313C; Sardinian: Cirese/Serafini; Hungarian: MNK VI, Dömötör 2001, 287; Czech: Tille 1929ff. I, 418f., Klímová 1966, No. 45; Slovakian: Gašparíková 1991f. I, No. 323, II, No. 434; Slovene: Zupanc 1944b, 90ff.; Croatian: Krauss/Burr et al. 2002, No. 245; Rumanian: Stroescu 1969 I, No. 3014; Bulgarian: BFP, Nos. 1313A, 1313C; Greek: Megas/Puchner 1998; Polish: Simonides 1979, No. 72; Russian, Byelorussian, Ukrainian: SUS; Jewish: Noy 1963a, No. 120, Jason 1965, Nos. 1313A, 1313C, Jason 1988a, Haboucha 1992; Gypsy: MNK X 1; Siberian: Soboleva 1984; Syrian: Prym/Socin 1881, No. 62, El-Shamy 2004; Lebanese: Nowak 1969, No. 1313C; Palestinian: El-Shamy 2004; Iranian: Marzolph 1984; Pakistani: Thompson/Roberts 1960; Indian: Thompson/Roberts 1960, Nos. 1313A, 1313A III, Jason 1989, Nos. 1313A, 1313C; Sri Lankan: Thompson/Roberts 1960; Chinese: Ting 1978, No. 1313C; Japanese: cf. Ikeda 1971, No. 1313C; Spanish-American, Mexican, Panamanian: Robe 1973; South American Indian: Hissink/Hahn 1961, No. 344; Egyptian: El-Shamy 2004, Nos. 1313A, 1313C; Tunisian: Nowak 1969, No. 1313C, El-Shamy 2004, No. 1313C; Moroccan: El-Shamy 2004; Sudanese: cf. El-Shamy 1995 I, No. J2311.5.

1313B See Type 1313A.

1313C See Type 1313A.

1313A* *In the Open Grave.* A drunken man falls into an open grave and lies down to sleep. When he wakes up, he thinks he is dead [J2311]. Cf. Types 1531, 1706D.

In some variants, a fool hides from soldiers (robbers) in an open grave. When they ask him what he is doing there he tells them that he is dead. (After the "dead man" is beaten by the soldiers, he returns home to warn his friends to avoid soldiers in the otherworld.)

Literature/Variants: Wesselski 1911 I, Nos. 6, 46, 121; Basset 1924ff. I, No. 67.
Finnish: Rausmaa 1982ff. IV, No. 141; German: Kooi / Schuster 1994, No. 137; Rumanian: Stroescu 1969 I, No. 3014; Georgian: cf. Kurdovanidze 2000; Jordanian: Jahn 1970, No. 49; US-American: Randolph 1965, No. 21, Baker 1986, No. 136, Burrison 1989, 50; Spanish-American: TFSP 29 (1959) 168f.

1313B* *The Cold Grave.* A drunken man walking through a graveyard at night falls into an open grave. Someone finds him there (another drunk falls into the same grave), and the first man complains about how cold it is. "No wonder", says the second man. "You pushed off the covers (earth)"; or, "you don't have your shroud".

Literature/Variants:
Frisian: Kooi 1984a; German: Elling 1979, 110, Ringseis 1980, 314; US-American: Randolph 1965, No. 265, cf. Baughman 1966, No. X828*, cf. Baker 1986, No. 137.

1313C* *Not Yet Dead.* A doctor at the bedside of a sick man tells him that he is practically dead. The patient argues that he is not dead yet. His wife (someone else) tells him to be quiet, the doctor knows best.

Literature/Variants: Schwarzbaum 1968, 331.
Finnish: Rausmaa 1973a, 14, Swedish: Ranke 1972, No. 16; Frisian: Kooi 1984a, No. 1406A*; Flemish: Top 1982, No. 47; German: Zender 1984, No. 289; Austrian: Schmidt 1946, 49, Fischer 1955, 363f.; Jewish: Landmann 1973, 476; Australian: Adams / Newell 1999 I, 107; US-American: Dodge 1987, 141, Leary 1991, No. 57.

1314 *Mistaking Harmless Objects for Dangerous Ones* (previously *The Buttercask Taken for a Dead Man*). (Including the previous Type 1315.) Fools mistake a butter churn for a dead man (the devil). They break it in two [J1783.1].

In some variants, numskulls mistake a big tree for a snake (tree trunk for a devil or bear, big sausage for a dragon, bag full of rags for a bear, etc.). They try to kill the dangerous object with guns or spears [J1771.1]. (Previously Type 1315.) Cf. Typen 1203A, 1231.

Literature/Variants: Schwarzbaum 1979, 144f. not. 1; EM 7 (1993) 22.
Finnish: Rausmaa 1982ff. IV, Nos. 81, 104–106; Latvian: Arājs / Medne 1977, No. *1318D; Spanish: Espinosa 1988, No. 289; Dutch: Eigen Volk 6 (1934) 127; German: Birlinger 1861f. I, No. 668, Wossidlo / Henßen 1957, No. 104, Zender 1984, No. 139, Kooi / Schuster 1994, No. 137, Berger 2001, No. 1315, Hubrich-Messow (forth-

coming); Austrian: Lang-Reitstätter 1948, 158f.; Italian: Cirese / Serafini 1975, No. 1315; Slovakian: Gašparíková 1991f. I, No. 183; Greek: cf. Loukatos 1957, 306, Megas / Puchner 1998, Nos. 1314, 1315; Russian: SUS; Iranian: Marzolph 1984, No. *1319*; Indian: Hertel 1953, No. 33; Sri Lankan: Parker 1910ff. I, No. 43.

1315 See Type 1314.

1315* ***The Steamship Thought to be the Devil.*** Numskulls mistake a steamship for the devil [J1781.1].

In some variants, a drunken man mistakes a train (bicycle) for the devil, refuses to get out of its way and is hurt.

Literature/Variants: EM 7 (1993) 22.
Finnish: Rausmaa 1982ff. IV, Nos. 96, 97; Finnish-Swedish: Hackman 1917f. II, Nos. 248, 249; Danish: Kristensen 1892f. I, cf. No. 121, II, No. 53; Frisian: Kooi / Schuster 1994, No. 139; Slovene: Kühar / Novak 1988, 184f.; Greek: Megas / Puchner 1998; Spanish-American: TFSP 25 (1953) 245.

1315** ***A White Mare Thought to be a Church.*** A short-sighted man (foolish woman, numskulls who have never seen a church but have been told that it is big and white) mistakes a white mare for a church [J1761.2].

Literature/Variants: EM 7 (1993) 21f.
Finnish: Rausmaa 1982ff. IV, No. 82; Finnish-Swedish: Hackman 1917f. II, No. 246; Swedish: Liungman 1961; Danish: Kristensen 1892f. II, No. 107; Swiss: Jegerlehner 1913, No. 161; Austrian: cf. Haiding 1969, No. 132; Hungarian: MNK VI.

1316 ***Mistaking One Animal for Another*** (previously ***Rabbit Thought to be a Cow***). (Including the previous Types 1316***, 1316****, 1317*, and 1319M*.) This tale exists chiefly in five different forms:

(1) A foolish farmhand who has been sent out to bring in cows (sheep) thinks that the rabbits running among them are part of the herd [J1757]. Cf. Type 570.

(2) Numskulls mistake an earthworm for a snake (monster) [J1755] or a frog for a lark (turtle-dove). (Previously Type 1316***.)

(3) Numskulls (a hunter) mistake a donkey for a hare because of its long ears [J1754] and kill it. (Previously Type 1316****.)

(4) A fool mistakes a dungbeetle for a bee [J1751]. (Previously Type 1317*.)

(5) Storks are mistaken for cows. (Previously Type 1319M*.)

Literature/Variants: Kirchhof / Oesterley 1869 I 1, No. 247; Wesselski 1911 I, No. 291; Ranke 1972, No. 47; EM 7 (1993) 21f.
Finnish: Rausmaa 1982ff. IV, Nos. 83, 84; Latvian: Arājs / Medne 1977, No. *1317**; Swedish: Liungman 1961, No. 1317*; Danish: Kristensen 1892 I, Nos. 199–201, Christensen 1939, No. 85, Aakjaer / Holbek 1966, No. 69; Irish: Ó Súilleabháin /

Christiansen 1963; Dutch: Sinninghe 1943, Nos. 1316*, 1316***, Overbeke / Dekker et. al. 1991, No. 739; Frisian: Kooi 1984a, No. 1316***, cf. Nos. 1316A*, 1339H*, Kooi / Schuster 1993, No. 61; Flemish: Cornelissen 1929ff. I, 84, 230, Meyer 1968, Nos. 1316***, 1316****; Walloon: Laport 1932, No. *1317; German: cf. Müllenhoff 1845, No. 133, cf. Berger 2001, No. 1315***; Italian: Cirese / Serafini 1975, No. 1316***; Hungarian: MNK VI, No. 1319M*, cf. No. 1338*; Rumanian: Stroescu 1969 I, Nos. 3808, 4260B; Bulgarian: BFP, No. 1316****; Greek: Megas / Puchner 1998, No. 1316****; Gypsy: Briggs 1970f. A II, 64f., 126f.; Georgian: cf. Kurdovanidze 2000, No. 1310***; Pakistani: Thompson / Roberts 1960, No. 1317*; Indian: cf. Hertel 1953, No. 44, Thompson / Roberts 1960, Nos. 1316*, 1317*; Chinese: Ting 1978, No. 1316***; French-Canadian: Lemieux 1974ff. XIV, No. 9; US-American: Baughman 1966, Nos. 1317*, J1757, Roberts 1974, No. 118.

1316*** See Type 1316.

1316**** See Type 1316.

1317 ***The Blind Men and the Elephant.*** Four blind men feel an elephant's leg, tail, ear, and body respectively, and conclude that the elephant is like a log, a rope, a fan, or something without beginning or end [J1761.10].

Remarks: Documented in the 2nd century in Buddhist literature. Spread to the west via Islamic-Persian folklore (11th century). Only a few European examples, all of them recent.
Literature/Variants: Chavannes 1910ff. I, No. 86; Taylor 1951, No. 1435; Schwarzbaum 1968, 246f.; Uther 1981, 79; Marzolph 1990; EM 7 (1993) 21f.
Latvian: Šmits 1962ff. XI, 313 No. 68; Danish: Kamp 1881, Nos. 16–22; English: Taylor 1951, No. 1435; Bulgarian: Daskalova et al. 1985, No. 171; Ukrainian: SUS; Indian: Thompson / Roberts 1960, Jason 1989; Chinese: Ting 1978; Egyptian: El-Shamy 2004; East African: Kohl-Larsen 1966, 213ff.; Central African: Lambrecht 1967, No. 4518.

1317* See Type 1316.

1318 ***Mistaking a Person (Animal, Object) for a Supernatural Being*** (previously ***Objects Thought to be Ghosts***). (Including the previous Types 1318A–1318C.) Besides this general type ([J1782], cf. Type 1321), three specific versions can be distinguished:

(1) A person (animal) who is hiding in a church (graveyard, hearse) is mistaken for a ghost (death) [J1782.1]. (Previously Type 1318A.)

(2) A fool mistakes overflowing dough for a ghost [J1782.2]. (Previously Type 1318B.) Cf. Type 1264*.

(3) A person in a haunted house shoots off all his toes because he mistakes them for ghosts [J1782.8, cf. J1838]. (Previously Type 1318C.)

Literature/Variants: EM 7 (1993) 22f.

Finnish: Rausmaa 1982ff. IV, Nos. 107–109; Estonian: Aarne 1918, No. 1318B; Latvian: Arājs / Medne 1977, Nos. 1318, 1318C; Lithuanian: Kerbelytė 1999ff. II, No. 1264*; Swedish: Liungman 1961, No. GS1337; Danish: Kristensen 1892f. II, Nos. 58, 547; Scottish: Briggs 1970f. B II, 11ff.; Irish: Ó Súilleabháin / Christiansen 1963; Dutch: Leopold / Leopold 1882, 424f., Burger 1995, 55f., 186, Meder / Bakker 2001, No. 319; Frisian: Kooi 1984a, No. 1318D*; Flemish: Meyer 1968, No. 1318A, Berg 1981, No. 242; German: Fischer 1955, 117f., Brednich 1993, No. 112, Kooi / Schuster 1994, No. 140; Italian: Cirese / Serafini 1975; Hungarian: MNK VI; Slovakian: Gašparíková 1991f. I, No. 79, II, No. 397; Croatian: Bučar 1918, No. 11; Bulgarian: BFP, No. *1318D*; Greek: Loukatos 1957, 307; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS, No. 1318B; Jewish: Baharav / Noy 1965, No. 27, Jason 1975; Iraqi: Nowak 1969, No. 439, El-Shamy 2004; Kuwaiti: El-Shamy 2004, No. 1318D§; Australian: Adams / Newell 1999 II, 317; US-American: Baughman, No. 1318A.

1318A–C See Type 1318.

1319 *Pumpkin Sold as an Donkey's Egg* [J1772.1]. A numskull (numskulls) finds (buys) an unknown fruit (pumpkin, melon, etc.). He mistakes it for the egg of a donkey (mare, camel, etc.). When the fool tries to bring the "egg" home it falls down and scares a hidden hare (rabbit, fox, mouse). The fool thinks the fugitive is a young animal hatched from the egg. He pursues it or tries to attract it. Cf. Types 1218, 1739, and 1750.

Combinations: This type is often combined with one or more other types, esp. of 1241, 1250, 1281, and 1288.
Literature/Variants: Frey / Bolte 1896, 214f.; Köhler / Bolte 1898ff. I, 50, 135, 323, 506; Wesselski 1911 I, No. 163; BP I, 317f.; cf. Pauli / Bolte 1924 II, No. 841; Schwarzbaum 1968, 115; Schwarzbaum 1979, 420 not. 10; EM 4 (1984) 452–457 (R. Wehse).
Finnish: Rausmaa 1982ff. IV, Nos. 85, 86; Finnish-Swedish: Hackman 1917f. II, No. 305a; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Danish: Christensen 1939, 208ff.; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A II, 175f.; French: Joisten 1971 II, No. 195; Spanish: González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 48, Cardigos (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 96; Flemish: Meyer 1968; Walloon: Laport 1932; German: Henßen 1935, No. 224, Kooi / Schuster 1994, No. 74m, Berger 2001, Hubrich-Messow (forthcoming); Swiss: Jegerlehner 1913, No. 159, Sooder 1943, 257; Italian: Cirese / Serafini 1975; Sardinian: Cirese / Serafini; Hungarian: MNK VI; Czech: Klímová 1966, No. 47; Slovakian: Gašparíková 1991f. II, Nos. 423, 467, 575; Slovene: Kuret 1954, 13f.; Rumanian: Stroescu 1969 I, No. 3844; Bulgarian: BFP; Greek: cf. Loukatos 1957, 302, Orso 1979, No. 103, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Jewish: Noy 1963a, No. 140; Gypsy: Briggs 1970f. A II, 120; Chuvash: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Georgian: Kurdovanidze 2000; Syrian: El-Shamy 2004; Iranian: Marzolph 1984;

Pakistani: Thompson/Roberts 1960; Indian: Thompson/Roberts 1960, Jason 1989; Chinese: Ting 1978, No. 1319, cf. No. 1218; Korean: Choi 1979, No. 514; Australian: Adams/Newell 1999 I, 37; English-Canadian, US-American: Baughman 1966; French-American: Ancelet 1994, No. 8; Spanish-American: TFSP 20 (1945) 11; African American: Baughman 1966, Dorson 1967, No. 242; South American Indian: Hissink/Hahn 1961, No. 359; Chilean, Argentine: Hansen 1957; West Indies: Flowers 1953; Algerian, Moroccan: El-Shamy 2004; South African: Coetzee et al. 1987.

1319* *Other Mistaken Identities.* Miscellaneous type, including those variants previously attached to Type 1319D*. One person (animal, thing, process) is mistaken for another [J1750, J1759–J1763, J1765, J1766, J1770–J1772].

Combinations: 1241, 1250, and 1586.
Literature/Variants: Wesselski 1911 I, No. 163; EM 7 (1993) 20.
Latvian: Arājs/Medne 1977; Swedish: Wigström 1909ff. II, 80; Norwegian: Hodne 1984; Danish: Kristensen 1892f. I, No. 165, II, Nos. 47, 48, 78, 79, 100, Christensen 1939, Nos. 12, 13, 17; Faeroese: Nyman 1984; Irish: Cross 1952, No. J1772; English: Briggs 1970f. A II, 26f., 88, 221, 345; French: RTP 2 (1887) 106f.; Portuguese: Soromenho/Soromenho 1984f. I, Nos. 452, 512, Cardigos (forthcoming), Nos. 1313A*, 1319*; Frisian: Kooi/Schuster 1993, No. 108; German: Berger 2001, Nos. 1317**, 1319N*; Swiss: EM 7 (1993) 867; Italian: Cirese/Serafini 1975, No. J1772; Maltese: Mifsud-Chircop 1978, Nos. *1315B, *1317A, 1318C$_1$, *1319N, *1319P, *1319P$_1$; Hungarian: Dömötör 1992, No. 372; Croatian: Dolenec 1972, No. 81; Bulgarian: Parpulova/Dobreva 1982, 351ff., 453; Greek: Megas/Puchner 1998; Jewish: Jason 1965, 1975; Indian: Jason 1989; Chinese: Dejun/Xueliang 1982, 339ff.; Japanese: Ikeda 1971, Nos. 1750, 1761, 1762; Spanish-American: TFSP 12 (1935) 13ff., 16ff., 214, 13 (1937) 87, 32 (1964) 32, 49ff.; West Indies: Flowers 1953, No. J1770; Egyptian: El-Shamy 2004, Nos. 1319A§, 1319*; Tunisian, Moroccan: El-Shamy 2004.

1319A* *The Watch Mistaken for the Devil's Eye.* Fools find a ticking watch lying in the street. They mistake it for a devil's (dragon's) eye or an animal and break it to pieces [J1781.2]. Cf. Type 1321D*.

Literature/Variants: EM 7 (1993) 22.
Finnish: Rausmaa 1982ff. IV, Nos. 98–100; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Danish: Christensen 1939, No. 11; Irish: Ó Súilleabháin/Christiansen 1963; English: Briggs 1970f. A II, 13 No. 5, 56, 297f., 336; French: Fabre/Lacroix 1973f. II, No. 44; Dutch: Haan 1979, 118; Frisian: Kooi 1984a, Kooi/Schuster 1993, No. 97; German: Asmus/Knoop 1898, 80f., Neumann 1968b, No. 14, Berger 2001; Hungarian: MNK VI, Dömötör 1992, No. 369; Czech: Klímová 1966, No. 48; Slovakian: Polívka 1923ff. V, 4; Rumanian: Stroescu 1969 I, Nos. 3805A, 3832; Bulgarian: BFP; Greek: Megas/Puchner 1998; Gypsy: MNK X 1; US-American: Baughman 1966, No. 1319A, Roberts 1974, No. 114, Baker 1986, No. 213; African American: Baughman 1966, No. 1319A; Mexican: Davies 1990, 50.

1319B* See Type 1319J*.

1319D* See Type 1319*.

1319G* ***Boot Mistaken for an Axe Sheath.*** Numskulls find a boot and wonder what it could be. The cleverest of them declares it to be an axe sheath.

Literature/Variants:
Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Rumanian: Stroescu 1969 I, No. 3805; Bulgarian: BFP.

1319H* ***Boat Believed to Have Had a Child*** (previously ***Boat Believed to Have Had a Colt***). A fool sees a small rowboat which is tied to a bigger boat and believes it to be its child [J2212.7].

Literature/Variants:
Finnish: Rausmaa 1982ff. IV, Nos. 101, 102; Swedish: ULMA, Nos. 25: 64, 19402; Norwegian: Hodne 1984, 238; Danish: Christensen 1939, No. 15; Dutch: Teenstra 1840, 38f.; Frisian: Kooi 1984a; US-American: Fuller 1948, 316, Baughman 1966, No. J1772.22*, Randolph 1957, 207.

1319J* ***Fool Eats Beetle Thinking It is a Blueberry with Wings*** [J1761.11]. (Including the previous Type 1319B*.)

In some variants, a frog (toad) is mistaken for a fig (plum, pear). (Previously Type 1319B*.) Cf. Type 1339F.

Literature/Variants: Basset 1924ff. I, 485 No. 180; ZfVk. 37 (1927) 106; EM 7 (1993) 21. Finnish: Rausmaa 1982ff. IV, No. 87; Latvian: Arājs / Medne 1977, No. 1319B*; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Swedish: ULMA, Nos. 25: 65, 92: 43, 111: 97, 111: 237c; Danish: Kristensen 1892 I, Nos. 45–47, II, Nos. 28, 29, Christensen 1939, No. 31; English: Briggs 1970f. A II, 114; Frisian: Kooi 1984a, No. 1339H*, Kooi / Schuster 1993, No. 63; German: Merkens 1892ff. II, No. 24, Rosenow 1924, 67ff.; Swiss: Büchli / Brunold-Bigler 1989ff. I, 900, III, 244; Austrian: Lang-Reitstätter 1948, 44; Ladinian: Büchli / Brunold-Bigler 1989ff. II, 53; Hungarian: MNK VI; Czech: Klímová 1966, No. 49; Greek: Megas / Puchner 1998, No. 1319B*; Tatar: Dirr 1920, No. 81; Kurdish: Wentzel 1978, No. 32; Iraqi: El-Shamy 1995 I, No. J1761.11; Spanish-American: TFSP 32 (1964) 32; Mexican: Robe 1973, No. 1319B*.

1319M* See Type 1316.

1319P* ***Devil's Shit.*** A fool thinks that a black man (chimney sweep) is the devil, and that his excrement must be devil's dreck (asa foeticla, a medicine).

Literature/Variants:
Finnish: Rausmaa 1973a, 58; Danish: Christensen 1939, Nos. 21; Dutch: Teenstra 1840, 67ff., Huizenga-Onnekes 1928f. I, 58, Haan 1974, 164f.; Frisian: Kooi 1984a; German: Wossidlo / Neumann 1963, No. 542, cf. Moser-Rath 1984, 370, 412f., Kooi / Schuster 1994, No. 171.

1320* ***Fish-Eating Icon.*** A fool loses fish from a torn bag. He thinks that the icon which he carried together with the fish has eaten them. The fool breaks the icon.

Literature/Variants:
Irish: cf. Ó Súilleabháin / Christiansen 1963; Bulgarian: cf. BFP; Greek: Megas / Puchner 1998.

1321 ***Fools Frightened.*** Miscellaneous type with diverse variants.

Literature/Variants:
Latvian: Arājs / Medne 1977, Nos. 1321, 1321E*; Norwegian: Hodne 1984; Danish: Kristensen 1892 I, Nos. 101, 114, 149–151, II, No. 54, Christensen 1939, Nos. 17, 64; Irish: Ó Súilleabháin / Christiansen 1963; Frisian: Kooi / Schuster 1993, No. 57; German: Wisser 1922f. II, 259ff.; Italian: Cirese / Serafini 1975; Hungarian: MNK VI, Nos. 1321, 1321E*, 1321F*, 1321G*; Serbian: Vrčević 1868f. I, No. 360; Rumanian: Stroescu 1969 II, No. 5807; Gypsy: Briggs 1970f. A II, 116; Persian Gulf, Qatar: El-Shamy 2004.

1321A ***Fright at the Creaking of a Wheelbarrow (Mill).*** A man is frightened by the creaking of a wheelbarrow (mill) [J2615], or a guest is afraid of the cracking of a rooftree.

Literature/Variants: Marzolph 1992 II, No. 552.
Dutch: Tinneveld 1976, No. 201, Bloemhoff-de Bruijn / Kooi 1984, No. 17; Frisian: Kooi 1984a, Kooi / Meerburg 1990, No. 82, Kooi / Schuster 1993, No. 59a; Flemish: Meyer 1968; German: Kooi / Schuster 1994, No. 90, Hubrich-Messow (forthcoming); Hungarian: MNK IX, Nos. 2078B$_1$*, 2078B$_9$*, 2078C*, 2078D*; Thompson / Balys 1958, No. J2615; US-American: Brown 1952 I, 697, Leary 1991, No. 44.

1321B ***Fools Afraid of Their Own Shadow.*** Fools are afraid of their own shadow.

Literature/Variants:
Latvian: Arājs / Medne 1977; Lappish: Kecskeméti / Paunonen 1974; Danish: Kristensen 1892f. I, Nos. 115, 116, Kristensen 1900, No. 502; Icelandic: Schier 1983, No. 50; Irish: Ó Súilleabháin / Christiansen 1963; French: Joisten 1971 II, No. 158; Dutch: Sap-Akkerman 1977, 105ff.; Frisian: Kooi 1984a; German: Bll. f. Pomm. Vk. 3 (1895) 21ff., Hubrich-Messow (forthcoming); Austrian: Haiding 1965, No. 327; Maltese: Mifsud-Chircop 1978; Czech: Tille 1929ff. I, 423, 430f.; Croatian: Ardalić 1902, 276ff.; Rumanian: cf. Stroescu 1969 II, No. 5854; Greek: Megas / Puchner 1998; Polish: Coleman 1965, 252ff.; Kurdish: Džalila et al. 1989, No. 288; Chinese: Ting 1978; Egyptian: El-Shamy 2004.

1321C ***Fools are Frightened at the Humming of Bees*** (bumblebee, hornet). They think they hear a drum announcing the attack of their enemies [J2614.1].

Combinations: 1231, 1297*.

Remarks: Documented in the 16th century, e.g. Hans Sachs, *Der schwab mit dem rechen* (1545).

Literature/Variants:
Danish: Kristensen 1892 I, Nos. 104, 105, Christensen 1939, No. 20; Frisian: Kooi / Schuster 1993, No. 98; German: Rosenow 1924, 108f., Grimm KHM / Uther 1996 II, No. 119, Bechstein / Uther 1997 I, No. 2, Hubrich-Messow (forthcoming); Hungarian: MNK VI, No. 1321F*; Czech: Jech 1984, No. 46; Greek: Megas / Puchner 1998.

1321D *Pickling the Grandmother.* A farmer's grandmother (mother-in-law) who lives with him has died. When the farmer sends the farmhand (boy) for half a sack of salt, he runs away. The explanation: all the animals that die on the farm have to be salted so they can be eaten.

Literature/Variants:
Irish: Murphy 1975, 18f., 161; English: Briggs 1970f. A II, 290; Dutch: Dinnissen 1993, No. 345, Kooi 1985f., Nos. 15, 16; Frisian: Kooi 1984a, No. 1321Z*, Kooi / Schuster 1993, No. 55; German: Fabula 8 (1966) 117f., Ranke 1972, No. 53, Buse 1975, No. 32; Rumanian: Stroescu 1969 I, No. 3193.

1321D* *The Ticking of a Clock Thought to be the Gnawing of Mice.* A young country man (woman) hears a clock ticking and mistakes it for the gnawing of mice [J1789.2].

Literature/Variants:
Latvian: Arājs / Medne 1977; Swedish: Liungman 1961, No. 1323*; Danish: Christensen 1939, No. 187; Irish: Ó Súilleabháin / Christiansen 1963; Flemish: Cornelissen 1929ff. II, 274, Meyer 1968; German: cf. Berger 2001, No. 1321D**; Hungarian: MNK VI; US-American: Roberts 1959, 137; Mexican: Robe 1973.

1322 ***Words in a Foreign Language Thought to be Insults.*** An ignorant man (woman) mistakes polite words from a foreign language (e.g. pardon, merci) for insults [J1802] (he gets a wrong translation of these words from a jester).

In some variants, the insults in a foreign language are misinterpreted as polite remarks. Cf. Type 1699.

Literature/Variants: BP III, 149–151.
Latvian: Arājs / Medne 1977; Danish: Kristensen 1892f. II, No. 233, Kristensen 1900, No. 329; Irish: Ó Súilleabháin / Christiansen 1963, No. 1322*; French: Perbosc 1907, No. 18, Hoffmann 1973, EM 3 (1981) 435; Catalan: cf. Oriol / Pujol 2003; Dutch: Sinninghe 1943, Meder / Bakker 2001, No. 89; Flemish: Meyer 1968; Italian: Cirese / Serafini 1975; Hungarian: MNK VI; Maltese: Mifsud-Chircop 1978, Nos. *1322B, *1322C; Czech: Tille 1929ff. I, 246f.; Serbian: Vrčević 1868f. II, 5; Rumanian: Stroescu 1969 II, No. 5638; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II; Lebanese: Assaf / Assaf 1978, No. 27, El-Shamy 2004; Spanish-American: Rael 1957 I, No. 57; African American: Dorson 1964, 450f.; South African: Coetzee et al. 1967.

1322A* *Grunting Pig.* A fool thinks that a grunting pig is calling his name. Cf. Type 1264*.

In some variants, the croaking of a frog (singing of a bird) is misunderstood.

Literature/Variants:
English: Briggs 1970f. A II, 83, 122f., 136, 290, 291, B II, 220, 347f.; Dutch: Haan 1974, 57, 166, Geldof 1979, No. 27.4, Meder/Bakker 2001, Nos. 416, 417; Frisian: Kooi 1984a, No. 1322B*, Kooi/Schuster 1993, No. 60; Flemish: Meyer 1968, No. 1322B; German: Meyer 1925a, No. 55, Neumann 1968b, No. 75, cf. No. 52, Kooi/Schuster 1994, No. 254a–c; Hungarian: MNK VI, Nos. 1322A*–C*.

1323 ***The Windmill Thought to be a Holy Cross.*** Fools (an ignorant man) see a windmill and do not know what it is. They mistake the mill for a Holy Cross (church) [J1789.1], the miller for a priest and the guests from the inn for saints.

In some variants, they kneel down for a prayer and are hurt by the working mill.

Literature/Variants: Cf. Wesselski 1911 I, No. 176.
Finnish: Rausmaa 1982ff. IV, Nos. 110–113; Finnish-Swedish: Hackman 1917f. II, Nos. 247, 249; Latvian: Arājs/Medne 1977; Danish: Kamp 1879f. II, No. 23, Kristensen 1900, No. 479, Christensen 1939, No. 68; Irish: Ó Súilleabháin/Christiansen 1963; English: Wehse 1979, No. 456; Spanish: Childers 1948, No. J1789.1; Greek: Megas/Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Siberian: Soboleva 1984; Pakistani, Indian: Thompson/Roberts 1960, No. 1322**.

1324* ***The Man behind the Crucifix*** says "Good evening" to a drunk passer-by. The drunk man thus thinks Christ is speaking to him [K1971.7]. Cf. Types 1380, 1575*.

Literature/Variants: EM 2 (1979) 228f.
Irish: Ó Súilleabháin/Christiansen 1963; French: cf. Fabre/Lacroix 1973f. II, No. 45; Flemish: Meyer 1968; German: Wolf 1845, No. 37, Bll. f. Pomm. Vk. 9 (1901) 57; Greek: Laográphia 10 (1929/33) 474; Spanish-American: TFSP 34 (1968) 189, 196f.; Central African: Fuchs 1961, 191ff., cf. 215ff.

1324A* *Crucifix Punished.* Villagers ask a carver to make them a crucifix and to shape the crucified as an image not of a dead body but of a living man. In the night, after the crucifix has been set up, a hail storm devastates the fields. When the villagers seek the reason, the clergyman tells them that, being able to see, the crucified man recognized their sins and sent the hail storm as a punishment. The villagers thereupon shoot out the eyes of the crucified statue and obliterate his face. Cf. Types 1347, 1476A.

Remarks: Documented in the early 19th century.

Literature/Variants: Schwarzbaum 1968, 347; EM 8 (1996) 515–517 (G. Tüskés É. Knapp).
Finnish: Rausmaa 1982ff. IV, Nos. 114, 115; Latvian: Arājs/Medne 1977, Nos. 1324A*, *1324B*; German: Birlinger 1861f. I, No. 682b; Hungarian: MNK VI; Greek: Megas/Puchner 1998; Mexican: Wheeler 1943, No. 21, Rael 1957 II, No. 476.

1325 *Moving the Wrong Object* (previously *Moving Away From Trouble*). (Including the previous Types 1325C and 1325D.) Fools try to solve a problem by moving the wrong object (e.g. mountain, island, house). Cf. Type 1326B.

Combinations: 1386.
Literature/Variants: Lox 1998, 221f.
Irish: Ó Súilleabháin/Christiansen 1963, Nos. 1325C, 1325D; Dutch: Sinninghe 1943, No. 1325; Sardinian: Cirese/Serafini 1975; Polish: Simonides 1979, No. 88; Jewish: Jason 1965; Afghan: Lebedev 1955, 149; Eskimo: Barüske 1991, No. 118.

1325A *The Fireplace Gives Too Much Heat.* In wintertime some farmers sit around an oven (in an inn). Soon the heat becomes so strong that they sweat and even their clothes burn. Looking for a solution, they finally decide to move the oven (to throw cold peat on the fire) [J2104].

(They ask the innkeeper to move the oven. He sends them outside and moves meanwhile their chairs. When they come back into the room again, they are persuaded that he has moved the oven with much force.)

Literature/Variants: Lox 1998, 221f.
Danish: Kristensen 1892f. II, No. 420; Irish: Ó Súilleabháin/Christiansen 1963; Dutch: Sinninghe 1943, No. 1325*, Frisian: Kooi 1984a, Kooi/Schuster 1993, No. 92; Flemish: Volkskunde 6 (1893), 10f. No. 2, Meyere 1925ff. II, 101f. No. 9, Cornelissen 1929ff. I, No. 78, Meyer 1968; German: Merkens 1892ff. III, No. 55, Henßen 1935, No. 226, Bodens 1937, No. 1123, Hubrich-Messow (forthcoming); Greek: Orso 1979, No. 122.

1325B *Moving the Church Away from the Dung.* On the way to church a clergyman notices that one of his congregation (cow, dog) is relieving himself at the church wall. He is angry and shouts that such a stench near the church is an offence to God. He forgets the service and runs to tell the mayor what happened.

The municipal council is convocated and they decide, on the advice of the altar boys, to use a robe to pull the church with a robe away from the dirt. When the men pull, tear the altar boy, as their leaders, pretending to take the leadership stays behind the church. Each time they pull, he secretly shovels the dirt farther away from the church. When the clergyman sees the result he believes that the church has been moved from the dirt. Satisfied and in good conscience, he can officiates at the service. Cf. Type 1326B.

Literature/Variants:
Irish: Ó Súilleabháin / Christiansen 1963, Nos. 1325B–1325D; French: Meyrac 1890, 440ff., Tegethoff 1923, No. 30d, Joisten 1971 II, No. 201; Dutch: Kooi 2003, No. 85; Frisian: Kooi 1979b, No. 63, Kooi 1984a; German: cf. Berger 2001, No. 1325B*; Swiss: Jegerlehner 1907, 203ff.; Russian: SUS, No. 1210A*; Siberian: Soboleva 1984, No. 1210A**; French-Canadian: Lemieux 1974ff. III, No. 19.

1325C–D See Type 1325.

1325* ***Bird's Dung Falls on Record Books.*** In a town so much birds' dung falls from the trees that it becomes a problem. Finally the municipal council decides to banish the birds from the town.

When the mayor reads the order of banishment in front of the townhall, a bird flies over his head and drops something onto the recordbook. The angry mayor looks up and shouts, "And you may never ever come back to this place again!"

Literature/Variants: Cf. Tubach 1969, No. 4556b.
Frisian: Kooi 1979b, No. 66g, Kooi 1984a, Kooi / Meerburg 1990, No. 80; Greek: Megas / Puchner 1998.

1326 ***Moving the Church.*** Fools want to move (expand) their church (town hall). As a mark they put down a coat (jacket). While the fools push hard together against the wall, the coat is stolen by a stranger. When the fools see that the coat has disappeared, they feel happy about how far they have moved the church [J2328]. Cf. Types 1325, 1325B.

Combinations: 1210, 1245, 1288, 1384, and 1450.
Remarks: Documented in the 16th century.
Literature/Variants: Köhler / Bolte 1898ff. I, 135, 324; Schwarzbaum 1968, 190, 473; EM 7 (1993) 1380–1384 (S. Ude-Koeller).
Norwegian: Hodne 1984; Danish: Christensen 1939, No. 79; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 43; French: Bladé 1886 III, 130ff., Delarue 1947, No. 16, cf. Joisten 1971 II, Nos. 200, 202; Spanish: González Sanz 1996; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, No. 460, Cardigos (forthcoming); Dutch: Sinninghe 1943, Overbeke / Dekker et al. 1991, No. 2421; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 86; Flemish: Meyer 1968; Walloon: Legros 1962; German: Peuckert 1959, No. 225, Kapfhammer 1974, 163f., 242, Kooi / Schuster 1994, No. 83g, Hubrich-Messow (forthcoming); Swiss: Büchli / Brunold-Bigler 1989ff. I, 739f., 752; Austrian: Lang-Reitstätter 1948, 57ff., Haiding 1965, No. 191, Haiding 1969, No. 131; Swiss: Lachmereis 1944, 184; Italian: Cirese / Serafini 1975; Sardinian: Cirese / Serafini; Hungarian: MNK VI; Czech: Jech 1984, No. 46; Slovakian: Gašparíková 1991f. I, No. 177; Slovene: Kuret 1954, 7; Croatian: Bošković-Stulli 1959, No. 48, Dolenec 1972, No. 80; Rumanian: Stroescu 1969 I, No. 3818; Polish: Krzyżanowski 1962f. II, Nos. 1326, 1327A; Jewish: Jason 1988a; Siberian: cf. Vasilenko 1955, No. 31; Uzbek: Schewerdin 1959,

55ff.; US-American: Baughman 1966; Mexican: Robe 1973; Guatamalan: Davies 1990, 135f.

1326B ***Moving the Large Stone.*** Fools want to move a large stone (rock, island). They tie a rope to it and pull (try to pull it by a boat). The rope breaks and all the fools fall down (into water). Cf. Type 1325B.

Literature/Variants:
English: Ehrentreich 1938, No. 25; Catalan: Oriol / Pujol 2003; Portuguese: Henriques / Gouveia et al. 2001, No. 130, Cardigos (forthcoming); French: Blümml 1906, No. 28; Walloon: Laport 1932; German: Waltinger 1927, 176ff.; Serbian: Karadžić 1959, No. 134; Croatian: Bošković-Stulli 1963, No. 75.

1327 ***Emptying the Flour Sack.*** Two fools are arguing. To convince them of the nonsense of their quarrel, a third fool empties his sack of flour (pot of oil) with the words, "There is as much flour in my sack as wit in your two heads". [J2062.1].

Literature/Variants: Marzolph 1992 II, No. 689; Marzolph / Van Leeuwen 2004, No. 508.
English: Briggs 1970f. A II, 350f.; Catalan: Oriol / Pujol 2003; Croatian: Bošković-Stulli 1963, No. 77, cf. Bošković-Stulli 1967f., No. 30; Greek: Megas / Puchner 1998; Lebanese, Egyptian, Moroccan: El-Shamy 2004.

1327A ***Fool Reenacts His Case in Court.*** A fool explains how the pig was kicked to death and causes the judge to play the part of the pig.

In some variants, a foolish woman illustrates how a pot was accidentally broken by smashing a second one.

Remarks: Documented in the 17th century.
Literature/Variants:
Finnish: Rausmaa 1982ff. IV, Nos. 157, 158; Latvian: cf. Arājs / Medne 1977, No. *1327B; Danish: Kristensen 1892f. I, No. 173, II, Nos. 158, 558, Kristensen 1900, Nos. 437–439; Portuguese: Parafita 2001f. II, No. 101, Cardigos (forthcoming); Frisian: Kooi 1984a; German: Moser-Rath 1984, 376, 422; Italian: Cirese / Serafini 1975; Hungarian: MNK VI; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, No. 236; Jewish: Haboucha 1992.

1328* ***Letting Milk Boil Over.*** A fool is to take care of the boiling milk. He feels happy when the milk rises thinking he will get more. When the milk boils over, he finally gets nothing [J1813.2].

In some variants, while the boiling milk is rising, a fool prays to God to give him more. When the milk boils over, he is dissatisfied with God.

Literature/Variants:
Finnish: Rausmaa 1982ff. IV, Nos. 60–64; Dutch: Sinninghe 1943, No. 1328, Kooi 2003, No. 84; Flemish: Meyer 1968; German: Wossidlo / Neumann 1963, No. 479,

Neumann 1968c, 261; Hungarian: MNK VI; Rumanian: Stroescu 1969 I, No. 3917; Bulgarian: BFP; Jewish: cf. Noy 1963a, No. 121; Indian: Thompson / Roberts 1960.

1328A* ***Oversalting the Soup.*** Each member of the family puts salt into the soup not knowing that it has been already salted.

Literature/Variants:
Finnish: Rausmaa 1982ff. IV, Nos. 63, 64; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Irish: Ó Súilleabháin / Christiansen 1963; French: Joisten 1971 II, No. 177; Frisian: Kooi 1984a; Maltese: Mifsud-Chircop 1978, No. *1328C; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, No. 217; Croatian: Dolenec 1972, No. 41; Macedonian: Čepenkov / Penušliski 1989 IV, No. 363; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II, No. 1328; Ukrainian: SUS.

1328B* ***New Trousers.*** A man complains that his new trousers are made too long. Without knowing what the others did, each woman of his household cuts off a piece so that the trousers finally are much too short.

Literature/Variants: Irish: Ó Súilleabháin / Christiansen 1963, No. 1328A*; Frisian: Kooi 1984a; German: Dittmaier 1950, 160f., Merkens 1892ff. I, No. 203.

1330 ***Extinguishing the Burning Boat.*** People row to land and fetch water from a spring to put out the fire [J2162.3].

In a Persian version, a foolish girl walks with a burning candle in her hand to get fire.

Literature/Variants:
Finnish: Rausmaa 1982ff. IV, No. 39; Finnish-Swedish: Hackman 1917f. II, No. 252; Iranian: Marzolph 1984, No. *1330; Japanese: Ikeda 1971, No. J2162.3.

1331 ***The Covetous and the Envious.*** God (angel, saint, ruler) tries to reconcile a covetous man and an envious one (two hostile neighbors): Whatever one of them wishes, the other shall receive double. The covetous one, hoping to get the double price, gives the envious one the opportunity to wish first. The envious one wants to have one of his eyes removed [J2074]. Cf. Type 750A.

In some variants, the actors are two animals (three men).

Remarks: Documented in the fables of Avianus (Babrius / Perry 1965, No. 580).
Literature/Variants: Köhler / Bolte 1898ff. I, 580; BP II, 219f.; Pauli / Bolte 1924 I, No. 647; Pedersen / Holbek 1961f. II, No. 170; Schwarzbaum 1968, 53f., 166; Tubach 1969, Nos. 560, 3983; Schwarzbaum 1979, 343, 345 not. 8, 11; cf. Dicke / Grubmüller 1987, No. 85; Marzolph 1987a, No. 188; Marzolph 1992 II, Nos. 142, 816; Adrados 1999ff. III, Nos. M. 144, not-H. 175; EM 9 (1999) 1331–1335 (J. van der Kooi).
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; French: Dardy 1891, No. 11, Cifarelli 1993, No. 192; Spanish: Goldberg 1998, No. J2074; Catalan:

Neugaard 1993, No. J2074, Oriol / Pujol 2003; Portuguese: Trancoso / Ferreira 1974, 32ff., Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Moser-Rath 1964, No. 237; Italian: Cirese / Serafini 1975; Maltese: Ilg 1906 I, No. 74, Mifsud-Chircop 1978; Hungarian: György 1934, No. 111, MNK VI; Czech: Dvořák 1978, No. 560; Macedonian: Čepenkov / Penušliski 1989 III, No. 198, IV, No. 444; Bulgarian: BFP; Greek: Megas / Puchner 1998; Jewish: Jason 1988a, Landmann 1997, 243; Armenian: Khatchatrianz 1946, 7ff.; Iranian: Marzolph 1994a, 213f.; Pakistani, Indian: Thompson / Roberts 1960; Burmese: Kasevič / Osipov 1976, No. 158; Australian: Adams / Newell 1999 II, 72; US-American: Legman 1968f. II, 611, Baker 1986, No. 258.

1331* *Illiterates* (previously ***Learning to Read***). (Including the previous Types 1331B* and 1331C*.) This type comprises various anecdotes about people who are not (hardly) able to read (write) [J1746]. Cf. Type 1832R*. Within this miscellaneous type, two versions can be distinguished:

(1) A boy cannot read a book because the letters are smaller than in his schoolbook [J2258]. (Previously Type 1331B*.)

(2) A fool writes a letter very slowly because the recipient cannot read fast [J2242.2]. (Previously Type 1331C*.)

Literature/Variants: Chauvin 1892ff. VI, 137 No. 289; EM 1 (1977) 482–484 (E. Moser-Rath).
Latvian: Arājs / Medne 1977, No. *1331E*; Danish: cf. Kristensen 1892f. I, No. 129; Dutch: Haan 1979, 176 No. 23; Frisian: Kooi 1984a, No. 1331F*; German: Wossidlo / Neumann 1963, No. 445, Kooi / Schuster 1994, No. 96, Brednich 2004, No. 96; Austrian: Kunz 1995, 224; Hungarian: MNK VI, Nos. 1331*, 1331*I, 1331*II; Croatian: Bošković-Stulli 1975a, No. 37; Rumanian: Stroescu 1969 I, No. 3143; Greek: Orso 1979, No. 106; Polish: Krzyżanowski 1962f. II, No. 1670, cf. Simonides 1979, No. 91; Jewish: Jason 1965; Iraqi: El-Shamy 2004, No. 1331E*§; Indian: Thompson / Balys 1958, No. J2258; Australian: Adams / Newell 1999 I, 97; US-American: Baughman 1966, No. 1331C*; Egyptian: El-Shamy 2004, No. 1331E*§.

1331A* *Buying Spectacles.* An illiterate person believes that he can immediately read (write) when he buys spectacles (pen) [J1748].

In some variants, a man gets a letter written in a foreign language (Turkish). He thinks that a well-dressed stranger (stranger with a big turban) must be able to read it. The stranger proposes to change their clothes (give him his turban) so that the owner of the letter can read it himself.

Remarks: Documented in the 17th century.
Literature/Variants: EM 1 (1977) 483f.
Finnish: Rausmaa 1982ff. IV, No. 143; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Danish: Kristensen 1892f. II, No. 80, Christensen 1939, No. 89; Spanish: Ranke 1972, No. 57; French: Dulac 1925, 107, Joisten 1971 II, No. 168; Dutch: Overbeke / Dekker et al. 1991, No. 803; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 70; Walloon: Laport 1932, No. *1233; German: Moser-Rath 1984, 243, 289ff., Tomkowiak 1993, 268; Austrian: Schmidt 1946, No. 243, Lang-Reitstätter 1948, 73;

Hungarian: MNK VI; Serbian: Vrčević 1868f. I, No. 369; Croatian: cf. Eschker 1986, No. 12; Rumanian: Stroescu 1969 I, No. 3806; Bulgarian: BFP, No. *1331A**; Greek: Orso 1979, No. 106; Jewish: Jason 1965; Chinese: Ting 1978, Nos. 1331A*, 1331E*; Mexican: Robe 1973; Egyptian: El-Shamy 2004; South African: Coetzee et al. 1967.

1331B* See Type 1331*.

1331C* See Type 1331*.

1331D* ***Teaching Latin.*** A person (rogue, robber, Jew, fool) wants to learn Latin (French, singing). The "teacher" cuts off (the tip of) his tongue or orders him to lick cold iron so that the pupil injures himself [K1068.2].

Literature/Variants:
Finnish: Rausmaa 1982ff. IV, No. 1, VI, No. 310; Lithuanian: Kerbelytė 1999ff. II; German: Zender 1935, No. 129; US-American: Chase 1948, No. 16.

1332 ***Which is the Greatest Fool?*** Cf. Type 1384. A passer-by salaams to or tosses a coin to two (three, four) men. They ask him for whom it was intended. He says he meant it for the greatest fool [J1712]. Each tells a tale of his own foolishness to prove he is the greatest:

(a) Who will speak first. Cf. Type 1351.

(b) The hungry fool at his in-laws – cheeks cut. The fool goes to visit his parents-in-law and, being bashful, refuses to eat. Later he stuffs eggs, etc., into his mouth only to be discovered by his mother-in-law who calls a surgeon. The surgeon believes the fool's cheeks are abcessed and cuts them open [X372.4.1, cf. J1842.2, J2317].

(c) The fool at his in-laws – falls into well. The bashful fool dresses as a beggar to visit his parents-in-law. When his mother-in-law comes out of the house to give him food, he backs away and tumbles into a well, etc.

(d) The hungry fool at his in-laws – the priest beaten. Cf. Type 1685.

(e) Other tales about fools.

The passer-by (king, judge) chooses the winner (all are judged as equally foolish).

Remarks: Documented in the Indian folklore of the 11th century. The number and the order of the episodes varies.

Literature/Variants: Chauvin 1892ff. VI, 76 No. 242; Basset 1924ff. I, 289 No. 31; Schwarzbaum 1968, 192; EM 9 (1999) 1206f.; cf. Marzolph / Van Leeuwen 2004, No. 365.

Finnish: Rausmaa 1982ff. IV, No. 79; Danish: Kristensen 1899, No. 187, Kristensen 1900, No. 402, Christensen 1941, 91; English: Briggs 1970f. A II, 86f.; Italian: Cirese / Serafini 1975; Jewish: Jason 1965; Kurdish: Džalila et al. 1989, No. 288; Siberian: Doerfer 1983, No. 40; Uzbek: Afzalov et al. 1963 II, 335f.; Iraqi: Lebedev 1990, No.

63, El-Shamy 2004; Iranian: Marzolph 1984; Pakistani: FL 4 (1893) 195; Pakistani: Thompson/Roberts 1960; Indian: Thompson/Roberts 1960, Jason 1989; Sri Lankan: Parker 1910ff. I, No. 46, cf. Schleberger 1985, No. 63; Nepalese: Unbescheid 1987, No. 36; Chinese: Ting 1978; West Indies: Flowers 1953, 484; Egyptian, Tunisian: El-Shamy 2004; Moroccan: Nowak 1969, No. 433, El-Shamy 2004.

1332* ***Forgetfulness (Aimlessness) Causes Useless Journey.*** (Including the previous Types 1332A*–1332C*.) Within this miscellaneous type, four versions can be distinguished:

(1) Fools forget to borrow a horse until their journey is almost over. They return for it. (Previously Type 1332A*.)

(2) Fools forget to greet the hostess of the inn. They return. (Previously Type 1332B*.)

(3) As the fool starts for the doctor his wife tells him that she is not ill anymore. The fool nevertheless wants to go to the doctor to tell him that now he need not come [J2241]. (Previously Type 1332C*.)

(4) A fool who is away from home writes a letter to his wife but cannot find a messenger. He delivers the letter himself and then goes back to where he was [J2242].

Literature/Variants: Chauvin 1892ff. V, 32ff. No. 16; Wesselski 1911 II, No. 456; Marzolph 1996, No. 475.
Finnish: Rausmaa 1982ff. IV, Nos. 78, 79; Danish: Kristensen 1892f. I, No. 100; Icelandic: Sveinsson 1929, Nos. 1349III*, 1349IV*; Frisian: Kooi 1984a, No. 1332C*; Flemish: Meulemans 1982, No. 1506; Hungarian: cf. MNK IV, No. 1332D*; Serbian: Vrčević 1868f. I, No. 153, Karadžić 1937, No. 54; Greek: Laográphia 7 (1923) 307; Syrian: El-Shamy 2004, No. 1296C§; Iranian: Rozenfel'd 1958, 126ff.; Chinese: Ting 1978, No. 1332D*; Spanish-American: TFSP 19 (1944) 159; Australian: cf. Wannan 1976, 190f.; Egyptian, Moroccan: El-Shamy 2004, No. 1296C§.

1332A*–C* See Type 1332*.

1333 ***The Shepherd Who Cried "Wolf!" Too Often.*** A shepherd (Gypsy, woodcutter) repeatedly makes fun by crying that a wolf (tiger, lion, panther, robber) is attacking his herd. He laughs when the farmers approach in haste to help. When the wolf really comes, no one believes the shepherd's cries and he looses his sheep [J2172.1].

Remarks: Aesopic fable (Perry 1965, 462 No. 210). Mainly found in Europe and the Indian subcontinent. Also popular as a proverbial phrase.
Literature/Variants: Cf. Kirchhof/Oesterley 1869 VII, No. 136; Jacobs 1894a, No. 43; BP IV, 319; Pedersen/Holbek 1961f. II, No. 146; EM 6 (1990) 1083–1086 (C. Shojaei Kawan); Hansen 2002, 402–404.
Finnish: Rausmaa 1982ff. IV, Nos. 130, 131; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Irish: Ó Súilleabháin/Christiansen 1963; Spanish: González Sanz 1996, Goldberg 1998, No. J2172.1; Catalan: Neugaard 1993, No. J2172.1, Oriol/Pujol 2003; Portuguese: Henriques/Gouveia et al. 2001, No. 18,

Cardigos (forthcoming); Dutch: Schippers 1995, No. 350; Frisian: Kooi 1984a; Flemish: Meyer / Sinninghe 1973; German: Cammann 1967, No. 155, Tomkowiak 1993, 268; Italian: Cirese / Serafini 1975, No. J2172.1; Hungarian: MNK VI; Rumanian: Stroescu 1969 I, No. 3810; Bulgarian: BFP; Greek: Megas / Puchner 1998; Ukrainian: SUS; Jewish: Jason 1975; Syrian: El-Shamy 2004; Aramaic: cf. Socin 1882, 200; Iraqi: El-Shamy 2004, No. 1333A§; Iranian: Marzolph 1984; Indian: cf. Bødker 1957a, No. 1012, Thompson / Roberts 1960, Jason 1989; Korean: Zaborowski 1975, No. 7; Australian: Wannan 1976, 10f.; African American: Parsons 1923a, No. 120; Mexican: cf. Robe 1973; Mayan: Peñalosa 1992; West Indies: Flowers 1953, 489; Egyptian: El-Shamy 2004, No. 1333A§; Somalian: Reinisch 1900, No. 31.

1334 *The Local Moon.* This tale exists chiefly in two different forms:

(1) A traveling man (woman) is surprised to see that the moon elsewhere is the same as at home (watches a half-moon and is proud of their full moon at home; he thinks he sees his own moon so he must be near his home) [cf. J2271.1].

(2) A traveler in a strange place (a resident leaving his home, not knowing whether it is day or night) asks a passenger whether the star in the sky is the sun or the moon. The passenger answers, "I don't know. I'm a stranger in this town."

Remarks: Version (1) is documented in Plutarch, *Moralia* (601C).
Literature/Variants: Wesselski 1911 I, No. 52; Basset 1924ff. I, 302 No. 38, 412 No. 121; Marzolph 1987a, No. 49; Marzolph 1992 II, No. 970; EM 9 (1999) 802–805 (J. van der Kooi); Hansen 2002, 242f.
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); English: Briggs 1970f. A II, 31f., 278; French: Joisten 1971 II, No. 181; Spanish: González Sanz 1996; Dutch: Teenstra 1840, No. 10; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 62, Kooi 1998a; Walloon: Laport 1932, No. *1334; German: Merkens 1892ff. I, No. 17, II, No. 22, Kapfhammer 1974, 44, Kooi / Schuster 1994, No. 89, Bechstein / Uther 1997 I, No. 2; Swiss: Lachmereis 1944, 35; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978, No. *1334A; Hungarian: MNK VI; Slovakian: Gašparíková 1981a, 137; Serbian: Vrčević 1868f. I, No. 351; Rumanian: Stroescu 1969 II, No. 5179; Greek: Megas / Puchner 1998; Russian, Ukrainian: SUS; Jewish: cf. Bloch 1931, 180f., Landmann 1973, 633; Kurdish: Džalila et al. 1989, No. 296; Indian: Thompson / Roberts 1960; US-American: Baughman 1966, No. J2271.1, Randolph 1965, No. 324; Egyptian, Moroccan: El-Shamy 2004; East African: Davies 1990, 129.

1334* *The Old Moon and the Stars.* A scholar is asked by an ignorant man (shepherd) what happens to the old moon when the new moon comes. The scholar tells him that old moons are broken into pieces and made into stars (lightning) [J2271.2.2].

In some variants, people think the old moon cuts pieces from the stars and comes back as the new moon.

Literature/Variants: Wesselski 1911 I, Nos. 10, 109; Basset 1924ff. I, 302 No. 38, 412 No. 121; MacDonald 1982, No. J2271.2.2.

English: Briggs 1970f. A II, 210; Flemish: Meyere 1925ff. II, No. 178; Serbian: Vrčević 1868f. I, No. 376; Rumanian: Stroescu 1969 I, No. 3909; Iraqi: El-Shamy 1995 I, No. J2271.2.2; Sudanese: Reinisch 1879, No. 7.

1334** *Two Suns.* A farmhand (two farmhands) is sent to guard pigs, and is told to come home when the sun goes down. When the sun sets, the moon rises. The farmhand goes home, saying, "The devil can guard the pigs! When one sun goes down, the other comes up."

Or, he continues to work on, believing there are two suns.

Literature/Variants: Dutch: Haan 1974, 57, Geldof 1979, 123 No. 4; Frisian: Kooi 1984a, No. 1334A*; German: Wossidlo / Neumann 1963, No. 13, Zender 1984, No. 260; Hungarian: cf. Kovács 1988, 273; Rumanian: Stroescu 1969 I, No. 3600; US-American: Roberts 1974, No. 126.

1335 *The Swallowed Moon* (previously *The Eaten Moon*). A fool watches his cow (donkey, mare) drinking from a pool where the moon is reflected in the water. When the moon hides behind a cloud, the fool thinks that the cow has swallowed the moon. He tells his wife (other fools) what has happened and they decide to slaughter the cow in order to recover the moon [J1791.1].

However, they cannot find the moon in the cow's belly and regret having killed their poor cow in vain.

Literature/Variants: Köhler / Bolte 1898ff. I, 90, 498; Wesselski 1911 I, No. 124; Schwarzbaum 1968, 473; Lox 1998, 220; EM: Spiegelbild im Wasser (forthcoming). Danish: Christensen 1939, 181; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A II, 67, 210, 287; French: Bladé 1886 III, No. 4, Joisten 1971 II, No. 178, cf. No. 179; Spanish: Chevalier 1983, No. 102; Catalan: Oriol / Pujol 2003; Flemish: Cornelissen 1929ff. I, 66, Top 1982, No. 24; Walloon: Legros 1962; German: Henßen 1955, No. 462, Moser-Rath 1984, 297; Italian: Cirese / Serafini 1975; Corsican: Ortoli 1883, No. 3; Hungarian: Dégh 1955f. I, No. 41; Slovene: Mailly 1916, 30; Greek: Laográphia 6 (1917–20) 308f.; Polish: Krzyżanowski 1962f. II.

1335A *Catching the Moon* (previously *Rescuing the Moon*). This tale exists chiefly in two different forms:

(1) A numskull sees the moon reflected in a pond (well) and supposes it has fallen in. He calls his companions in order to rescue the moon. One of them throws a rope (net) into the pond, pulls, but falls in himself (together they try to rake out the moon). Lying on his back, the numskull sees the moon in the sky and thinks they have saved it [J1791.2].

(2) Numskulls want to catch the moon in order to have light all the time (to bring light into a gloomy building), or they think that people in the next village have stolen the moon and want to bring it back. They climb a hill (ladder) and try to capture the moon in a sack (see the moon's reflection and try to keep it by fixing a clamp across the well or pail). Cf. Type 1336.

Combinations: 1250.
Literature/Variants: Wesselski 1911 I, No. 124; Schwarzbaum 1968, 191, 473; Trümpy 1981, 290; EM: Spiegelbild im Wasser (forthcoming).
Danish: Christensen 1939, No. 78; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A II, 55, 199, 360 No. 1; French: RTP 2 (1887) 211 No. 11, cf. Joisten 1971 II, No. 182; Spanish: RE 6 (1966) 219, González Sanz 1996; Catalan: Oriol / Pujol 2003; Walloon: Laport 1932, No. 1335B; Frisian: Kooi / Schuster 1993, No. 87c; German: Merkens 1892ff. I, No. 21, Rosenow 1924, 36ff., cf. Berger 2001, No. 1335B, Hubrich-Messow (forthcoming); Austrian: cf. Lang-Reitstätter 1948, 15, Haiding 1969, No. 55; Italian: Todorović-Strähl / Lurati 1984, No. 76; Hungarian: MNK VI; Czech: Jech 1984, No. 46; Slovakian: Gašparíková 1981a, 134; Rumanian: Bîrlea 1966 III, 166f., 494, Stroescu 1969 I, Nos. 3652, 3853, 3854; Bulgarian: BFP; Greek: Loukatos 1957, 305f., Orso 1979, No. 90, Megas / Puchner 1998; Jewish: Jason 1976, No. 74; Chinese: Ting 1978; Tatar: Kecskeméti / Paunonen 1974; African American: Harris 1955, 189ff.; Egyptian: El-Shamy 2004.

1335* *Setting Sun (Rising Moon) Mistaken for Fire.* The fire service (a night watchman) sounds a fire alarm. When the villagers crowd together it turns out that sunlight (moonlight, northern lights) had been mistaken for fire [J1806].

Literature/Variants:
Finnish: Rausmaa 1982ff. IV, No. 106; Danish: Kristensen 1892f. I, Nos. 16, 151, Christensen 1939, No. 3; Faeroese: cf. Nyman 1984; Dutch: Sinninghe 1934, 110, 114f., 168, Geldof 1979, 186; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 110; Flemish: Cornelissen 1929ff. I, 91, 107, 118, 145, 149, 164, 201f., II, 171, 293, 315; German: Neumann 1968, Nos. 37, 38; Hungarian: MNK VI, No. 1340*VIII; African American: Harris 1955, 284ff.; Egyptian, Moroccan: cf. El-Shamy 2004.

1336 *Diving for Cheese.* A numskull sees the moon reflected in the water and mistakes it for a cheese (a clump of gold). He dives for it (tells his companions, and together they try to rake the "cheese" out) [J1791.3]. Cf. Type 34 with animals as actors.

Combinations: 1250.
Literature/Variants: Köhler / Bolte 1898ff. I, 107; Dähnhardt 1907ff. IV, 230f.; Schwarzbaum 1968, 473; Ranelagh 1979, 190f.; Lox 1998, 220; EM: Spiegelbild im Wasser (forthcoming).
Danish: Kristensen 1892f. I, No. 166, Christensen 1939, No. 78; English: Baughman 1966, Briggs 1970f. A II, 192; Spanish: Espinosa 1946f., Nos. 206, 207; Catalan: Oriol / Pujol 2003; Portuguese: Parafita 2001f. II, No. 142, Cardigos (forthcoming); Dutch: Teenstra 1840, No. 34, Sinninghe 1943, No. 1250, Haan 1974, 159f.; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 87; Flemish: Meyere 1925ff. III, 68 No. 8, Cornelissen 1929ff. I, 206; German: Merkens 1892ff. I, No. 15, Meyer 1925a, No. 211, Henßen 1955, No. 462, Hubrich-Messow (forthcoming); Italian: Cirese / Serafini 1975; Slovene: Kuret 1954, 16; Greek: Loukatos 1957, 306, Megas / Puchner 1998; Gypsy: Briggs 1970f. A II, 193; Syrian: El-Shamy 2004; Indian: Thompson / Roberts 1960; Vietnamese: Karow 1972, No. 143; North American Indian: Thompson 1919, 295 not. 81; US-American: Baughman 1966, Roberts

1974, No. 121; Puerto Rican: Hansen 1957, No. **1336; South American Indian: Koch-Grünberg 1956, 179f.; Sudanese: El-Shamy 2004; South African: Callaway 1868, 357 (cf. No. J1791.4), Coetzee et al. 1967, No. 1450.

1336A ***Not Recognizing Own Reflection*** (previously ***Man does not Recognize his own Reflection in the Water [Mirror]***) [J1791.7]. Cf. Types 92, 1168A. This tale exists chiefly in two different forms:

(1) A villager goes to town and sees a mirror for the first time. When he looks at his reflection in the mirror, he thinks he sees his dead father's face in it. He buys the mirror, hides it at home and often looks into it to greet his "father". His wife finds the mirror, takes it up, and sees her reflection. She thinks there is another young woman in it, feels jealous and starts quarreling with her husband. A nun who passes by takes up the mirror and says that the woman in the mirror has become a nun (their old mother sees her reflection in the mirror and tells them that there is only an old woman). (More people look into the mirror and are astonished. Finally the mirror is broken. Or, the real nature of the mirror is discovered.)

(2) A foolish son sees his own reflection in the water of the well and mistakes it for a thief. He calls his mother to have a look. She agrees with her son's judgment and adds, "And the thief is accompanied by such an ugly old woman".

Literature/Variants: Wesselski 1911 I, No. 311; Basset 1924ff. II, 320 No. 71; Schwarzbaum 1968, 351, 480; Marzolph 1987a, No. 33; Marzolph 1992 II, No. 982; Hansen 2002, 257–261; Marzolph 2002, No. 518; EM: Spiegelbild im Wasser (forthcoming).
Finnish: Rausmaa 1982ff. IV, No. 144; Wepsian, Karelian: Kecskeméti / Paunonen 1974; Danish: Kristensen 1892f. II, No. 260; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, No. J1795.2*, Briggs 1970f. A II, 84; Spanish: Chevalier 1983, No. 103; Portuguese: Henriques / Gouveia et al. 2001, Nos. 73, 131, Cardigos (forthcoming); Dutch: Kooi 2003, No. 83; Frisian: Kooi 1984a; Flemish: Cornelissen 1929ff. I, 247f.; German: cf. Neumann 1968a, No. 195, Moser-Rath 1984, 173, 287; Hungarian: MNK VI; Serbian: cf. Vrčević 1868f. I, No. 330; Rumanian: Stroescu 1969 I, No. 3807; Polish: Krzyżanowski 1962f. II; Turkish: Eberhard / Boratav 1953, No. 329; Jewish: Jason 1965, 1975, 1988a; Persian Gulf, Qatar: El-Shamy 2004; Afghan: Lebedev 1955, No. 31; Pakistani: Thompson / Roberts 1960; Indian: Bødker 1957a, No. 958, Thompson / Roberts 1960, Jason 1989; Nepalese: Sakya / Griffith 1980, 211ff.; Korean: Choi 1979, No. 500; Chinese: Ting 1978, Nos. 1336A, 1336B*; Indonesian: Vries 1925f. II, 400 No. 17; Japanese: Ikeda 1971; Polynesian: Kirtley 1971, No. J1791.7; US-American: Baughman 1966, No. J1795.2*, Burrison 1989, 65, 166, Leary 1991, No. 279; Spanish-American: TFSP 10 (1932) 30f., Baughman 1966, No. J1795.2*; African American: Harris 1955, 45ff., Dorson 1964, 81f.; Egyptian: El-Shamy 2004, Nos. 1336A, 1336B§; Tunisian: El-Shamy 2004, Nos. 1336A, 1336B§; Sudanese: El-Shamy 2004.

1337 *A Farmer Visits the City* [J1742]. Miscellaneous type with diverse variants: All kinds of mistaken identities and escapades. Cf. Types 1339D, 1699.

Literature/Variants:
Latvian: Arājs / Medne 1977; Danish: Kristensen 1892f. I, No. 170, II, Nos. 86, 542; Faeroese: Nyman 1984; French: cf. Joisten 1971 II, No. 175; Walloon: Laport 1932, No. *1275B; German: Merkens 1892ff. I, No. 214, Berger 2001, No. 1337*, cf. No. 1337**, Hubrich-Messow (forthcoming), Mot. J1742; Italian: Cirese / Serafini 1975; Hungarian: MNK VI, No. 1337, cf. Nos. 1337II*–1337VII*; Slovakian: Gašparíková 1981a, 128, 221; Serbian: Vrčević 1868f. I, No. 255; Croatian: Bošković-Stulli 1975b, No. 38; Macedonian: Čepenkov / Penušliski 1989 IV, Nos. 380, 455, 611–614, 616; Rumanian: Stroescu 1969 I, No. 3812; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: cf. Simonides 1979, No. 59; Jewish: Jason 1965, 1975, 1988a; Tadzhik: cf. Rozenfel'd / Ryčkovoj 1990, No. 61; Iraqi: Lebedev 1990, No. 7, El-Shamy 1995 I, No. J1742; Indian: Jason 1989; Chinese: Ting 1978; French-American: Ancelet 1994, No. 41; Egyptian, Libyan: El-Shamy 1995 I, No. J1742, J1742.5.

1337C ***The Long Night.*** (Including the previous Type 1684A*.) This tale exists chiefly in two different forms:

(1) Two (male or female) farmers (merchants, master and farmhand) stay overnight at an inn (in a train compartment). When one of them wants to open the window in the morning, he instead opens the door of a cupboard (opens the window but does not realize that the window shutters are still closed). He says that it is still dark outside (and the weather is smelling of cheese) and goes on sleeping throughout the day (three days). Cf. Type 1293C*.

In some variants, the travelers sleep in an alcove and cannot find the door.

(2) A stupid man (several men) is locked in a dark room for several days. He is made to believe that it is continuous night [J2332]. Various reasons are given for this trick: A man wants to get rid of his brother who has been visiting him for too long, or whose unfashionable clothing embarasses him. A father wants to prevent his two sons from going to a party and spending money unnecessarily. People in the city want to stop farmers from going to market to sell their animals. Servants at a hotel want to make fun of one of their guests. Often the victim is a villager who gets the idea that nights in a town must be longer than those in the country. (Previously Type 1684A*.)

Remarks: Version (1) is documented in the early 16th century with references to medieval sources. Mainly found in Europe.
Literature/Variants: Wickram / Bolte 1903, No. 99; Pauli / Bolte 1924 I, No. 263; EM 9 (1999) 1115–1118 (I. Wedekind).
Finnish: Rausmaa 1982ff. IV, Nos. 145, 146; Latvian: Arājs / Medne 1977, Nos. 1337C, 1684A*; Irish: Ó Súilleabháin / Christiansen 1963; French: Joisten 1971 II, Nos. 171, 172; Spanish: Llano Roza de Ampudia 1925, No. 75, Chevalier 1983, No. 104, González Sanz 1996, No. 1684A*; Catalan: Oriol / Pujol 2003, No. 1684A*; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, No. 522, Cardigos (forthcoming), No. 1684A*; Walloon: Laport 1932, No. *1223; German: Birlinger 1861f. I, No. 16; Swiss: EM 7 (1993) 872; Austrian: cf. Lang-Reitstätter 1948, 176f.; Sardin-

ian: Cirese / Serafini 1975, No. 1684A*; Hungarian: MNK VI; Bulgarian: BFP, No. 1684A*; Greek: Loukatos 1957, 310; Polynesian: Handy 1930, 21ff.; South African: Coetzee et al. 1967.

1338 *City People Visit the Country.* (Including the previous Type 1338A.) All kinds of mistaken identities and escapades. Within this miscellaneous type, a special version can be distinguished:

A girl who lives in the city does not know whether turnips (potatoes) grow on the ground or on a tree [J1731.1]. (Previously Type 1338A.)

Literature/Variants:
Finnish: Rausmaa 1982ff. IV, Nos. 88–91; Estonian: Aarne 1918, No. 2010; Latvian: Arājs / Medne 1977, Nos. 1338, 1338A; Danish: Kristensen 1892f. I, No. 236, II, Nos. 38, 39, 67, 75, 200, 445, Kristensen 1900, Nos. 345, 422, 545; German: cf. Berger 2001, No. 1338*; Maltese: Mifsud-Chircop 1978, No. 1338A; Bulgarian: BFP, No. 1338A; US-American: Hoffmann 1973, No. 1338A*; Egyptian: El-Shamy 2004, No. 1337D§.

1338A See Type 1338.

1339 *Strange Foods.* Miscellaneous type with diverse variants: An ignorant man (woman) is not familiar with a certain food [J1732].

Literature/Variants: EM: Speisen unbekannt (forthcoming).
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Danish: Kristensen 1892f. I, No. 9, II, No. 535, Kristensen 1899, No. 568, Kristensen 1900, Nos. 258, 259, 262–270, 506; French: Joisten 1971 II, No. 176; Flemish: Volkskunde 6 (1893), 10f., Lox 1999a, No. 53; Italian, Sardinian: Cirese / Serafini; Hungarian: MNK VI; Rumanian: Stroescu 1969 I, No. 3919; Bulgarian: BFP; Jewish: Haboucha 1992; Votyak: Munkacsi 1952, No. 108; Iraqi: El-Shamy 2004; Iranian: Marzolph 1984, No. *1339; Chinese: Ting 1978, No. 1339F; Cambodian: Gaudes 1987, No. 78; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; Egyptian: El-Shamy 2004; Moroccan: Stumme 1895, No. 24.2.

1339A *Fool is Unacquainted with Sausages.* He squeezes the inside out and mistakes the covering for a sack [J1732.1].

Literature/Variants: EM: Speisen unbekannt (forthcoming).
Estonian: Aarne 1918; Latvian: cf. Arājs / Medne 1977, No. *1339A$_1$; Danish: cf. Kristensen 1892f. II, No. 6; Irish: Ó Súilleabháin / Christiansen 1963, No. 1316*; English: Briggs 1970f. A II, 152; German: Wossidlo / Neumann 1963, No. 93; Hungarian: MNK VI; French-American: Ancelet 1994, No. 58; Egyptian: El-Shamy 2004.

1339B *Fool is Unacquainted with Bananas (Watermelon, Plums).* He throws away the fruit and finds the rest bitter [J1732.2].

In a Hungarian version, an ignorant woman boils only the stalk of an asparagus because she thinks that the top is not yet ripe.

Literature/Variants: EM: Speisen unbekannt (forthcoming).
Scottish, English: Baughman 1966, cf. Briggs 1970f. A II, 87; Hungarian: MNK VI; Tadzhik: cf. Rozenfel'd / Ryčkovoj 1990, No. 60; French-Canadian, US-American: Baughman 1966.

1339C ***Woman is Unacquainted with Tea (Coffee).*** She serves the boiled leaves with butter (boils unground coffee beans) [J1732.3].

Literature/Variants: EM: Speisen unbekannt (forthcoming).
Finnish: Rausmaa 1982ff. IV, Nos. 65–68; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Scottish: Baughman 1966; Irish: Ó Súilleabháin / Christiansen 1963; German: Hauffen 1895, No. 12, Jungbauer 1943, 309, Tietz 1956, 55f., Berger 2001; Swiss: Büchli / Brunold-Bigler 1989ff. II, 697f., 717; Austrian: Lang-Reitstätter 1948, 41; Italian: Cirese / Serafini 1975, app.; Hungarian: MNK VI; Slovakian: Gašparíková 1991f. II, No. 398; Serbian: Karadžić 1959, No. 85; Bosnian: Krauss 1914, No. 31; Bulgarian: cf. BFP, No. *1339H*; Polish: Krzyżanowski 1962f. II; Ukrainian: SUS; Egyptian, Moroccan: El-Shamy 2004.

1339D ***Farmers are Unacquainted with Mustard*** (previously ***Peasants in a City Order a Whole Portion of Mustard***). Two (three, four) men are eating porridge (soup). The first takes a spoonful.The food is so hot that his eyes run with tears. The second asks his companion why he is weeping and is told, that he is thinking about his father (brother, grandmother) who died (was drowned, hanged) a year ago. Now the second man eats a spoonful and tears rise in his eyes, too. When asked why he is weeping he answers, because his companion did not die likewise a year ago.

In other versions, the food is mustard (hot sauce): Farmers in the city (Indians) eat too big a portion [J1742.3]. In some variants mustard is sold to ignorant persons as honey (vinegar as wine). Cf. Type 1337.

Remarks: Documented in the 15th century (Italian).
Literature/Variants: Köhler / Bolte 1898ff. I, 498; Wesselski 1911 I, No. 115; Pauli / Bolte 1924 I, No. 672; EM: Speisen unbekannt (forthcoming).
Finnish: Rausmaa 1982ff. IV, No. 69; Livonian: Loorits 1926, No. 1316*; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: cf. Liungman 1961, No. 1316**; Danish: Skattegraveren 2 (1884) 84 No. 410, Kristensen 1892f. I, No. 6, Kristensen 1900, Nos. 273, 275–278; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 921c, 1131; French: Joisten 1971 II, No. 173; Dutch: Kooi 1985f., No. 17, Meder / Bakker 2001, No. 167; Frisian: Kooi 1984a, Kooi / Schuster 1993, Nos. 64, 99; German: Wossidlo / Neumann 1963, No. 156, Neumann 1968a, No. 58, Kooi / Schuster 1994, Nos. 83f, 93, 147, Hubrich-Messow (forthcoming); Maltese: Mifsud-Chircop 1978, No. *1879; Hungarian: György 1934, No. 71, MNK VII B, No. 1532*; Serbian: cf. Vrčević 1868f. I, No. 301; Croatian: Dolenec 1972, No. 96; Gypsy: MNK X 1, No. 1532*; Jewish: Jason 1965, No. 1570*A, Jason 1975, No. 1570*A; Indian: cf. Knowles 1888, 323 No. 3; US-American: Roberts 1974, No. 124; South African: Coetzee et al. 1967.

1339E ***All Cooked for One Meal.*** A farmer (foolish man, foolish woman) cooks various foods (e.g. tea, sugar, bacon) together for one meal [J1813.7]. Or, he cooks all the available beans (rice, grain) so that the food fills all of the containers (the room) [J1813.9, J1813.9.1].

Literature/Variants: EM: Speisen unbekannt (forthcoming).
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; German: Knoop 1893, No. 6, Henßen 1932, 81f.; Italian: Cirese / Serafini 1975; Hungarian: MNK VI; Russian: SUS; Siberian: Soboleva 1984; US-American: Baughman 1966.

1339F ***Frog Eaten as Herring.*** A fool buys a herring and is told to cut its head off before he eats it. He loses it in the grass (it falls out of his hand). Instead of the fish, the fool picks up a live frog and eats it: "Croak if you want, but I'll eat you anyway!" [J1761.7]. Cf. Type 1319J*.

In Bulgarian variants, the fool buys soap (a frog) instead of cheese (ham). Even though the soap makes lather, he eats it, saying, "If you foam, or if you don't, I paid for you and I'm going to eat you!"

Remarks: The comment is popular as a proverbial phrase.
Literature/Variants:
Danish: Christensen 1939, 114f.; Dutch: Tinneveld 1976, No. 6, Meder / Bakker 2001, No. 449; Frisian: Kooi 1984a, No. 1339F*, Kooi / Schuster 1993, No. 100; Flemish: Meyer 1968, No. 1339F*; Wallonian: Laport 1932, No. 1339F*; German: Henßen 1951, No. 60, Peuckert 1959, No. 186, Kooi / Schuster 1994, No. 91; Rumanian: Stroescu 1969 II, No. 5546; Bulgarian: BFP, No. *1339G*; South African: Coetzee et al. 1967, Nos. 1319N*, 1319N**.

1339G ***The Relative in the Urn.*** (During the years after World War II) a family gets a parcel from the U.S. (other western country, Australia) containing among other foods a box filled with an unknown powder. The family members mistake the powder for a certain sort of flour (special spice, instant drink), use it to bake a cake (scatter it on the food, dissolve it in milk) and enjoy the meal (drink). A few days later they get a letter telling them that the box contained the ashes of a relative whom they might want to bury [Cf. X21].

Remarks: Modern legend picking up the motif of accidental cannibalism.
Literature/Variants: Ranke 1978, 286–290; Newall 1985a, 147f.; Marzolph 1992 II, No. 1070; Schneider 1999a, 170.
Latvian: Pakalns 1999, 129; Swedish: Klintberg 1987, No. 61; English: Smith 1983, 106, Dale 1984, 81, FL 96 (1985) 147f.; Frisian: Kooi 1984a, No. 1339J*, Portnoy 1987, No. 109, Burger 1993, 127; German: Brednich 1990, No. 46, Fischer 1991, No. 21; Italian: Bermani 1991, 133ff.; Croatian: Bošković-Stulli 1975a, No. 41; Polish: Simonides 1987, 270 No. 1; US-American: Legman 1968f. II, 555, Brunvand 1984, 114ff., Brunvand 1993, 75ff.; Australian: Seal 1995, 70f., 72; South African: Goldstuck 1993, 103f.

1341 ***Fools Warn Thief What Not to Steal.*** A fool (fools) explains to a stranger (strangers) where in the house his valuables (e.g. food, money) are kept and where the key can be found. He warns the stranger not to steal. The stranger uses the key and steals the valuables [J2091].

In some variants, a fool tells a thief to come back later because the inhabitants of the house are still awake [J1392.2.1]. Cf. Type 1577*.

Combinations: 1586.
Remarks: Documented in the 17th century.
Literature/Variants: Cf. Marzolph / Van Leeuwen 2004, No. 304.
Latvian: Arājs / Medne 1977, No. 1341, cf. No. 1525P*; Icelandic: Sveinsson 1929, No. 1431*; Portuguese: Pires / Lages 1992, 84ff., Cardigos (forthcoming); Hungarian: MNK VI; Rumanian: Stroescu 1969 I, No. 3848, II, No. 5057; Bulgarian: BFP; Jewish: Noy 1963a, No. 95, Jason 1975; Gypsy: MNK X 1; Ossetian: Veržinin 1962, No. 76; Tadzhik: cf. Rozenfel'd / Ryčkovoj 1990, No. 52; Iranian: Marzolph 1984; Indian: Jason 1989; Tunisian, Moroccan: El-Shamy 2004.

1341A ***The Fool and the Robbers.*** (Including the previous Type 1341B*.) This tale exists chiefly in three different forms:

(1) Robbers stumble over a fool lying on the ground and wonder, "What is this, a log?" The fool answers, "Does a log have five annas in its pocket?" When the robbers have taken away his money, the fool says, "Ask the merchant in the tree if my money is good". Thus the thieves rob the merchant, too [J2356]. Cf. Type 1577*.

(2) Three numskulls hide when they see thieves coming. The thieves find one of them, kill him, and wonder why his blood is so dark (red). On hearing this remark, the second numskull explains from his hiding place that it is because he has eaten blackberries (prickly pears). When the second numskull is killed, the thieves remark, "If this one had not spoken we would not have found him". The third explains aloud, "That's why I didn't say anything". The thieves kill him, too [J581, J2136].

(3) Two foolish slaves are recaptured because of their talkativeness [J581, J2136]. (Previously Type 1341B*.)

Remarks: Version (2) is documented in *Philogelos* (No. 96).
Literature/Variants: Clouston 1888, 100f.; Basset 1924ff. I, No. 136; Marzolph 1987a, No. 96; Marzolph 1992 II, No. 417; Hansen 2002, 136–138.
Spanish: cf. Espinosa 1988, Nos. 379–382; Portuguese: Cardigos (forthcoming); Hungarian: MNK VI; Rumanian: cf. Stroescu 1969 I, No. 4160; Greek: Orso 1979, No. 124, Megas / Puchner 1998, No. 1298*; Oman: cf. El-Shamy 2004, No. 1340A§; Indian: Hertel 1953, No. 44; Spanish-American: Robe 1973; Cuban: Hansen 1957, No. **1709A; Puerto Rican: Hansen 1957, No. **1676; Egyptian, Moroccan: El-Shamy 2004, No. 1341, cf. Nos. 1340§, 1340A§.

1341B *The Lord is Risen.* A clergyman hides his money beneath the altar (in the monstrance) and leaves as a marker, "The Lord is in this place". A thief (the sexton) takes the money and leaves the statement: "He is risen and is no longer here". [J1399.1].

In some variants, a fool hides his money under a stone with the inscription, "Here it is". Another person finds the money and takes it, leaving the message, "Here it is not". [J2091.1].

Remarks: Documented in the early 13th century (Étienne de Bourbon, No. 407).
Literature/Variants: Wesselski 1909, No. 33; Pauli / Bolte 1924 I, No. 74; cf. Schwarzbaum 1968, 301; Tubach 1969, No. 4967; EM 5 (1987) 1437–1440 (E. Moser-Rath).
Dutch: Geldof 1979, 203f., Koopmans / Verhuyck 1991, No. 47; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Moser-Rath 1964, No. 99, Moser-Rath 1984, 287, 291; Italian: cf. Todorović-Strähl / Lurati 1984, No. 65; Hungarian: György 1934, No. 94, MNK VI; Rumanian: Stroescu 1969 II, Nos. 5057, 5403; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Ukrainian: SUS; Chinese: Eberhard 1937, 271 No. 1.IV: 2, cf. Ting 1978, No. $1341B_1$.

1341C *Robbers Commiserated.* A thief (thieves) visits the home of a man at night and cannot find anything of value to steal. The master of the house wakes up in his bed and tells the thief, "What you are looking for in this house in the dark, I even cannot find in the daylight". [J1392.2].

Literature/Variants: Bebel / Wesselski 1907 I 1, No. 32; Wesselski 1909, No. 134; Wesselski 1911 I, No. 83; Schwarzbaum 1968, 168, 471; Tubach 1969, No. 45; EM 3 (1988) 635; Marzolph 1992 II, No. 956.
Finnish: Rausmaa 1982ff. IV, No. 159; English: Zall 1977, 304; Spanish: Chevalier 1983, No. 105; Dutch: Overbeke / Dekker et al. 1991, No. 2093; Frisian: Kooi 1984a; Flemish: Meulemans 1982, No. 1219; German: Ranke 1979, No. 4, Moser-Rath 1984, 287, 291; Hungarian: György 1934, No. 230, MNK VI; Bulgarian: BFP, No. 1341C, cf. Nos. *$1341C_1$–*$1341C_3$; Rumanian: Stroescu 1969 I, No. 3044, II, No. 4733; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Ukrainian: SUS; Jewish: Noy 1963a, No. 109, Jason 1965; Iranian: Marzolph 1984; Chinese: Ting 1978.

1341D *The Thief and the Moonlight.* A thief climbs to the roof of a house, hoping to steal something. The owner hears him and speaks to his wife loudly enough that the thief can hear, telling her the following story: Once he himself had tried to steal something by climbing through a window in a roof. He said a spell (prayer) so that the inhabitants would stay asleep. Then he let himself into the house by sliding down a ray of moonlight and stole what he wanted.

The thief on the roof copies this and says the spell. The man and his wife snore loudly, pretending to be asleep. When the thief tries to slide down the ray of moonlight into the house, he falls and breaks his leg. He is beaten (hanged) [K1054].

Remarks: Influential versions include the Arabic form of of the collection *Kalila*

and Dimna (8th century), the *Disciplina clericalis* (No. 24) of Petrus Alfonsus, and the *Gesta Romanorum* (No. 136).
Literature/Variants: Chauvin 1892ff. II, 84 No. 11, IX, 31 No. 22; Köhler/Bolte 1898ff. I, 497; Wesselski 1911 I, No. 81; Pauli/Bolte 1924 I, No. 628; Tubach 1969, No. 4778; Stohlmann 1985, 141; Schwarzbaum 1989, 309–313.
Spanish: Goldberg 1998, No. K1054; Czech: Dvořák 1978, No. 4778; Iraqi: El-Shamy 2004, No. 958E§; Iranian: Massé 1925, No. 16; Egyptian, Moroccan: El-Shamy 2004, No. 956E§.

1341A* ***Thief as Dog.*** (Including the previous Type 1363*.) A thief enters a house to steal but stumbles over an object. The husband wonders what the noise is. The wife says that it is probably the dog. Thus the thief crouches like a dog and says, "It is me, the dog". Cf. Type 1419F.

In some variants, two boys spend the night in a girl's house because of bad weather. The father hears one boy in bed with the girl and asks, "Who is there?" The boy meows like a cat and the father is satisfied. The second boy has the same experience. When the father asks again, "Who is there?" the boy answers, "It is me, the second cat". (Previously Type 1363*.)

Literature/Variants:
Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Spanish: Chevalier 1983, No. 126; Rumanian: Stroescu 1969 II, No. 5467; Greek: Orso 1979, No. 195; Jewish: Landmann 1997, 79f.; Japanese: Ikeda 1971; US-American: Baker 1986, No. 313; French-American: Ancelet 1994, No. 56; Australian: Adams/Newell 1999 I, 95f.; African American: Dance 1978, No. 152; Moroccan: El-Shamy 2004.

1341B* See Type 1341A.

1342 ***Warming Hands and Cooling Soup with Same Breath.*** During a cold winter, a satyr (wood spirit) meets a man (boy) who is cold and accommodates him in his cave. The satyr watches the man blowing in his hand and is told that in this way he wants to warm his numb fingers. When the satyr serves up a meal, his guest blows on the food and explains that he wants to cool it. The satyr is afraid of this strange human behavior, blowing hot and cold in the same manner, and chases the man away.

Remarks: Aesopic fable (Perry 1965, 427 No. 35), mainly found in Europe and the Indian subcontinent. Also popular as a proverbial phrase.
Literature/Variants: Pedersen/Holbek 1961f. II, No. 175; Schwarzbaum 1968, XXXI No. 29, 308f., 310 not. 2; Schwarzbaum 1979, 308–311; EM 6 (1990) 717–721 (E. Moser-Rath).
Finnish: Rausmaa 1982ff. IV, No. 147; French: Cifarelli 1993, No. 248; Spanish: Goldberg 1998, No. *J1820.1; Catalan: Oriol/Pujol 2003; German: Moser-Rath 1964, No. 127, Kapfhammer 1974, 14f., Rehermann 1977, 270 No. 22, 301 No. 45, 349 No. 9, Kooi/Schuster 1994, No. 43; Austrian: Lang-Reitstätter 1948, 201,

Haiding 1965, No. 135; Hungarian: MNK VI; Slovakian: Gašparíková 1981a, 81; Macedonian: Čepenkov / Penušliski 1989 III, No. 350; Rumanian: Stroescu 1969 I, Nos. 3197, 3809; Bulgarian: Strausz 1898, 274–278; Polish: cf. Simonides 1979, No. 99; Ukrainian: SUS; Indian: Jason 1989.

1343 *Hanging Game.* (Including the previous Type 1066.) (Two) fools (children) want to try out how it feels to be hanged. They agree that one of them (shall tie a blade of straw or thread around his neck and) shall be pulled up, while his comrades shall take care to get him down in time (when the hanging man whistles).

During the trial, a wolf (devil in the form of a hare) passes by, the fools run after it, and forget to watch their hanging comrade. He dies. (The hanging man tries to whistle, but no sound can be heard. The others tell him that it might not be enough just to purse his lips.) [N334.2].

Remarks: Legend with a rich literary tradition, which was documented in the 6th century in Prokopius, *Bella* (I,20). Also popular as a modern legend and a proverbial phrase.
Literature/Variants: Köhler / Bolte 1898ff. I, 585f.; HDA 3 (1930/31) 1443–1446 not. 20–39; EM 6 (1990) 481–485 (R. W. Brednich).
Finnish: Jauhiainen 1998, No. E456; Finnish-Swedish: Hackman 1917f. I, No. 168; Estonian: Aarne 1918, Nos. 40, 41; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. III, 271 No. 1.2.1.10; Swedish: Liungman 1961, No. GS1339; Danish: Kristensen 1892f. I, Nos. 56–58, Kristensen 1900, No. 29, Christensen 1939, No. 36; Icelandic: Boberg 1966, No. N334.2; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 102; German: Birlinger 1861f. I, No. 438, Zender 1966, Nos. 902–905, Berger 2001; Swiss: Rochholz 1862, 278f., Jegerlehner 1913, No. 19; Austrian: Heyl 1897, 248, Haiding 1965, No. 56; Bulgarian: cf. BFP, No. *926C*****; Polish: Krzyżanowski 1962f. II; Sorbian: Schulenburg 1882, 85f.; Palestinian: cf. El-Shamy 1995 I, No. N334; English-Canadian: Fauset 1931, No. 69.

1343* *The Children Play at Hog-Killing.* (Previously Type 2401.) This tale combines a common introduction with either of two main parts.

Introduction:

Children, having seen a hog being slaughtered, play at slaughtering. The child who plays the butcher kills the child who plays the hog with a knife [N334.1].

Main parts:

(1) After this, the children hide in the oven. They are burned to death when their mother lights it to heat the room. (Or, the angry mother chokes the culprit. Meanwhile the baby drowns in the bath tub, and the mother hangs herself. The father comes home and dies of grief.)

(2) The murderer is taken to court. In order to decide whether he is guilty or innocent, a wise man says that he should be offered a choice between an apple and a piece of gold. The child chooses the apple and is declared to be innocent.

Remarks: Documented in the 3rd century C.E. by Aelian, *Variae historiae* (XIII,2). Also popular as a modern legend.
Literature/Variants: Wickram / Bolte 1903, No. 74; BP I, 202–204; EM 1 (1977) 626–628 (W. E. Spengler); Richter 1986; EM 7 (1993) 1264–1267 (D. Richter); Schneider 1999a, 167; Schneider 1999b, 274–277; Hansen 2002, 79–85.
Finnish: Jauhiainen 1998, No. E1551; Estonian: Aarne 1918, No. 2001*; English: Baughman 1966, Briggs 1970f. B I, 143; Dutch: Sinninghe 1943, No. 891*B, Burger 1993, 28ff.; Frisian: Kooi 1984a; German: Rehermann 1977, 149f., 326, Grimm KHM / Rölleke 1986 I, No. 22, Brednich 1990, No. 57; Swiss: EM 7 (1993) 871; Austrian: Habiger-Tuczay et al. 1996, 89–95; Polish: cf. Krzyżanowski 1962f. II, No. 2402.

1344 *Lighting a Fire from the Sparks from a Box on the Ear.* A numskull wants to light a fire from the sparks of a slap. Cf. Types 1246, 1372.

Remarks: Early version in the 16th century see Hans Sachs, *Das awgenfewr* (1543).
Literature/Variants: ZfVk. 28 (1918) 132 No. 4.
Finnish: Rausmaa 1982ff. IV, No. 50; Swedish: Liungman 1961, No. GS1343; German: Henßen 1935, 285, Zender 1984, 126; Rumanian: Stroescu 1969 I, No. 4469.

1345 *Greasing the Judge's Palms.* A foolish woman (foolish farmer) who is involved in a lawsuit is advised to grease the judge's palms. She takes it literally and greases the judge's palms using a sweet-scented oil (melted butter) [J2475].

The judge recognizes the woman's stupidity and tells her that now he needs some yards of linen to dry his hands. The woman goes for the linen and the judge says that drying was more helpful than greasing. Cf. Type 1861A.

Remarks: Known since the Middle Ages, e.g. John Bromyard, *Summa predicantium* (J IX,21).
Literature/Variants: Wesselski 1909, No. 56; Pauli / Bolte 1924 I, No. 124; Tubach 1969, No. 2421.
Spanish: Goldberg 1998, No. J2475; German: Moser-Rath 1964, No. 185, Moser-Rath 1984, 185f., 395, 449f.; Hungarian: György 1934, No. 135.

1346 *The House without Food Or Drink.* A boy (fool and his son) hears a woman on the street mourning her dead husband, "He goes to the place where there is darkness and nothing to eat or drink". The frightened boy rushes home and tells his master that they are bringing a corpse to their house. (The son supposes, "They must be coming to our house".) [J2483].

Literature/Variants: Wesselski 1911 I, No. 229; Marzolph 1983a; Marzolph 1992 II, No. 340.
Spanish: Childers 1977, No. J2483; Portuguese: Martinez 1955, No. J2483; Iranian: Christensen 1922, 132; Indian: Thompson / Balys 1958, No. J2483.

1346A* ***"Guess How Many Eggs I Have and You Shall Get All Seven!"*** A fool (farmer) says to his companion, "If you can tell me how many eggs I have in my bag (young pigs my sow brought forth) you will get all seven (four, ten)". [J2712.2].

Literature/Variants: Wesselski 1911 I, No. 15; Basset 1924ff. I, 433 No. 137; Schwarzbaum 1968, 184.
Finnish: Rausmaa 1982ff. IV, No. 160; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); English: Wardroper 1970, 15; Dutch: Sinninghe 1934, 138; Frisian: Kooi 1984a, Kooi/Schuster 1993, No. 72; German: Merkens 1892ff. I, No. 118, Wossidlo/Neumann 1963, Nos. 195, 225, Neumann 1976, 281f., Kooi/Schuster 1994, No. 87, Hubrich-Messow (forthcoming); Austrian: Kunz 1995, 232, 239; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VI; Greek: Orso 1979, 68f., Megas/Puchner 1998; Polish: Simonides 1979, No. 100; Iranian: Marzolph 1984; Australian: Adams/Newell 1999 III, 332; English-Canadian: Raeithel 1996, 154; Spanish-American: TFSP 21 (1946) 93; Egyptian, Tunisian: El-Shamy 2004.

1347 ***Living Crucifix Chosen.*** Foolish people order a new crucifix. The artist asks them whether they want a live or a dead one. They choose a live crucifix with the argument: If they wanted a dead one later they can still kill it [J1738.2]. Cf. Type 1324A*, 1829.

Remarks: Documented in the 15th century by Poggio, *Liber facetiarum* (No. 12).
Literature/Variants: Stiefel 1908, No. 6; Pauli/Bolte 1924 I, No. 409; Kasprzyk 1963, No. 34; EM 8 (1996) 521–524 (U. Marzolph); Lox 1998, 220f.
Danish: Wessel/Levin 1895, 142ff.; English: Zall 1977, 248; French: Mélusine 2 (1884/85), 400f., 3 (1886/87) 142, RTP 2 (1887) 213f.; Spanish: González Sanz 1996; Catalan: Oriol/Pujol 2003; Dutch: Overbeke/Dekker et al. 1991, No. 1840; Frisian: Kooi 1984a; Flemish: Cornelissen 1929ff. II, 275, Meulemans 1982, No. 1495; Walloon: Legros 1962; German: Merkens 1892ff. I, No. 49, Moser-Rath 1984, 285, 287, 289, Tomkowiak 1993, 268f.; Italian: Cirese/Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VI; Greek: Megas/Puchner 1998.

1347* ***The Statue's Father.*** A Spaniard (farmer) threatens to smash the image of Christ (St. Anthony) if the latter does not cure his son, who is ill (help him to win a law suit). The sexton overhears the threat and tells the priest, who orders the sexton to place a smaller image in the church so that the loss will not be so great if the image is damaged. The ill son dies, and the Spaniard returns. He sees the smaller image and addresses it saying, "Tell your father that I am here. I have no business with you." Cf. Type 1476A.

Literature/Variants:
Spanish: Camarena Laucirica 1991 II, No. 209; Portuguese: Soromenho/Soromenho 1984f. II, Nos. 470, 715, Cardigos (forthcoming); Walloon: Laport 1932, No. *1677; Italian: Cirese/Serafini 1975; Hungarian: MNK VI, No. 1347*, cf. Nos. 1347*I, 1347*II; Mexican: Robe 1973.

1348 *The Imaginative Boy.* A braggart, usually a boastful boy, tells his companions (father) about a great number of wolves (bears, hares, thieves) which he pretends to have seen. When the number is called into question he reduces it gradually until no animal is left at all. He heard only a rustle in the bushes [W211.2]. Cf. Type 1920J.

Combinations: 1920D, 1920J.
Remarks: Documented in the 17th/18th century.
Literature/Variants: EM 7 (1993) 760–763 (I. Köhler).
Finnish: Rausmaa 1982ff. IV, Nos. 221, 222; Estonian: Aarne 1918, No. 2009*; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Danish: Kristensen 1892f. II, No. 430; French: cf. Bladé 1886 III, 269ff.; Flemish: Meyere 1925ff. III, 66 No. 200; Frisian: Kooi 1984a; German: Meyer 1925a, No. 83, Wossidlo/Neumann 1963, 517, Moser-Rath 1964, No. 169, Hubrich-Messow (forthcoming); Italian: Cirese/Serafini 1975; Serbian: Karadžić 1959, No. 208; Macedonian: Čepenkov/Penušliski 1989 IV, Nos. 489, 603; Rumanian: Stroescu 1969 II, No. 5813; Bulgarian: BFP, No. 1348, cf. Nos. *1348A–*1348D; Russian, Byelorussian, Ukrainian: SUS; Jewish: Olsvanger 1931, No. 328, Landmann 1960, No. 266; Gypsy: Krauss 1907, 161; Tungus: cf. Suvorov 1960, 67; Iranian: Marzolph 1984; Indian: Thompson/Roberts 1960; Ethiopian: Moreno 1947, No. 63.

1348* *The Boy with Active Imagination.* (Previously Type 2411.) A boy (man, farmhand) wants to (is supposed to) catch fish (bring back a wandering cow). His father (a farmer, someone else) asks him if he has caught any (found the cow). He answers (he did not look for the cow but found three birds instead), "If I had one and then I got two more, I would have three". [W211.1]. ("I see one, I hear one, and I catch one.")

Literature/Variants: BP III, 260f.
Finnish: Aarne 1920, No. 2011*; Estonian: Aarne 1918, No. 2011*; Latvian: Arājs/Medne 1977, No. *1572**; Danish: Grundtvig 1876ff. III, 52, Kristensen 1900, Nos. 290, 291; French: Joisten 1971 II, No. 119; Frisian: Kooi 1984a, No. 2411; German: Wossidlo/Neumann 1963, No. 317, Neumann 1968a, No. 15, Grimm KHM/Uther 1996 III, No. 162; Serbian: Karadžić 1959, No. 183; Rumanian: Stroescu 1969 I, No. 3145; Krzyżanowski 1962f., No. 1950B; Iraqi: El-Shamy 2004, No. 2411; Japanese: cf. Ikeda, No. 1430; Spanish-American: TFSP 21 (1946) 85f.; South African: Coetzee et al.1967, No. 1635.12.

1348** *The Man Who Believes His Own Lie.* A man tells his neighbors (customers, children) that a whale has been washed up on shore (the king is coming, they can get free food or other items). When the people hurry away to take advantage of this opportunity, he runs after them, believing his own lie [X902]. Cf. Type 1860C.

Literature/Variants: Marzolph 1992 II, No. 462; Marzolph 1996, No. 498.
Estonian: Raudsep 1969, No. 256; Danish: Kristensen 1892f. I, No. 365,1; English: Wardroper 1970, 14f.; Dutch: Geldof 1981, 188; Frisian: Kooi 1984a, No. 1251*; Flemish: Meyere 1925ff. III, 66, Meulemans 1982, No. 1381; German: Fischer-

Fabian 1992, 51; Austrian: Kunz 1995, 229; Jewish: Jason 1965, No. *1251, Landmann 1973, 646; Dagestan: cf. Chalilov 1965, 289; Australian: Wannan 1976, 58.

1349* *Miscellaneous Numskull Tales.* Miscellaneous type with diverse variants. (Including the previous Types 1349A*–1349C*, 1349E*–1349F*, 1349H*–1349K*.)

Literature/Variants: Wesselski 1911 I, No. 287.
Finnish: Rausmaa 1982ff. IV, No. 103; Latvian: Arājs/Medne 1977, No. 1349*; Swedish: Liungman 1961, No. GS1344; Faeroese: Nyman 1984, No. 1349*; Icelandic: Sveinsson 1966, Nos. 1349VI*, 1349VIII*, 1349IX*; Irish: Ó Súilleabháin/Christiansen 1963, No. 1349*; English: Briggs 1970f. A II, 26f., 35, 349f.; French: Lambert 1899, No. 24; Dutch: Swanenberg 1978, 148; Frisian: Kooi 1984a, Nos. 1349S*, 1349Z*; German: Neumann 1968b, No. 39, Ranke 1979, 164 No. 32; Maltese: Mifsud-Chircop 1978, Nos. *1349P, *1349Q, *1349R; Hungarian: MNK VI, Nos. 1349, 1349F*, 1349H*, 1349J*, 1349K*; Czech: Klímová 1966, No. 50; Macedonian: cf. Čepenkov/Penušliski 1989 IV, No. 561; Rumanian: Stroescu 1969 I, No. 3172; Palestinian: El-Shamy 2004, No. 1349M§; Iraqi: El-Shamy 2004, No. 1349J*; Egyptian, Tunisian: El-Shamy 2004, Nos. 1349M§, 1349N§; Algerian, Moroccan: El-Shamy 2004, No. 1349M§; Sudanese: El-Shamy 2004, No. 1349M§.

1349A*–C* See Type 1349*.

1349D* *What is Intelligence?* (Previously ***What Is the Joke?***) Two men digging a ditch wonder why their foreman can sit in the shade with a cool drink. One of them asks him for the reason and gets the answer, "Because I got intelligence". The workman does not know what "intelligence" means. To explain it, the foreman holds his hand up in front of a tree and tells the workman to hit it. Right before the man hits his hand, he pulls it down, and the workman smashes his hand into the tree. The comment is, "That's intelligence".

The workman returns, and asked by the other one he explains that the foreman "got intelligence". His companion does not know the word either. So the first man holds his hand up in front of his face and invites his companion to hit it. He pulls his hand down and takes the blow right in his face.

In some variants, a nobleman explains to a stupid farmer what a joke is (Irishman shows his companion a Yankee trick).

Literature/Variants:
Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Frisian: Kooi 1984a; Hungarian: MNK VI; Czech: Klímová 1966, No. 51; Rumanian: Stroescu 1969 I, No. 4561; Polish: Krzyżanowski 1962f. II; Gypsy: MNK X 1; Australian: Adams/Newell 1999 III, 336f.; English-Canadian: Halpert/Widdowson 1996 II, Nos. 75–81; US-American: Dorson 1964, 93f., Baker 1986, No. 192; French-American: Ancelet 1994, No. 43, South African: Coetzee et al. 1967, No. 1586.

1349E* See Type 1349*.

1349F* See Type 1349*.

1349G* ***Cold Spell Has Broken.*** On a very cold winter day, a woman comes back home freezing. She is concerned about her son who is outside in the cold, and wonders if she should call him back into the house. When she sits by the stove for a while and feels warmer, she believes that the cold spell has broken and that her son can stay outside.

Literature/Variants:
Frisian: Kooi 1984a; Frisian: Kooi/Schuster 1993, No. 76; Rumanian: Stroescu 1969 I, No. 3564.

1349H*–K* See Type 1349*.

1349L* ***Curing Fever by Dipping into Well.*** When his mother (wife, etc.) is ill with a fever, a fool dips her into a well, because he remembers seeing a red-hot iron sickle cooled in that way [J2214.9, J2412.6].

In some variants, a fool advices a person suffering from an eye-disease to put out his eye [K1011.1], because he himself once cured his toothache by pulling out the tooth [J2412.2].

Remarks: Documented in the 5th century in China in the *Po-Yu-King* (No. 85).
Literature/Variants: Wesselski 1911 I, No. 136; Tubach 1969, No. 1952; Marzolph 1992 I, 110f.
Italian: EM 1 (1977) 1176; Macedonian: Mazon 1923, 60f. No. 1; Rumanian: Stroescu 1969 I, No. 4385; Turkish: Downing 1965, 70; Indian, Sri Lankan: Thompson/Roberts 1960, No. 1338*.

1349M* ***The Answered Prayer.*** A man without food prays to God. He accidentally gets food and thinks God has answered his prayer.

Literature/Variants: Schwarzbaum 1968, 296, 478.
German: Henßen 1935, No. 286; Jewish: Jason 1988a, cf. Haboucha 1992, No. **1349M; Spanish-American: cf. TFSP 13 (1937) 102f.

1349N* ***The Mistaken Prescription*** (previously ***Leeches Prescribed by Doctor Eaten by Patient***) [J1803.2] This tale exists chiefly in four different forms:

(1) A physician prescribes leeches to a patient. The patient does not know how to use them. He eats some of the leeches raw and asks his wife to roast the others.

(2) A sick fool takes the physician's written prescription with water and gets well [J2469.2].

(3) A foolish woman reads the instruction "to shake before use" and shakes her ill husband instead of the medicine.

(4) A foolish farmer brings a door to a pharmacist. The pharmacist is astonished and tells him that the carpenter lives across the road. The farmer answers that his wife is sick but they did not have a pencil and paper in the house, so the doctor had to write the prescription with chalk on the door.

Remarks: Version (4) was popularized by Johann Peter Hebel as *Das seltsame Rezept* in his *Schatzkaestlein des rheinischen Hausfreunds* (1811).
Literature/Variants: Clouston 1888, 119; EM 2 (1979) 522f. (K. Ranke).
Latvian: Arājs / Medne 1977; Danish: Kristensen 1892f. I, No. 176, cf. Nos. 181–183, II, Nos. 135–138, cf. Nos. 126, 128, 129, Kristensen 1900, No. 469, cf. No. 470, Christensen 1939, No. 47, cf. Nos. 42, 62a; French: RTP 1 (1889) 232, Fabre / Lacroix 1973f. II, No. 47; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, No. 649, Cardigos (forthcoming); Dutch: Kooi 1985f., No. 19, Meder / Bakker 2001, No. 59; Frisian: Kooi 1984a, Nos. 1349N*, 1862H*, cf. Nos. 1349N**, 1349N***, 1349P*, 1349P**, Kooi / Schuster 1993, Nos. 141, 159; Flemish: Meulemans 1982, No. 1412; German: Merkens 1892 I, No. 305, Wossidlo / Neumann 1963, No. 167, Ranke 1979, 164 No. 32, Tomkowiak 1987, 168, Kooi / Schuster 1994, Nos. 172, 173, Uther 1998, Nos. 68, 70, Hubrich-Messow (forthcoming); Austrian: Lang-Reitstätter 1948, 91; Swiss: Tobler 1905, 136; Italian: ZfVk. 16 (1906) 295, Cirese / Serafini 1975, No. J1803.2; Hungarian: MNK VI, No. 1231*III, Kovács 1988, 36f.; Serbian: cf. Karadžić 1937, No. 4; Rumanian: Stroescu 1969 I, Nos. 4146, 4148, 4151; Greek: cf. Orso 1979, No. 319; Jewish: Jason 1965, Nos. 1349N*, 1349N*–*A, Jason 1988a, 1349N*–*A; Australian: Edwards 1980, 224.

STORIES ABOUT MARRIED COUPLES 1350–1439

1350 ***The Soon-Consoled Widow*** (previously ***The Loving Wife***). A man feigns death in order to test his wife's faithfulness [H466]. The wife is eager to take the man who brings her the news for her new husband (lover) [T231.3, cf. K2052.4.3]. Cf. Type 1510.

Literature/Variants: Cf. Kirchhof / Oesterley 1869 I 1, No. 346; Chauvin 1892ff. VIII, 119f. No. 104; Pauli / Bolte 1924 II, No. 751; Schwarzbaum 1979, 403, 409 not. 7; EM: Witwe: Die rasch getröstete W. (in prep.).
Finnish: Rausmaa 1982ff. VI, No. 1; Latvian: Šmits 1962ff. XI, 316; Swedish: Liungman 1961; Norwegian: Hodne 1984, No. 1350, p. 254; Danish: Christensen / Bødker 1963ff., No. 79; Irish: Ó Súilleabháin / Christiansen 1963; English: Stiefel 1908, Nos. 9, 10, 82, Baughman 1966, Wardroper 1970, 157; Spanish: Chevalier 1983, No. 116, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Braga 1987 I, 202f., Cardigos (forthcoming); Frisian: Kooi 1984a, Nos. 1350, 1350*; Flemish: Meyer 1968, Nos. 1350, 1350*; German: cf. Moser-Rath 1964, No. 63, Rehermann 1977, 147, 273f. No. 29, 435 No. 31, Ranke 1979, 163 No. 17, Moser-Rath 1984, 121, 288f., 406, 456f.; Swiss: EM 6 (1990) 35; Italian: Cirese / Serafini 1975; Hungarian: MNK VII A; Czech: Klímová 1966, No. 52; Slovakian: Gašparíková 1991f. I, No. 245; Rumanian: Schullerus 1928, cf. Stroescu 1969 I, Nos. 3434, 4622; Bulgarian: BFP, No. 1350, cf. Nos. *1350A*– *1350C*; Polish: Krzyżanowski 1962f.

II, Nos. 1350, 1350A, 1350B, Simonides 1979, Nos. 6–8; Russian, Byelorussian, Ukrainian: SUS; Jewish: Haboucha 1992; Siberian: Soboleva 1984; Qatar, Iraqi, Yemenite: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960; Chinese: Ting 1978; English-Canadian: Halpert / Widdowson 1996 II, No. 82; Mexican: Robe 1973; Argentine: cf. Hansen 1957, No. 1350**A; West Indies: Flowers 1953; Egyptian, Moroccan: El-Shamy 2004; Congolese: Klipple 1992.

1351 *The Silence Wager.* A man and his wife make a wager: Whoever speaks first must do certain work (close the door, wash the dishes, feed the animals, etc.). Strangers (robbers) enter their house and take or abuse their belongings (believe the couple are dead and share their estate). A man rapes the woman (a woman tries to rape the man). The husband (wife) protests (becomes jealous), cries out [H1194.0.1], and thus loses the wager [J2511].

Literature/Variants: Clouston 1887 II, 15–26; Chauvin 1892ff. VIII, 132 No. 124; Köhler / Bolte 1898ff. II, 576; Wesselski 1911 I, No. 237; Brown 1922; Basset 1924ff. II, 400 No. 125; Ranke 1955b, 45; Kapełuś 1964; Schwarzbaum 1968, 239, 476; Dekker et al. 1997, 415–418; EM: Schweigewette (forthcoming).
Finnish: Rausmaa 1982ff. VI, No. 2; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. II, No. 24, Christensen 1941, No. 9; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Wehse 1979, No. 253; French: Tegethoff 1923 I, No. 233f., Joisten 1971 II, No. 212; Spanish: Chevalier 1983, 117; Catalan: Oriol / Pujol 2003; Portuguese: Parafita 2001f. II, No. 96, Cardigos (forthcoming); Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 36; Flemish: Meyer 1968; German: Henßen 1963a, No. 66, Moser-Rath 1984, 119, Kooi / Schuster 1994, No. 114, Hubrich-Messow (forthcoming); Swiss: EM 6 (1990) 35; Austrian: ZfVk. 16 (1906) 283; Italian: Cirese / Serafini 1975, De Simone 1994, No. 23; Hungarian: MNK VII A; Czech: Tille 1929ff. II 2, 396; Serbian: Vrčević 1868f. I, No. 24; Slovene: Zupanc 1944b, 122ff.; Rumanian: cf. Stroescu 1969 II, No. 5083; Bulgarian: BFP; Albanian: Camaj / Schier-Oberdorffer 1974, No. 59; Greek: Loukatos 1957, 198f.; Polish: Krzyżanowski 1962f. II, Simonides 1979, Nos. 10, 11; Russian, Ukrainian: SUS; Greek: Megas / Puchner 1998; Turkish: Eberhard / Boratav 1953, No. 334; Jewish: Haboucha 1992; Gypsy: MNK X 1; Abkhaz: Šakryl 1975, No. 85; Kurdish: Džalila et al. 1989, No. 214; Siberian: Soboleva 1984; Kazakh: Sidel'nikov 1952, 78f.; Uzbek: Afzalov et al. 1963 II, 281, 337; Syrian, Iraqi: El-Shamy 2004; Iranian: Marzolph 1984; Palestinian: Schmidt / Kahle 1918f. I, No. 30; Pakistani: Thompson / Roberts 1960; Indian: Tauscher 1959, No. 64, Thompson / Roberts 1960, Nos. 1351, 1351A, Jason 1989, Blackburn 2001, No. 73; Sri Lankan: Thompson / Roberts 1960, Nos. 1351, 1351A; Chinese: Ting 1978; Korean: Zŏng 1952, No. 89; Japanese: Ikeda 1971, No. 1351A, Inada / Ozawa 1977ff.; French-Canadian: Lemieux 1974ff. XIII, No. 13, XVIII, No. 5, XXI, Nos. 1, 2; US-American: Hoffmann 1973, No. 1351*, Goodwin 1989, 38; Puerto Rican, Argentine: Hansen 1957; Brazilian: Cascudo 1955b, 48ff.; West Indies: Flowers 1953; North African, Egyptian: El-Shamy 2004; Algerian, Moroccan: Nowak 1969, No. 419, El-Shamy 2004.

1351A *"God Help You!"* A husband and wife quarrel and do not speak to each other for a whole day. Before they go to sleep, the husband puts a board (pillow) in the middle of the bed between them. In the night the man sneezes. "God help you", says his wife from the other side of the bed. "Do you really mean that?" asks the man. "Yes", says the wife. The man replies, "Then take away the board!" Cf. Type 1443*.

Literature/Variants: ZfVk. 16 (1906) 293; Ranke 1955b, 45f.; Legman 1968f. I, 123. Finnish: Rausmaa 1982ff. VI, No. 3; Norwegian: cf. Hodne 1984, 312; Danish: Kristensen 1900, No. 194; French: Perbosc/Bru 1987, 168; Spanish: Chevalier 1983, No. 118, Camarena Laucirica 1991, No. 167; Portuguese: Parafita 2001f. II, No. 8, Cardigos (forthcoming); Frisian: Kooi 1984a; German: Kubitschek 1920, 30, cf. Buse 1975, No. 237, Moser-Rath 1984, 291; Swiss: Lachmereis 1944, 143, EM 6 (1990) 35; Italian: Cirese/Serafini 1975; Russian, Ukrainian: SUS, No. 1428*; Kurdish: Džalila et al. 1989, No. 9; Indian: Thompson/Roberts 1960.

1351A* ***Lost Tongue.*** A man criticizes his wife for talking too much and so she stops speaking at all. After two days he starts searching everywhere and she asks him what he is looking for. He answers, "Your tongue".

Literature/Variants: Schwarzbaum 1968, 57; cf. EM 3 (1981) 1098; Dekker et al. 1997, 415–418; EM: Zunge gesucht (in prep.).
Finnish: Rausmaa 1982ff. VI, Nos. 4, 5; Latvian: Arājs/Medne 1977; Dutch: Overbeke/Dekker et al. 1991, No. 1580; Frisian: Kooi 1984a, Kooi/Schuster 1993, No. 37; Flemish: Joos 1889ff. III, No. 37; German: Dietz 1951, 37, Grannas 1960, No. 85, Wossidlo/Neumann 1963, No. 496, Kapfhammer 1974, 105, Moser-Rath 1984, 315, Kooi/Schuster 1994, Nos. 115, 181h; Swiss: EM 7 (1993) 874; Italian: Cirese/Serafini 1975; Hungarian: MNK VII A; Polish: Simonides 1979, No. 12.

1351B* ***Miscellaneous Tales of Quarreling Couples*** (previously ***Guilty to Speak First***). This miscellaneous type comprises various tales dealing with married couples who quarrel or who play tricks on each other.

Literature/Variants: EM 3 (1981) 1095–1107 (E. Moser-Rath).
Finnish: Rausmaa 1973a, No. 1365F*, Rausmaa 1982ff. VI, Nos. 6, 7; Frisian: Kooi 1984a, No. 1351E*; Walloon: Laport 1932; German: Moser-Rath 1984, 399f., 453; Ukrainian: SUS, No. 1351A**; Jewish: Haboucha 1992, No. **1351C; Iraqi: Nowak 1960, No. 340; Iranian: Marzolph 1984, No. *1351B; Spanish-American: Robe 1973, No. 1351*D.

1351C* See Type 1351B*.

1351F* ***The Unsuccessful Murder.*** A woman wants to poison her husband. The pharmacist gives her herbs instead of the poison that she requests. He tells her husband that she had asked him for poison.

The wife sprinkles the herbs on a bowl of soup and serves it to her husband. He pretends to die. The wife puts a rope through a hole leading upstairs and ties it around the man's neck. She goes upstairs and tries to pull him up, but he unties himself and ties the rope to his workbench. She uses the rope to pull it up and fastens the rope. Then she calls out the window for help, saying that her husband hanged himself. The wife is tried and convicted.

Literature/Variants: Kooi 2002.
Finnish: Rausmaa 1973a, 14; Dutch: Tiel 1855, 119, Kooi 2003, No. 75; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 38; German: Benzel 1993, 170; Swiss: Eder 1982, 257f.

1351G* ***Bearing His Cross.*** A man (farmer, baker, barber) suffers at the hands of his obstinate wife. He complains to the clergyman (his master), who tells him that each man has his own cross to bear (carry). The man goes home, lifts his wife on his back, and carries her. After this, she becomes more tractable [J2495, J1823].

Literature/Variants:
Finnish: Rausmaa 1973a, 15; Dutch: Eigen Volk 3 (1931) 255f.; Frisian: Kooi 1984a; German: Selk 1949, 21, Cammann / Karasek 1976ff. I, 117; Polish: cf. Krzyżanowski 1962f. II, No. 1374; US-American: Baughman 1966, No. J2495.6*, Dodge 1987, 105.

1352 ***The Devil Guards the Wife's Chastity.*** A man who is exasperated with his quarrelsome wife exclaims, "May the devil take you!" [C12. 4]. The devil takes this command seriously, defends her chastity, and carries off her would-be lovers (even in hell, she is unmanageable). Finally he gives up and sends her back to her husband, saying it would be easier to herd wild horses (wild pigs). Cf. Type 1164.

Remarks: Documented in the late Middle Ages, e.g. *Mensa philosophica* (IV,23).
Literature/Variants: Wesselski 1908; Wesselski 1931, 193; Paden 1945; Tubach 1969, No. 1540; Rapallo 1972; EM: Teufel als Frauenwächter (in prep.).
Portuguese: Oliveira 1900f. I, No. 215, Cardigos (forthcoming); Italian: Cirese / Serafini 1975; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II, Simonides / Simonides 1994, No. 79.

1352A ***The Tale-Telling Parrot*** (previously ***Seventy Tales of a Parrot Prevent a Wife's Adultery***). A rich man (merchant) gives his wife a (two) parrot so that she will have company while he is away.

She falls in love during her husband's absence (and kills the parrot [one of the parrots] because he will not let her visit her lover [J551.1]). Every time she wants to go to her lover, the (other) parrot holds her back by telling a long story [K1591] (he tells seven stories in seven days), until her husband returns. Cf. Type 1422.

Combinations: 1422.
Remarks: Early literary documention in the Indian *Śukasaptati*.
Literature/Variants: Clouston 1887 II, 196–211; Köhler / Bolte 1898ff. I, 47, 336, 513; EM 10 (2002) 526–531 (U. Marzolph); EM: Śukasaptati (forthcoming).

Portuguese: Oliveira 1900f. I, No. 105, Cardigos (forthcoming); Italian: Crane 1885, Nos. 45–47, Cirese / Serafini 1975, Pitrè / Schenda et al. 1991, No. 7; Turkish: Eberhard / Boratav 1953, No. 52 (4); Jewish: Jason 1965, 1975; Kurdish: Wenzel 1978, No. 13, Džalila et al. 1989, No. 9; Mongolian: Jülg 1868, 106ff., Mostaert 1947, 276ff., 292ff.; Iranian: Marzolph 1979, 17ff.; Indian: Bødker 1957a, Nos. 231, 258; Mexican: Robe 1973; Brazilian: Romero / Cascudo, Nos. 13, 50.

1352* See Type 1510.

1353 *The Old Woman as Trouble Maker.* The devil wants to separate a man and his wife (because he is jealous of their happiness). He asks an old woman to help him [G303.10.5] (promises her a pair of shoes).

The old woman tells the wife that her husband is unfaithful to her, and that in order to make him love her again, she should cut three hairs from his beard when he is asleep. The old woman tells the husband that his wife intends to kill him. When the wife comes at night with a knife to cut the hairs, he beats (kills) her [K1085]. Cf. Types 1170, 1573*.

Remarks: Early versions in the Middle Ages, e.g. Johannes Gobi Junior, *Scala coeli* (No. 615).

Literature/Variants: Kirchhof / Oesterley 1869, I,1, No. 366; Chauvin 1892ff. II, 158 No. 48, 195 No. 20; Köhler / Bolte 1898ff. III, 12f.; Prato 1899; Wesselski 1909, No. 22; Basset 1924ff. II, No. 178; Wesselski 1925, No. 5; Wesselski 1931, 194; Gjerdman 1941; Krzyżanowski 1959; Kasprzyk 1963, No. 6; Schmidt 1963, 70–78; Tubach 1969, No. 5361; Trümpy 1979, 243; Odenius 1984; Marzolph 1992 I, 209–211, II, No. 459; EM: Weib: Böses W. schlimmer als der Teufel (in prep.)

Finnish: Rausmaa 1982ff. III, No. 71, VI, Nos. 8, 9; Finnish-Swedish: Hackman 1917f. I, No. 167; Estonian: Aarne 1918, No. 1165*; Lithuanian: Kerbelytė 1999ff. II; Wotian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1900, Nos. 207, 208; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929, No. 823; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Goldberg 1998, No. G303.10.5; Catalan: Neugaard 1993, No. K1085; Portuguese: Soromenho / Soromenho 1984f. I, No. 253, Cardigos (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Walloon: Legros 1962; German: Henßen 1955, No. 471, Moser-Rath 1964, No. 264, Ranke 1966, No. 66, Kapfhammer 1974, 104f., Rehermann 1977, 148, 369 No. 11, 369f. No. 12, 419 No. 23, 425 No. 7, Hubrich-Messow (forthcoming); Hungarian: MNK VII A; Czech: Tille 1929ff. I, 81ff., Dvořák 1978, No. 5361; Slovakian: Gašparíková 1991f. I, No. 21; Macedonian: Čepenkov / Penušliski 1989 II, Nos. 136, 138, III, No. 349; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II, Krzyżanowski 1965, No. 81; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1976, No. 45; Gypsy: MNK X 1; Cheremis / Mari, Chuvash: Kecskeméti / Paunonen 1974; Buryat: Ėliasov 1959 I, 371ff.; Siberian: Soboleva 1984; Georgian: Kurdovanidze 2000; Syrian, Iraqi, Palestinian: El-Shamy 2004; Saudi Arabian: El-Shamy 2004; Indian: Thompson / Roberts 1960, Jason 1989; Sri Lankan: Thompson / Roberts 1960; Egyptian: Nowak 1969, No. 362, El-Shamy 2004; Tunisian, Algerian: El-Shamy 2004; Moroccan: Nowak 1969, No. 362, El-Shamy 2004.

1354 *Death for the Old Couple.* A woman whose husband is ill wishes that death would take her (instead of him). When death (a neighbor dressed as death, death in the form of a bird [owl, crow, goose, chicken]) comes (sent by the husband to test his wife) to take the wife, she points instead to her husband [J217.0.1, J217.0.1.1, K2065.1]. Cf. Type 845.

Literature/Variants: Kirchhof/Oesterley 1869, I,1, No. 350; Montanus/Bolte 1899, No. 41; cf. Wesselski 1911 II, Nos. 448, 466; Wesselski 1938a, 109f.; EM: Tod der Alten (in prep.).
Finnish: Rausmaa 1982ff. VI, No. 10; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Danish: Kristensen 1900, Nos. 41, 42, 629; Irish: Ó Súilleabháin/Christiansen 1963; Spanish: Chevalier 1983, No. 119, Camarena Laucirica 1991, No. 170, González Sanz 1996, Lorenzo Vélez 1997, No. 86f.; Portuguese: Meier/Woll 1975, No. 115, Cardigos (forthcoming); German: Peuckert 1932, No. 229, Moser-Rath 1964, No. 112, Neumann 1968, No. 274, Zender 1984, No. 202; Swiss: EM 7 (1993) 873; Italian: Cirese/Serafini 1975; Sardinian: Cirese/Serafini; Slovakian: Gašparíková 1991f. I, No. 245; Serbian: Vrčević 1868f. I, No. 154, II, 99, Karadžić 1937, No. 67; Croatian: Bošković-Stulli 1975a, No. 21; Bosnian: Krauss 1914 I, No. 124; Rumanian: Stroescu 1969 II, No. 4777; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II, Simonides 1979, Nos. 14, 15; Russian, Byelorussian, Ukrainian: SUS; Turkish: Bødker et al. 1963, 213ff.; Jewish: cf. Gaster 1924, No. 139; Indian: Hertel 1953, No. 86; US-American: Baughman 1966, No. J217.0.1.1; Spanish-American: Robe 1973; Egyptian: El-Shamy 2004; South African: Grobbelaar 1981.

1354A* *Widower's Relief.* An old man feels relieved by the death of his wife. He says to death, "You have caused me a lot of trouble, but now you will not do so any more".

Literature/Variants:
Finnish: Rausmaa 1973a; Danish: Kristensen 1900, Nos. 181, 190, 206, 209; German: cf. Selk 1949, No. 20, Moser-Rath 1964, No. 255; Maltese: cf. Mifsud-Chircop 1978, No. *1354C; Polish: cf. Krzyżanowski 1962f. II, No. 1354A.

1354C* *Seemingly-Dead Woman Returns to Life.* A dead woman (man) is being carried to her grave. One of the coffin bearers bumps into a wall and the shock brings the dead woman back to life.

She dies again the following year. Her husband tells the coffin bearers to be careful how they go, so the same mistake will not happen again.

Literature/Variants: ZfVk. 20 (1910) 354f., 21 (1911) 285; EM 3 (1981) 1104.
Danish: Kristensen 1900, 127; Irish: Ó Súilleabháin 1942, 645 No. 65, Murphy 1975, 29f., 163; Dutch: Dinnissen 1993, No. 94; Frisian: Kooi 1984a; German: Dittmaier 1950, 190f., Moser-Rath 1964, No. 62, Neumann 1976, 374, Moser-Rath 1984, 121, Brunner/Wachinger 1986ff. III, No. ^{1}Folz/20, ^{2}War/717; Italian: EM 2 (1978) 35; Hungarian: MNK VI, No. 1300* XVII; Rumanian: Stroescu 1969 I, No. 4616; Polish: Krzyżanowski 1962f. II, No. 1396; US-American: Montell 1975, 204.

1354D* ***Fertile Weather.*** Two farmers are discussing the weather. "This weather is good for growing", says one. "Tonight everything will spring out of the ground". "I hope not", says the other, "My wife (two, three wives) is buried there".

Literature/Variants:
French: Joisten 1971 II, 316; Dutch: Tiel 1855, 58; Frisian: Kooi 1984a; German: Neumann 1968b, No. 277, Ranke 1972, 173; Swiss: Tobler 1905, 84; Austrian: Schmidt 1946, No. 41; Rumanian: Stroescu 1969 I, No. 3352.

1355 ***The Man Hidden under the Bed.*** This miscellaneous type comprises different anecdotes dealing with adultery, some of which are not clearly described in the regional type catalogues:

The lover hides under the bed when the husband comes home. In most cases the lover misunderstands something that the husband says and betrays himself by his spontaneous reply.

Literature/Variants:
Syrjanian: cf. Fokos-Fuchs 1951, No. 13; Irish: Ó Súilleabháin / Christiansen 1963; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, No. 371, Cardigos (forthcoming); Italian: Cirese / Serafini 1975, De Simone 1994; Hungarian: MNK VII A, Nos. 1355, 1355B*; Greek: Hallgarten 1929, 25ff., Orso 1979, No. 152; Jewish: cf. Haboucha 1992, No. **1412; Indian: Beck et al. 1987, No. 47; Chilean: Pino Saavedra 1963, No. 216.

1355A ***The Lord Above; the Lord Below.*** While her husband is away, a wife is visited by two of her lovers. When her husband suddenly comes home, one hides on the roof and the second hides under the bed.

The wife distracts her husband with foolish phrases and accuses him of having wasted all his money on drink. He defends himself and says, "The Lord above will pay for everything". The man on the roof says he will pay for half, but the man under the bed (below) must pay for the other half [K1525]. Cf. Type 1355C.

In Italian variants the meeting of the adulterous wife and her lover is interrupted by a fool who follows his dog into the house. He embraces the woman and hides from the husband in the hearth. When the husband starts a fire, the fool defends himself, "I had your wife only once, but the man under the bed has her a thousand times". The husband kills the lover and gives the fool money to keep quiet.

Remarks: Documented in the Middle Ages, e.g. Fabliau *Du Clerc qui fu repus deriere l'escrin* and in *Cent Nouvelles nouvelles* (No. 34).
Literature/Variants: Kirchhof / Oesterley 1869 I 1, No. 323; Chauvin 1892ff. II, 206 No. 68; Köhler / Bolte 1898ff. III, 167–169; Bebel / Wesselski 1907 II 3, No. 2; Wesselski 1911 I, 271 not. 1, II, 99 No. 2; Bédier 1925, 453; Schmidt 1963, 312–322; Legman 1968f. I, 791f.; EM 6 (1990) 889–894 (R. W. Brednich).
Lithuanian: Kerbelytė 1999ff. IV (forthcoming); French: Parivall 1671, No. 50;

German: Blau 1908, 129ff., cf. Roth 1977, No. D28; Italian: Morlini/Wesselski 1908, No. 30, Rotunda 1942, No. K1525.1*, Cirese/Serafini 1975; Slovakian: Gašparíková 1991f. II, No. 548; Rumanian: Schullerus 1928, No. 1380 II*, Stroescu 1969 I, No. 3451, II, cf. No. 5439; Bulgarian: BFP; Greek: Orso 1979, No. 152; Ukrainian: Hnatjuk 1909f. II, No. 280; US-American: Baughman 1966; Brazilian: Cascudo 1955b, 46ff.; Egyptian: El-Shamy 2004.

1355B *"I Can See the Whole World!"* (previously ***Adulteress Tells her Lover, "I Can See the Whole World"***). A farmer (herdsman) who has lost an animal (horse, donkey, cow) climbs a tree to look for it (looks for it under a bed). He accidentally witnesses a couple embracing. After their intercourse (on seeing the woman's naked body) the lover (man or woman) says metaphorically, "I have seen the whole world!" (some similar expression).

The farmer asks the man if he has seen his lost animal [K1271.4]. The couple are frightened and run away so fast that they leave some article behind which the farmer takes. (The adulterer gives the farmer money to keep quiet. If the couple are married, they beat the farmer.)

Remarks: Early literary treatments see Poggio, *Liber facetiarum* (No. 237) and in *Cent Nouvelles nouvelles* (No. 12).
Literature/Variants: Ranke 1955b, 52; EM 3 (1981) 1055–1065 (R. Wehse); Dömötor 1999.
Finnish: Rausmaa 1982ff. VI, No. 11; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Estonian: Raudsep 1969, No. 349; Irish: Ó Súilleabháin/Christiansen 1963; English: Wehse 1979, No. 136, Wehse 1980; French: Coulomb/Castell 1986, No. 61, Perbosc/Bru 1987, 43f.; Spanish: Chevalier 1983, No. 120, Camarena Laucirica 1991, No. 174, González Sanz 1996, Lorenzo Vélez 1997, No. 5; Catalan: Oriol/Pujol 2003; Portuguese: Soromenho/Soromenho 1984f. II, No. 341, Cardigos (forthcoming); Frisian: Kooi 1984a; German: Bodens 1937, No. 1159, Dietz 1951, No. 250, Moser-Rath 1984, 289ff.; Italian: Cirese/Serafini 1975; Hungarian: György 1934, No. 13, MNK VII A; Serbian: Mićović/Filipović 1952, 319f.; Rumanian: Stroescu 1969 I, No. 4583; Greek: Hallgarten 1929, 25ff., Orso 1979, No. 88, Megas/Puchner 1998; Russian: Afanas'ev 1883, No. 55; Ukrainian: Hnatjuk 1909f. II, No. 90; Jewish: Haboucha 1992; Iraqi: El-Shamy 2004; Indian: Thompson/Roberts 1960; Chinese: Ting 1978; Vietnamese: Karow 1972, No. 113; US-American: Randolph 1976, 108f.; Egyptian: El-Shamy 2004.

1355C ***The Lord Above Will Provide.*** Lovers are consorting under a tree (in a barn). The woman worries about the consequences and asks her lover, "Who will provide for the child?" He answers, "The Lord above us will take care of it". A man hiding in the tree (on the roof) says, "I certainly will not!" [K1271.5].

Literature/Variants: Wesselski 1911 I, 271 not 1; Schmidt 1963, 312–323; Legman 1968f. I, 789f.; Röhrich 1977, 75; Popvasileva 1986; EM 6 (1990) 889–894 (R. W. Brednich).

Finnish: Rausmaa 1982ff. VI, Nos. 12, 13; Latvian: Arājs / Medne 1977; Lithuanian: Basanavičius / Aleksynas 1993f. I, No. 35, II, No. 61, Kerbelytė 1999ff. IV (forthcoming); Estonian: Raudsep 1969, No. 119; Livonian, Lydian: Kecskeméti / Paunonen 1974; Wotian: Munkácsi 1952, 239ff.; Danish: Kristensen 1892f., No. 396; French: Parivall 1671, No. 50, Fabre / Lacroix 1973f. II, No. 62, Perbosc / Bru 1987, 91; Portuguese: Parafita 2001f. II, No. 203, Cardigos (forthcoming); Dutch: Meder / Bakker 2001, No. 88; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 53; Flemish: Meyer 1968, Hoffmann 1973, Loots 1985, 23f.; German: Blau 1908, 129ff., Wossidlo / Neumann 1963, No. 443, Neumann 1968, No. 149, cf. Roth 1977, No. D28, Moser-Rath 1984, 289ff.; Austrian: Anthropophyteia 5 (1908) 144, No. 27; Italian: Cirese / Serafini 1975; Hungarian: MNK VII A; Serbian: Anthropophyteia 1 (1904) No. 177; Rumanian: Schullerus 1928, No. 1654*, Bîrlea 1966 III, 220ff., 500; Greek: Hansmann 1918, No. 29; Russian: Hoffmann 1973, SUS; Byelorussian, Ukrainian: SUS; Polish: Krzyżanowski 1962f. II; Gypsy: MNK X 1; Siberian: Soboleva 1984; Qatar: El-Shamy 2004; English-Canadian: Halpert / Widdowson 1996 II, Nos. 86, 87; Mexican: Paredes 1970, No. 17.

1355A* ***Unfaithful Wife as Judge.*** A neighbor (miller) tells a husband about his wife's unfaithfulness, and they surprise her with her lover. She assumes the role of judge and sentences all three men to be punished.

Literature/Variants: Wesselski 1908, No. 42; Bédier 1925, 453.
Finnish: Rausmaa 1982ff. VI, 459; Wotian: Kecskeméti / Paunonen 1974; Hungarian: MNK VII A; Rumanian: Stroescu 1969 I, No. 3485; Greek: Megas / Puchner 1998, No. $1355A^1$; Russian, Byelorussian, Ukrainian: SUS.

1357* ***Wife's Duty to Have Lovers.*** A husband wants to sound out his wife. He tells her that every wife should have a lover so that other men will respect her husband (because otherwise her husband will not respect her). The wife admits that she does have a lover.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 15; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, No. 362, Cardigos (forthcoming); Macedonian: Čepenkov / Penušliski 1989 IV, No. 377; Bulgarian: BFP, No. *1357***; Greek: Megas / Puchner 1998; Russian, Byelorussian: SUS; Jewish: Jason 1965.

1357A* ***Peas in the Jar.*** A married couple frequently engage in adultery. The wife puts a pea in a jar each time, and the husband puts a marble in a bag.

After a while they compare numbers, and the husband sees that the wife has fewer peas than he has marbles. She explains that she used some of her peas to make soup (three times).

In some variants, only one of the two partners keeps count in this manner.

Literature/Variants:
Frisian: Kooi 1984a; German: Ringseis 1980, 240; Greek: Orso 1979, No. 210; Australian: Adams / Newell 1999 III, 48f.; US-American: Dorson 1964, 80, Leary 1991, No. 100.

1358 *Trickster Surprises Adulteress and Lover.* This miscellaneous type refers to a cycle of related anecdotes concerned with adultery. Usually a husband catches his wife with her lover and exposes their affair. The type combines episodes from types 1358A, 1358B, and 1358C.

Combinations: 1358A, 1358B, 1358C, and 1725.
Remarks: The following catalogs or collections make references to Type 1358.
Literature/Variants: EM 3 (1981) 1055–1065 (R. Wehse), 1068–1077 (K. Roth).
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Danish: Kristensen 1884ff. III, No. 35; English: Briggs 1970f. A II, 157f.; Spanish: Jiménez Romero et al. 1990, No. 59, Camarena Laucirica 1991, No. 175, Lorenzo Vélez 1997, 88f.; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 252, Cardigos (forthcoming); Flemish: Meyer 1968; German: Pröhle 1853, No. 63; Italian: Cirese / Serafini 1975; Serbian: Anthropophyteia 2 (1905) No. 2; Bulgarian: BFP; Russian: Potjavin 1960, No. 35; Saudi Arabian, Qatar: El-Shamy 2004; Chinese: Ting 1978; Egyptian: El-Shamy 2004; Somalian: Reinisch 1900, No. 44.

1358A *Hidden Lover Buys Freedom from Discoverer.* A priest makes advances to a married woman. She pretends to agree to meet him, but tells her husband.

At the rendezvous when the husband knocks on the door, the priest, who is already undressed, hides in a vat that contains tar (sirup). When he looks for a better place to hide, he finds himself in a vat of feathers. The man and his wife see him covered with tar and feathers and exhibit him as the devil (the man puts him in a crate and parades him around) [K1555.2, K1554.1].

Important people (people who come to the market) pay to see this "devil" (cf. Type 1358B). The priest often has to give all his wealth in order to ransom himself [K443.1].

Combinations: 1358B, 1358C, 1525, 1535, and 1725.
Remarks: Many structural similarities among the Types 1358A, 1358B, and 1358C. Some variants are not clearly assigned to one type or the other.
Literature/Variants: Schumann / Bolte 1893, No. 47; Montanus / Bolte 1899, 396–399; BP II, 1–18; Basset 1924ff. I, 387 No. 19; EM 3 (1981) 1055–1065 (R. Wehse), 1068–1077 (K. Roth).
Finnish: Rausmaa 1982ff. VI, No. 16; Latvian: Arājs / Medne 1977; Lithuanian: Basanavičius / Aleksynas 1993f. II, No. 183, Kerbelytė 1999ff. II; Estonian: Raudsep 1969, No. 357; Wepsian: Kecskeméti / Paunonen 1974; Danish: Grønborg / Nielsen 1884, 85ff., Kristensen 1884ff. III, Nos. 13, 35, Stroebe 1915 I, No. 33; Faeroese: Nyman 1984; English: Baughman 1966, Roth 1977, No. E22, cf. No. E30, Wehse 1979, No. 363; Spanish: Chevalier 1983, No. 121, cf. Camarena Laucirica 1991, No. 176; Portuguese: Cardigos (forthcoming); German: Neumann 1968b, No. 215,

Roth 1977, Nos. D24, D47, Grimm KHM/Uther 1996 II, No. 61, Hubrich-Messow (forthcoming); Hungarian: MNK VII A; Slovakian: Gašparíková 1991f. II, No. 548; Serbian: Čajkanović 1934, No. 19; Bulgarian: BFP; Greek: Megas/Puchner 1998; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965, Noy 1968, No. 42; Gypsy: MNK X 1; Cheremis/Mari, Mordvinian: Kecskeméti/Paunonen 1974; Siberian: Soboleva 1984; Iraqi: El-Shamy 2004; Japanese: Ikeda 1971, No. 1535; US-American: Baughman 1966; Spanish-American: TFSP 30 (1961) 192f.; Egyptian: El-Shamy 2004.

1358B *Husband Carries Off Box Containing Hidden Lover* [K443.1, K1555, K1574]. An adulterer (priest) who was surprised by his lover's husband hides in a chest (which contains garbage, spoiled food, etc.).

The husband (another lover, someone else) transports the chest together with its contents and exhibits it publicly (for a fee, cf. Type 1358A). The prisoner (who cries out from inside the chest) is set free after he pays a fine or a ransom (his friends or relatives pay it).

Combinations: 1358A, 1358C, and 1725.
Remarks: See Type 1358A. Early European version see *Cent Nouvelles nouvelles* (No. 73).
Literature/Variants: Schumann/Bolte 1893, Nos. 20, 47; Wickram/Bolte 1903, No. 111; ZfVk. 13 (1903) 412–420; Wesselski 1909, No. 5; BP II, 1–18; Stepphun 1913; Basset 1924ff. II, 44 No. 19; Sharp 1958, 145; Tubach 1969, No. 966; EM 3 (1981) 1055–1065 (R. Wehse), 1068–1077 (K. Roth); Marzolph 1992 II, No. 470; Marzolph/Van Leeuwen 2004, No. 196.
Finnish: cf. Rausmaa 1982ff. VI, No. 16; Estonian: Raudsep 1969, No. 357; Latvian: Arājs/Medne 1977; Danish: Grundtvig 1854ff., No. 159, Kristensen 1884ff. III, No. 13, Stroebe 1915 I, No. 33; English: Briggs 1970f. A II, 157f., Roth 1977, No. E28, Wehse 1979, Nos. 330, 353; Portuguese: Vasconcellos/Soromenho et al. 1963f. II, No. 390, Cardigos (forthcoming); Dutch: Kooi 2003, Nos. 73, 118; Frisian: Kooi 1984a; German: Wisser 1922f. II, 185f., Neumann 1968b, No. 214, Roth 1977, No. D47, cf. No. D45, cf. Grimm KHM/Uther 1996 II, No. 61, Hubrich-Messow (forthcoming); Italian: Cirese/Serafini 1975; Slovakian: Gašparíková 1991f. I, No. 336; Macedonian: Čepenkov/Penušliski 1989 IV, No. 381; Rumanian: cf. Bîrlea 1966 III, 484f.; Bulgarian: BFP; Greek: Hallgarten 1929, 25ff., 28ff., Loukatos 1957, 297f.; Russian: Nikiforov/Propp 1961, No. 19; Ukrainian: Lintur 1972, No. 108; Jewish: Jason 1975; Cheremis/Mari: Kecskeméti/Paunonen 1974; Iraqi: El-Shamy 2004; Indian: Thompson/Balys 1958, No. K1555, Esche 1976, 340ff., 524; Nepalese: Sakya/Griffith 1980, 88ff.; Cambodian: Gaudes 1987, No. 60; Japanese: Seki 1963, No. 46; French-Canadian: Barbeau/Lanctot 1931, 282ff.; US-American: Chase 1956, 43, 46f; Panamanian: Robe 1973; Chilean: Pino Saavedra 1960ff. III, No. 180; Egyptian: El-Shamy 2004; Nigerian: Walker/Walker 1961, 67f., Schild 1975, No. 24; Cameroon: Kosack 2001, 344; Ethiopian: Reinisch 1889, No. 14; Sudanese: Kronenberg/Kronenberg 1978, No. 47; Somalian: Reinisch 1900 I, No. 44.

1358C *Trickster Discovers Adultery: Food Goes to Husband Instead of Lover* [K1571]. A traveler (student, soldier, etc.) asks for food and lodging, so a housewife gives him plain food and tells him to sleep in the haystack. He sees her (through a window) feasting in the company of her lover.

When the husband comes home unexpectedly, he tells the traveler he would invite him in if he could offer him decent food. When the wife pretends that there is no food in the house, the traveler (with the help of a bird or magic implement) pretends to use magic to produce the (hidden) food leftover from the feast.

He uses pretended magic a second time to raise the devil (actually the hidden lover) and chase him away. The lover and the wife or the host give the traveler a generous reward. Often the husband buys the magic object from him. Cf. Types 1535, 1725.

Combinations: 1358A, 1358B, and 1725.
Remarks: See Type 1358A. Important version see Basile, *Pentamerone* (II,10).
Literature/Variants: Chauvin 1892ff. VI, 178 No. 340; Schumann / Bolte 1893, No. 3; Basset 1924ff. I, 387 No. 99; Wesselski 1931, No. 27; Poliziano / Wesselski 1929, No. 216; BP II, 1–18; Tubach 1969, No. 632; EM 3 (1981) 1055–1065 (R. Wehse); EM 3 (1981) 1068–1077 (K. Roth); El-Shamy 1999, No. 50.
Finnish: cf. Rausmaa 1982ff. VI, No. 16; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Danish: Berntsen 1873f. I, No. 24, Kristensen 1884ff. III, No. 14; Irish: Ó Súilleabháin / Christiansen 1963; English: Zall 1970, 190f., Wehse 1979, Nos. 323, 324, 330; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. I, Nos. 146, 184, II, No. 315, Cardigos (forthcoming); Dutch: Volkskunde 20 (1909) 198ff., Meder / Bakker 2001, No. 211, Kooi 2003, Nos. 73, 118; Frisian: Kooi 1984a; German: Moser-Rath 1984, 128, Grimm KHM / Uther 1996 II, No. 61, Grubmüller 1996, 10ff., 916ff., Berger 2001, Hubrich-Messow (forthcoming); Italian: Cirese / Serafini 1975; Hungarian: MNK VII A; Slovakian: Gašparíková 1991f. II, No. 365; Croatian: Ardalić 1908a, No. 18, Vujkov 1953, 238ff.; Rumanian: Stroescu 1969 I, Nos. 3002, 3458, 3477; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Turkish: Walker / Uysal 1966, 153ff.; Jewish: Noy 1963a, No. 131, Jason 1975; Gypsy: MNK X 1; Cheremis / Mari: Kecskeméti / Paunonen 1974; Kara-Kalpak: Reichl 1985, 22f.; Georgian: Kurdovanidze 2000; Syrian, Palestinian, Iraqi, Saudi Arabian, Qatar: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Thompson / Balys 1958, No. K1571; Chinese: Ting 1978; English-Canadian: Halpert / Widdowson 1996 II, Nos. 88, 89; French-Canadian: Thomas 1983, 296; Brazilian: Alcoforado / Albán 2001, No. 74; Egyptian, Algerian, Sudanese: El-Shamy 2004.

1358* ***Child Unwittingly Betrays His Mother's Adultery.*** While her husband is away, a wife makes advances to one of his employees. This man draws a chalk circle on the floor and warns that he will "take revenge" on her if she crosses the line. The eager wife crosses the line and the employee has intercourse with her.

When the husband returns, a child, who has seen what happened, warns him not to cross the line because if he does, the employee will do to him what he did to the mother, lie beside him and "fight" [J125.2.1].

Remarks: Spread through literary versions since the 15th century. Early European version see *Cent Nouvelles nouvelles* (No. 23).
Literature/Variants: Kirchhof / Oesterley 1869 II, No. 243, cf. No. 247; EM 3 (1981) 1055–1065 (R. Wehse), 1068–1077 (K. Roth); Renard 1995.
Finnish: Rausmaa 1982ff. VI, No. 17; French: Montaiglon / Raynaud 1872ff. IV, 147ff.; German: Moser-Rath 1984, 290f.; Rumanian: Stroescu 1969 I, No. 3454; Bulgarian: BFP; Greek: Megas / Puchner 1998; Jewish: cf. Haboucha 1992, No. **1412; Egyptian: El-Shamy 2004.

1359 ***Husband Outwits Adulteress and Lover.*** This type refers to a cycle of related anecdotes concerned with adultery. Usually a husband catches his wife with her lover and exposes their affair. It combines episodes from types 1359A–1359C.

Combinations: 1359A, 1359B, and 1359C.
Literature/Variants: EM 3 (1981) 1055–1065 (R. Wehse), 1068–1077 (K. Roth).
Latvian: Arājs / Medne 1977; English: Roth 1977, Nos. E39, E40; Spanish: Camarena Laucirica 1991, No. 179, Lorenzo Vélez 1997, 92f.; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, Nos. 360, 362, Cardigos (forthcoming); German: Roth 1977, No. D41; Italian: Cirese / Serafini 1975; Hungarian: MNK VII A; Slovakian: Gašparíková 1991f. II, No. 457; Bulgarian: Daskalova et al. 1985; Greek: Orso 1979, No. 269; Polish: Krzyżanowski 1962f. II, No. 1739; Russian: SUS, No. 1360A; Byelorussian: SUS, Nos. 1359, 1360A; Jewish: Jason 1965, 1975; Palestinian: Muhawi / Kanaana 1989, No. 25, El-Shamy 2004; Egyptian, Tunisian: El-Shamy 2004; East African: Meinhof 1921, No. 77.

1359A ***Hiding the Lover.*** A man tries twice to catch his wife comitting adultery, but each time she manages to hide her lover.

The third time, the husband burns down the house. The wife manages (with the unwitting help of her husband) to rescue her lover [K1554]. Cf. Type 1730.

Literature/Variants: EM 3 (1981) 1068–1077 (K. Roth).
Finnish: Rausmaa 1982ff. VI, No. 18; Finnish-Swedish: Hackman 1917f. II, No. 278; Latvian: Arājs / Medne 1977; Estonian: Raudsep 1969, No. 358; Lithuanian: Kerbelytė 1999ff. II; Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Danish: Bødker et al. 1957, No. 36; Portuguese: Melo 1991, 102ff., Cardigos (forthcoming); German: Hagen 1850 II, No. 41, Grubmüller 1996, No. 20; Italian: Cirese / Serafini 1975; Rumanian: Stroescu 1969 I, No. 3483; Bulgarian: BFP; Ukrainian: Hnatjuk 1909f. II, No. 274; Tatar: Kecskeméti / Paunonen 1974; Cheremis / Mari: Beke 1951, No. 35; Syrian, Palestinian, Iraqi, Saudi Arabian: El-Shamy 2004; African American: Parsons 1923a, No. 77; Egyptian, Algerian: El-Shamy 2004.

1359B ***Husband Meets the Lover in the Wife's Place.*** A husband suspects that while he is away at mass, his wife is having an affair with their children's tutor. The husband wants to find out if this is true. One day when his wife is away and the husband is at home with the tutor, he invites the young man to a luxurious feast and offers him plenty of wine in order to loosen his tongue. The young man confirms the husband's suspicions, and is pardoned on the condition that he breaks off the relationship.

Soon after, however, the merchant notices that the affair is still going on. In order to put an end to it, one morning he orders his wife to go to mass instead of him. As she leaves, she slams the door hard to signal to the young man that it was she and not her husband who went out. The young man wakes up late, believes that the husband has left, and goes to the wife's bed, where he finds the merchant. The merchant insults him and beats him (castrates him) [K1561].

Remarks: Early literary treatment, see Bonaventure Des Périers, *Nouvelles Récréations* (No. 60).
Literature/Variants: Kirchhof/Oesterley 1869 I 1, No. 328, II, No. 80; Bebel/Wesselski 1907 II 3, No. 161; EM 3 (1981) 1068–1077 (K. Roth).
Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian: Kecskeméti/Paunonen 1974; English: Baughman 1966, Wehse 1979, No. 336; Portuguese: Vasconcellos/Soromenho et al. 1963f. II, No. 358, Cardigos (forthcoming); Flemish: Loots 1985, 72ff.; German: Roth 1977, No. D6; Italian: Cirese/Serafini 1975; Slovakian: Gašparíková 1991f. II, No. 542; Rumanian: Bîrlea 1966 III, 104f., 485; Bulgarian: BFP; Syrian, Palestinian, Yemenite: El-Shamy 2004; Mayan: Peñalosa 1992; Egyptian: El-Shamy 2004; Central African: Fuchs 1961, 95ff.

1359C ***Husband Prepares to Castrate the Crucifix.*** A sculptor (icon-maker) and his wife want to put an end to the unwelcome attentions that the clergyman has been paying to the wife. She plans a meeting with the priest in the studio (in the church) and persuades him to take off his clothes (and paints his body).

Surprised by the sudden appearance of the sculptor (icon-maker), the priest pretends to be Jesus standing before the cross among the sculptures (icons). The husband is about to castrate the figure (correct the sculpture) because the customer (bishop) supposedly does not like such a realistic representation. The priest runs away naked [K1558]. Cf. Types 1730, 1829.

Remarks: Documented in the Middle Ages, e.g. see the fabliau *Le prestre crucifié*.
Literature/Variants: Bartsch/Köhler 1873; Erk/Böhme 1893f. I, No. 154; Köhler/Bolte 1898ff. II, 469; Kasprzyk 1963, No. 34; EM 3 (1981) 1068–1077 (K. Roth); Verfasserlexikon 3 (1981) 1147f. (K.-H. Schirmer); Verfasserlexikon 11,1 (2000) 256–258 (N. Zotz).
Latvian: Arājs/Medne 1977; Estonian: Raudsep 1969, No. 358; Lithuanian: Basanavičius/Aleksynas 1993f. II, No. 179, Kerbelytė 1999ff. II; Karelian: Kecskeméti/Paunonen 1974; Irish: Ó Súilleabháin/Christiansen 1963; English: cf. Roth 1977, Nos. E32, E42; French: Montaiglon/Raynaud 1872ff. I, 194ff.; Spanish: Espinosa 1946f., No. 42; Frisian: Kooi 1984a; German: Roth 1977, No. D48, Grubmüller 1996, 928ff.; Austrian: cf. Haiding 1969, No. 111; Italian: Rotunda 1942, No. K1558, Cirese/Serafini 1975; Czech: Tille 1929ff. II, 455f.; Bosnian: Anthropophyteia 2 (1905) 326ff. No. 417, 329ff. No. 418, 338f. No. 419; Bulgarian:

Daskalova et al. 1985, No. 223; Polish: Anthropophyteia 2 (1905) 307f., No. 30; Russian, Byelorussian, Ukrainian: SUS; Siberian: Soboleva 1984; Palestinian: El-Shamy 2004; Indian: Thompson/Balys 1958, No. K1558; Chinese: Ting 1978; Spanish-American: Espinosa 1937, No. 79; Egyptian, Sudanese: El-Shamy 2004.

1359A* *Pulling Out Hairs.* A merchant (clergyman, monk, Jew) spends the night in a farmhouse, sharing a bed with the farmer and his wife. When the traveler wants to have intercourse with the wife, he pulls out a hair from the husband's backside to find out if he is asleep. This happens several times, until finally the husband turns over and says, "I don't mind what you do with my wife, but please don't use my backside as a scoreboard!"

In some variants the cheated person (teacher) discloses his identity by joining in the chorus when the two others (priest and nun) talk about the pleasure they have had the last night in a reciprocal song.

Remarks: Early version in the 16th century see Hans Sachs, *Der schmid mit der crewzfart* (1550).
Literature/Variants: Legman 1968f. I, 773f.
Flemish: Loots 1985, 24f., 105ff.; Frisian: Kooi 1984a; German: Cammann/Karasek 1976ff. II, 103, Heckscher/Simon 1980ff. II,1, 269f.; Austrian: Haiding 1969, Nos. 29. 108; US-American: Hoffmann 1973, 266 No. X725.1.2, Randolph 1976, 81f., Baker 1986, No. 312; African American: Abrahams 1970, 220f., Dance 1978, No. 500.

1360 *Man Hidden in the Roof.* This miscellaneous type comprises various tales dealing with adultery, most of which are not clearly described in the regional type catalogs. Cf. Type 1776.

Literature/Variants:
Finnish-Swedish: Hackman 1917f. II, No. 273; Latvian: Arājs/Medne 1977; Karelian: Kecskeméti/Paunonen 1974; Danish: Kristensen 1892f. I, Nos. 398, 400; English: Wehse 1979, 126f.; Frisian: Kooi 1984a; Italian: Papanti 1877, No. 2, Cirese/Serafini 1975; Hungarian: MNK VII A; Russian, Byelorussian: SUS, No. 1360A; Jewish: Jason 1965; French-Canadian: Lemieux 1974ff. VI, No. 12; South African: Coetzee et al. 1967.

1360B *Flight of the Woman and Her Lover from the Stable.* When the husband is away from home a servant (guest, the husband himself) accidentally (from the roof) observes the housewife (his wife) with her lover (man, priest). When the servant is asked why he did so little work, he recites a verse that describes what he saw (he describes the event in the form of a story which he tells at dinner). The wife gives him money to stop telling the story [K1271.1.4.1]. He concludes by saying that it was only a dream [J1155].

In some Estonian variants the tale continues: Because there are too many guests, the housewife cannot receive her lover. One guest pretends to be the housewife and refuses to let the lover come in, but instead castrates the lover through the window.

Literature/Variants: BP II, 18 not. 1.
Finnish: Rausmaa 1982ff. VI, Nos. 22–24; Finnish-Swedish: Hackman 1917ff. I, No. 199(5); Latvian: Arājs / Medne 1977; Estonian: Raudsep 1969, No. 359; Livonian, Wotian, Karelian: Kecskeméti / Paunonen 1974; Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; Dutch: Sinninghe 1943; Croatian: Bošković-Stulli 1959, No. 58; Greek: cf. Loukatos 1957, 189ff., Megas / Puchner 1998; Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 274; Abkhaz: cf. Šakryl 1975, No. 60; Cheremis / Mari, Votyak: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Syrian: El-Shamy 2004; Palestinian: Schmidt / Kahle 1918f. II, No. 118, El-Shamy 2004; Japanese: Ikeda 1971; African American: Dorson 1956, No. 165; West Indies: Flowers 1953; Egyptian: El-Shamy 2004.

1360C *Old Hildebrand.* An unfaithful wife pretends to be ill and sends her husband for medicine. On his way the husband meets another man and has him carry him in a basket (sack, bundle of straw) back to his house, where his wife is entertaining her lover (the priest).

They invite the man with the basket to eat with them. All three sing verses: first the wife, then the lover, then the guest. Often the husband in the basket sings the final verse. He comes out and a brawl ensues [K1556].

Remarks: Documented in the 15th / 16th century.
Literature/Variants: Chauvin 1892ff. VI, 177f. No. 338; Köhler / Bolte 1898ff. I, 386; BP III, 373–380; Anderson 1931; Schmidt 1963, 327–342: Frenzel 1988, 321–323; EM 6 (1990) 1011–1017 (K. Roth); Dekker et al. 1997, 275–277.
Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kamp 1879f. II, No. 7; Faeroese: Nyman 1984; Irish: Ó Súilleabháin / Christiansen 1963; French: Kryptádia 2 (1884) 30ff., Dardy 1891, 285ff., Perbosc / Bru 1987, 67f.; Spanish: Espinosa 1946f., No. 93, González Sanz 1996; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, Nos. 363, 364, Cardigos (forthcoming); Dutch: Sinninghe 1943, No. 1360B; Frisian: Kooi 1984a; Flemish: Meyer 1968, Meyer / Sinninghe 1976; German: Grimm KHM / Uther 1996 II, No. 95, Berger 2001, Hubrich-Messow (forthcoming); Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII A; Czech: Tille 1929ff. II 2, 391f.; Serbian: Đorđevič / Milošević-Đorđevič 1988, Nos. 225–230, cf. No. 231; Rumanian: Stroescu 1969 I, No. 3465; Bulgarian: BFP; Greek: Hallgarten 1929, 172ff., Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 273; Jewish: Jason 1965, 1988a; Gypsy: MNK X 1; Siberian: Soboleva 1984; Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Iraqi: Nowak 1969, No. 210, El-Shamy 2004; Palestinian, Saudi Arabian, Qatar, Yemenite: El-Shamy 2004; Iranian: Marzolph 1984; Indian, Sri Lankan; Thompson / Roberts 1960; Chinese: Ting 1978; Japanese: Ikeda 1971; English-Canadian: Halpert / Widdowson 1996 II, Nos. 90–94; US-American: Baughman 1966; Spanish-American, Panamanian: Robe 1973; Cuban: Hansen 1957; West Indies: Flowers 1953; Egyptian, Tunisian, Sudanese: El-Shamy 2004.

1361 *The Flood.* A clergyman (student) who wants to have a private meeting with a woman announces that a flood is coming. Her husband (carpenter, merchant, miller, farmer) tries to escape the flood in a tub tied up under the roof [K1522].

While the adulterous couple are enjoying themselves, another lover comes and wants to take part or at least to have a kiss. The wife (clergyman) puts her (his) backside out the window and invites the lover to kiss it [K1225]. He realizes he was tricked and, as if it were a second kiss, brands the backside of the clergyman with a hot iron [K1577]. When the clergyman cries for water, the husband in the tub thinks the flood is coming. He cuts the rope, falls to the ground, and injures himself (dies).

Combinations: 1000, 1004, 1007, 1029, and 1120.
Remarks: Documented in the Middle Ages, e.g. Chaucer, *The Miller's Tale.*
Literature/Variants: Köhler 1878; Varnhagen 1884b; Schumann/Bolte 1893, No. 2, 384f.; Barnouw 1912; Lerner 1968; EM 4 (1984) 1391–1394 (E. Moser-Rath); Marzolph 1992 II, No. 548.
Finnish: Rausmaa 1982ff. VI, No. 25; Livonian: Loorits 1926; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984, 351; Danish: Kristensen 1881ff. IV, No. 56, Bødker et al. 1963, No. 20; Irish: Ó Súilleabháin/Christiansen 1963; Spanish: Lorenzo Vélez 1997, 101f.; Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968, No. 1730, Meyer/Sinninghe 1976, Hogenelst 1997 II, No. 276; German: Merkens 1892ff. I, No. 273, cf. II, No. 45, Wossidlo/Neumann 1963, No. 278, Moser-Rath 1984, 33, 127, 290, 383, 432, Hubrich-Messow (forthcoming); Austrian: Haiding 1969, Nos. 40, 112; Hungarian: MNK VII A; Rumanian: Stroescu 1969 I, No. 3514; Greek: Megas/Puchner 1998; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, No. 355; Gypsy: MNK X 1; Chinese: Ting 1978; US-American: Baughman 1966; Spanish-American: Robe 1973; West Indies: Flowers 1953.

1362 *The Snow-Child.* (Modus Liebinc.) The wife of a merchant gives birth during her husband's absence. When he comes home, she explains that she had become pregnant from eating snow (an icicle). The man pretends to accept the child as his son.

When the boy grows up, the father takes him on a trip and sells him. Later he explains to his wife that the boy melted and dripped into the sea [J1532.1].

Remarks: This type has been widespread since the Middle Ages, oldest version, *Modus Liebinc* (10th/11th century), and see *Cent Nouvelles nouvelles* (No. 12).
Literature/Variants: Köhler/Bolte 1898ff. II, 564; Pauli/Bolte 1924 I, No. 208; Wesselski 1931, 187; Wesselski 1936, 89; Langosch 1955, 87f.; Pedersen/Holbek 1961f. II, No. 199; Faral 1962, 219f.; Röhrich 1962f. I, No. 11; Beyer 1969, 81–86; Tubach 1969, No. 4451; Frosch-Freiburg 1971, 43–61; Verfasserlexikon 6 (1986) 630–632 (V. Schupp); Haug 2001, 254; Schiewer 2003; EM: Schneekind (forthcoming).
Karelian: Kecskeméti/Paunonen 1974; Norwegian: Hodne 1984; Icelandic:

Sveinsson 1929; English: cf. Roth 1977, No. E17; French: Delarue 1947, No. 8; German: Moser-Rath 1984, 291, 444, Grubmüller 1996, No. 6; Italian: Cirese/Serafini 1975; Hungarian: György 1934, No. 80; Czech: Dvořák 1978, No. 4451; Russian: Novikov 1961, No. 33.

1362A* *The Three Months' Child.* Three months after the wedding, a young woman gives birth. Her husband thinks he has been cheated, but she (the priest) explains to him that he was married for three months, she was married for three months, and they were both together married for three months. This makes nine months in all, so he must recognize the child as his own [J2342, J2342.2].

In some variants the father is told that his premature son will surpass other children and become a good courier [J1276.1].

Literature/Variants: Kirchhof/Oesterley 1869 I 1, No. 336; Wickram/Bolte 1903, No. 4; Bebel/Wesselski 1907 I 1, No. 52, II 3, No. 136; Legman 1968f. I, 440; EM 3 (1981) 887–889 (E. Moser-Rath); Marzolph 1992 II, No. 848.
Finnish: Rausmaa 1982ff. VI, Nos. 26, 27; English: Wehse 1979, Nos. 187, 188; Spanish: Camarena Laucirica 1991, No. 184, González Sanz 1996; Catalan: Oriol/Pujol 2003; Portuguese: Vasconcellos/Soromenho et al. 1963f. II, Nos. 388, 389, Cardigos (forthcoming); German: Merkens 1892ff. I, Nos. 165, 171, III, No. 205, Wossidlo/Neumann 1963, No. 498, cf. Kapfhammer 1974, 79, cf. Roth 1977, No. D49, Moser-Rath 1984, 287, 290f., 413; Swiss: EM 7 (1993) 869, Tobler 1905, 121; Italian: Cirese/Serafini 1975; Hungarian: György 1934, No. 83, MNK VII A, Nos. 1362A$^*_1$, 1362A$^*_2$; Macedonian: Čepenkov/Penušliski 1989 IV, No. 382; Rumanian: Bîrlea 1966 III, 492, Stroescu 1969 I, Nos. 3370, 3680; Greek: Megas/Puchner 1998; Polish: Simonides 1979, No. 54; Ukrainian: SUS; Palestinian: Schmidt/Kahle 1918f. II, No. 119, El-Shamy 2004, No. 1362A§; US-American: Hoffmann 1973, Dodge 1987, 94; African American: Dance 1978, No. 268; Egyptian: El-Shamy 2004, No. 1362A§.

1362B* ***Marrying a Man of Forty.*** A dying husband advises his wife to marry a man of the age of forty. She prefers to take two men of twenty [J2212.1.1].

Remarks: Documented in *Philogelos* (No. 12).
Literature/Variants: Marzolph 1987a, No. 12; Hansen 2002, 264–266.
Latvian: Arājs/Medne 1977; Spanish: Chevalier 1983, No. 124; Rumanian: Stroescu 1969 I, No. 3386; Bulgarian: BFP; Greek: Megas/Puchner 1998.

1363 *Tale of the Cradle.* Two traveling students spend the night in the house of a family with a beautiful wife and daughter. Everyone sleeps in the same room, with the youngest child in a cradle at the foot of the marriage bed.

During the night one of the students sneaks into the bed of the daughter. When the mother leaves the room, the second student moves the cradle, so that when she comes back she mistakes his bed for hers and him for her husband.

When the first student tries to go back to his own bed, he too is confused by the position of the cradle. He gets into bed with the father and, thinking that this is his friend, tells him what he has done. The father becomes angry and starts to beat the student. When the mother turns on the light, her lover puts the cradle back and moves his friend into their original bed. When she realizes what has happened, she tells her husband that they were visited by a demon. The students leave the following morning [K1345].

Combinations: 1544.
Remarks: Early European versions see Boccaccio, *Decamerone* (IX,6) and Chaucer, *Reeve's Tale*.
Literature/Variants: Varnhagen 1886; Montanus / Bolte 1899, No. 86; Legman 1968f. I, 410; Frosch-Freiburg 1971, 119–128; Hoven 1978, 62–64; EM 2 (1979) 1261; Ziegeler 1988; Verfasserlexikon 9 (1994) 461–464 (R. M. Kully); EM: Wiege: Die Erzählung von der W. (in prep.).
Lappish: Lagercratz 1957ff. I, No. 441; Danish: Skattegraveren 9 (1888) 164–166, No. 498; Irish: Ó Súilleabháin / Christiansen 1963; English: Ehrentreich 1938, No. 4, Briggs 1970f. A II, 442ff.; Spanish: Chevalier 1983, No. 125; Dutch: Kruyskamp 1957, 38ff.; Hungarian: MNK VII A; Serbian: Đorđevič / Milošević-Đorđevič 1988, No. 218; Greek: Megas / Puchner 1998; US-American: Baughman 1966; Mexican: Robe 1970, Nos. 119, 120; Dominican, Puerto Rican: cf. Hansen 1957, No. 1363*A.

1363* See Type 1341A*.

1364 ***The Blood-Brother's Wife.*** A lover boasts to his good friend that he has had a narrow escape from the husband of his mistress. The lover does not realize that this friend is in fact the husband, and tells him the particulars of his plans for the future (the time of their next appointment, etc.). Unbeknownst to the lover, the husband uses this information to try to surprise the guilty pair.

Three times the couple are surprised by the husband, but the lover escapes by hiding behind a curtain, under the bed, in a cupboard, in a cistern, etc. Later (at a banquet) the lover boasts about his liason and adventures. He is accused of misconduct and asked to confess. He saves himself by saying it was all a dream [J1155]. Cf. Type 1790.

Remarks: Documented in the Latin poem *Miles gloriosus* (1175).
Literature/Variants: Chauvin 1892ff. VII, 171f. No. 447; Hilka / Söderhjelm 1913, 1–15; Wesselski 1925, No. 2; Tubach 1969, No. 5287; Suchomski 1975, 129–135; EM 2 (1979) 528–532 (J. T. Bratcher); Frenzel 1988, 505–508; Marzolph 1992 II, No. 308; Marzolph / Van Leeuwen 2004, Nos. 288, 455.
Lappish: Lagercratz 1957ff. II, No. 367; Icelandic: Sveinsson 1929, Boberg 1966, No. K1521; Irish: Ó Súilleabháin / Christiansen 1963; French: Kryptádia 1 (1883) 340, No. 2, 2 (1884) 55, No. 15; Spanish: Llano Roza de Ampudia 1925, No. 103; Portuguese: Braga 1987 I, 233f., Cardigos (forthcoming); German: Pröhle 1853,

No. 63; Maltese: Ilg 1906 II, No. 79; Hungarian: MNK VII A; Greek: Hallgarten 1929, 71ff., Orso 1979, No. 270; Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, Nos. 190 (4), 266, 366; Jewish: Noy 1963a, No. 114, Jason 1965, 1975, 1988a; Kurdish: Nebez 1972, 124ff.; Cheremis/Mari: Beke 1951, No. 35; Tatar: Paasonen/Karahka 1953, No. 19; Tadzhik: Sandelholztruhe 1960, 275ff.; Syrian: Nowak 1969, No. 341; Aramaic: Lidzbarski 1896, No. 13; Palestinian: Littmann 1957, 376ff., El-Shamy 2004; Saudi Arabian: Lebedev 1990, No. 66, El-Shamy 2004; Yemenite: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Hertel 1953, No. 80; Chilean, Argentine: Hansen 1957; Egyptian: Artin Pacha 1895, No. 14, Nowak 1969, No. 341, El-Shamy 2004; Algerian: Frobenius 1921ff. I, No. 30c, El-Shamy 2004; Sudanese: El-Shamy 2004.

1365 ***The Obstinate Wife.*** This miscellaneous type refers to a circle of related anecdotes dealing with a married couple each of which insists on being right. The wife in particular is blamed for being obstinate. It combines episodes of the Types 1365A, 1365B, and 1365C.

Combinations: 1164, 1380.
Literature/Variants: Röhrich 1962f. II, 307–322, 486–488; Tubach 1969, Nos. 2023, 5284; EM 3 (1981) 1077–1082 (E. Moser-Rath); Moser-Rath 1994a; Dekker et al. 1997, 201–203.
Finnish: Rausmaa 1982ff. VI, Nos. 28–33; Latvian: Arājs/Medne 1977; Lydian: Kecskeméti/Paunonen 1974; Swedish: Bondeson 1882, No. 37; Norwegian: Kvideland 1977, 148; Irish: Ó Súilleabháin/Christiansen 1963; French: Joisten 1971 II, No. 214; Portuguese: Oliveira 1900f. I, No. 5, Cardigos (forthcoming); Frisian: Kooi 1984a; German: Moser-Rath 1964, No. 131, Moser-Rath 1984, 115f., 285, 287, 290f., Hubrich-Messow, Nos. 1365A–C (forthcoming); Italian: Cirese/Serafini 1975; Hungarian: Géczi 1989, No. 114; Serbian: Đorđevič/Milošević-Đorđevič 1988, No. 219; Slovene: Vedež 3 (1850) 402; Macedonian: Čepenkov/Penušliski 1989 III, No. 344, IV, No. 372; Bulgarian: BFP; Russian: Moldavskij 1955, 115, Afanas'ev/Barag et al. 1984f. III, No. 434; Ukrainian: Čendej 1959, 23f.; Azerbaijan: Tachmasib 1958, 203; Kurdish: Džalila 1989, No. 221; Cheremis/Mari: Kecskeméti/Paunonen 1974; Indian: Hertel 1953, No. 78; Japanese: Ikeda 1971; West Indies: Flowers 1953.

1365A ***Wife Falls into a Stream.*** A woman who has been contrary all her life falls into a river. Her husband searches for her upstream because she would be too obstinate to go with the current [T255.2]. Cf. Types 1365B, 1365C.

Combinations: 1365B, 1380.
Remarks: Documented in the Middle Ages, e.g. Jacques de Vitry, *Sermones vulgares* (Jacques de Vitry/Crane, No. 227).
Literature/Variants: Kirchhof/Oesterley 1869 IV, No. 186; Köhler/Bolte 1898ff. I, 506 not. 1; Wesselski 1911 I, No. 276; Pauli/Bolte 1924 I, No. 142; Röhrich 1962f. II, 307–322, 486–488; Tubach 1969, No. 5285; Frosch-Freiburg 1971, 137–141; ZfVk. 72 (1976) 308; Verfasserlexikon 3 (1978) 963f. (H.-J. Ziegeler); EM 3 (1981) 1077–1082 (E. Moser-Rath); Dekker et al. 1997, 275f.
Finnish: Rausmaa 1982ff. VI, Nos. 28–31; Finnish-Swedish: Hackman 1917f. II, No. 270; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė

1999ff. II; Wepsian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. 1365; Norwegian: Hodne 1984, No. 1365AB; Irish: Ó Súilleabháin / Christiansen 1963; English: Stiefel 1908, No. 55, Baughman 1966, Briggs 1970f. A II, 47f.; Spanish: Childers 1948, No. T255.2, González Sanz 1996, Rey-Henningsen 1996, No. 4; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. I, No. 12, Cardigos (forthcoming); Dutch: Bloemhoff-de Bruijn / Kooi 1984, No. 12; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 39; German: Meyer 1925a, No. 40, Moser-Rath 1964, No. 78, Moser-Rath 1984, 115f., 285, 287, 290f., Grubmüller 1996, No. 10; Italian: Cirese / Serafini 1975; Hungarian: MNK VII A; Slovakian: Gašparíková 1981a, 28; Macedonian: Piličkova 1992, No. 31; Rumanian: Stroescu 1969 II, No. 3518; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian: SUS; Cheremis / Mari: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Georgian: Kurdovanidze 2000; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Jason 1989; English-Canadian: Baughman 1966; US-American: Randolph 1965, No. 62, Baughman 1966; Spanish-American: Robe 1973; Chilean: Hansen 1957, Pino Saavedra 1960ff. III, No. 176; South African: Coetzee et al. 1967.

1365B *Cutting with the Knife Or the Scissors.* A wife argues with her husband, insisting that a meadow has been cut with scissors instead of a scythe (that he has cut his beard rather than shaved his face). The fight goes on until the angry husband pushes his wife into a river.

As she drowns, she continues to argue by making scissors-motions with her fingers [T255.1]. Cf. Types 1365A, 1365C.

Combinations: 1164, 1365A.
Remarks: Documented in the Middle Ages, e.g. Jacques de Vitry, *Sermones vulgares* (Jacques de Vitry / Crane, No. 222).
Literature/Variants: Köhler / Bolte 1898ff. I, 136; Montanus / Bolte 1899, No. 89; cf. Pauli / Bolte 1924 I, No. 595; Tubach 1969, No. 2023; EM 3 (1981) 1077–1082 (E. Moser-Rath).
Finnish: Rausmaa 1982ff. VI, Nos. 31, 32; Finnish-Swedish: Hackman 1917f. II, No. 270; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961, No. 1365; Norwegian: Hodne 1984, No. 1365AB; Danish: Skattegraveren 11 (1889) 21f., No. 31, Kristensen 1900, Nos. 11, 625, Holbek 1990, No. 36; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 144; Spanish: Chevalier 1983, No. 128, Goldberg 1998, No. T255.1; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, No. 390, Cardigos (forthcoming); Dutch: Sinninghe 1943, Kooi 2003, No. 78; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Moser-Rath 1964, No. 33, Benzel 1965, No. 172, Moser-Rath 1984, 115f., 285, 287, 290f.; Italian: Cirese / Serafini 1975; Corsican: Massignon 1963, No. 70; Hungarian: MNK VII A; Czech: Dvořák 1978, No. 5284 / 5285; Serbian: Karadžić 1937, No. 37; Croatian: Bošković-Stulli 1967f., No. 20; Macedonian: Čepenkov / Penušliski 1989 IV, No. 388; Rumanian: Stroescu 1969 I, No. 3519; Bulgarian: BFP; Greek: Loukatos 1957, 284f., Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Jewish: Haboucha 1992; Siberian: Soboleva 1984; Turkmen: cf. Stebleva 1969, No. 64; Georgian: Kurdovanidze 2000; English-Canadian, US-American: Baughman 1966; African American: Burrison 1989, 38f.; Egyptian: El-Shamy 1980, No. 57, El-Shamy 2004; Moroccan: El-Shamy 2004; South African: Coetzee et al. 1967.

1365C ***The Wife Insults the Husband as Lousy-Head.*** A wife accuses her husband of being a lousy-head (i.e. being a miser). He throws her into the river. Even as she sinks, she continues to accuse him by holding up her hands and snapping her fingers together as if she is cracking lice [T255.3]. Cf. Types 1365A, 1365B.

Combinations: 1164.
Remarks: Documented in the Middle Ages, e.g. Jacques de Vitry, *Sermones vulgares* (Jacques de Vitry / Crane, No. 221). Further early literary treatment, see Poggio, *Liber facetiarum* (No. 59).
Literature/Variants: Pauli / Bolte 1924 I, No. 595, II, No. 872; EM 3 (1981) 1077–1082 (E. Moser-Rath).
Finnish: Rausmaa 1982ff. VI, No. 33; Latvian: Arājs / Medne 1977; Swedish: Liungman 1961, No. 1365; Danish: Kristensen 1900, No. 10; Irish: Ó Súilleabháin / Christiansen 1963; French: Bladé 1886 III, No. 6, Tegethoff 1923 II, No. 223, Joisten 1971 II, No. 213; Spanish: Childers 1948, No. T255.3, Chevalier 1983, No. 129, González Sanz 1996, Rey-Henningsen 1996, No. 6; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. I, Nos. 146, 184, II, No. 315, Cardigos (forthcoming); Dutch: Overbeke / Dekker et al. 1991, No. 692; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Henßen 1935, No. 237, Bodens 1937, No. 1182, Peuckert 1959, No. 208, Benzel 1962, No. 223, Kapfhammer 1974, 107, Moser-Rath 1984, 115f., 285, 287, 290f.; Italian: Cirese / Serafini 1975; Hungarian: MNK VII A; Rumanian: Stroescu 1969 I, No. 3520; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian: SUS; Byelorussian: Zelenin 1914, No. 30; Gypsy: MNK X 1; Indian: cf. Beck et al. 1987, No. 49; French-Canadian: Lemieux 1974ff. XVIII, No. 14; African American: Dorson 1958, No. 110; Puerto Rican: Hansen 1957; Brazilian: Cascudo 1955a, 335f.

1365D ***Thank God the Basket is Ready.*** Each time when a basketmaker finishes a basket he wants his wife to say "Thanks God the basket is ready". When his wife refuses to obey, he beats her. Other men (judge, lawyer, overseer, farmhand) of the happening who witness this tell the story to their wives. Those who would also not have been refused utter the thanks and are beaten by their husbands as well.

Remarks: Early versions in the 16th century see Hans Sachs, *Der krämerskorb* (1553, 1554) und *Der korbleinmacher* (1550).
Literature/Variants: Montanus / Bolte 1899, No. 23; Wesselski 1914, 61; EM 8 (1996) 281f. (W. Loepthien).
German: Merkens 1892ff. I, No. 198, Peuckert 1932, Nos. 230, 231, Moser-Rath 1964, No. 113, Moser-Rath 1984, 114; Hungarian: György 1932, No. 9.

1365E ***The Quarrelsome Couple.*** (Including the previous Types 1365D*–1365K*.) This miscellaneous type comprises various tales dealing with married couples who quarrel about some minor problem, such as which of them should have the third of three eggs (previously Type 1365D*), whose is the hair that is in the soup (previously Type 1365E*), or whether the holes in the floor were made by rats or by mink (previously Type 1365G*).

Or, the husband always asks the wife for the opposite of what he wants (previously Type 1365J*). Sometimes they argue about the kinds and sizes of birds (previously Type 1365H*) or other trivialities, and the wife lets herself be buried alive rather than give in (previously Type 1365F*).

In some variants the husband is so stubborn that he lets himself be buried rather than give in to his wife.

Literature/Variants: Arlotto / Wesselski 1910 II, No. 95; Schwarzbaum 1968, 48; EM 3 (1981) 1077–1082 (E. Moser-Rath), 1114.
Finnish: Rausmaa 1982ff. VI, Nos. 34, 35; Latvian: Arājs / Medne 1977, Nos. 1365F*, 1365J*; Lithuanian: Kerbelytė 1999ff. II, Nos. 1365F*, 1365H*; Spanish: Llano Roza de Ampudia 1925, No. 93, Chevalier 1983, Nos. 130, 131, Espinosa 1988, Nos. 293, 300, 301, Camarena Laucirica 1991, No. 186, Rey-Henningsen 1996, Nos. 3, 4; Catalan: Oriol / Pujol 2003, No. 1365D*; Portuguese: Oliveira 1900f. II, No. 427, Vasconcellos / Soromenho et al. 1963f. II, No. 602, Cardigos (forthcoming), Nos. 1365D*, 1365F*, 1365H*; Frisian: Kooi 1984a, Nos. 1365G*, 1365H*; German: Moser-Rath 1984, 115f., 285, 287, 290f., Kooi / Schuster 1994, No. 116, Berger 2001, No. 1365F**; Sardinian: Cirese / Serafini 1975, No. 1365H*; Hungarian: MNK VII A, Nos. 1365F*, 1365H*, 1365J*, 1365L*; Serbian: Karadžić 1937, No. 3, Đjorđjevič / Miloševič-Đjorđjevič 1988, No. 220; Croatian: Bošković-Stulli 1967f., No. 21; Rumanian: Stroescu 1969 I, Nos. 3517, 3521–3523; Bulgarian: BFP, Nos. 1365F*, 1365H*–1365K*, *1365L*, *1365K**; Greek: Megas / Puchner 1998, Nos. 1365F*, 1365H*, 1365J*; Polish: Simonides 1979, No. 22; Russian: SUS, Nos. 1365F*, 1365J*; Ukrainian: SUS, Nos. 1365K*, 1365A**; Turkish: Boratav 1955, No. 21; Jewish: Jason 1965, No. 1365K*, Haboucha 1992, No. 1365J*; Kurdish: Džalila et al. 1989, No. 221; Siberian: Soboleva 1984, No. 1365F*; Aramaic: Bergsträsser 1915, No. 8; Georgian: Kurdovanidze 2000, No. 1365J*; Saudi Arabian: Fadel 1979, No. 48; Chinese: Ting 1978, No. 1365J*; Japanese: Ikeda 1971, No. 1365D*; US-American: Roberts 1974, No. 142; French-American: Ancelet 1994, No. 34; Spanish-American: Rael 1957, No. 77; Cuban, Dominican: Hansen 1957, No. 1365D*; Puerto Rican: Hansen 1957, Nos. 1365D*, 1365E*.

1365D*–1365K* See 1365E.

1366* *The Cowering Husband* (previously *The Slippered Husband*). A wife beats her husband regularly. In order to escape her blows, he cowers under the table (bed). When she orders him to come out, he replies that in his own house he can certainly make his own decisions [T251.6].

Literature/Variants: Bebel / Wesselski 1907 II 3, No. 154.
Finnish: Rausmaa 1982ff. VI, Nos. 36, 37; Latvian: Arājs / Medne 1977; Estonian: Aarne 1918; Spanish: Rey-Henningsen 1996, No. 61; Catalan: Oriol / Pujol 2003; Dutch: Kooi 2003, No. 80; Flemish: Lox 1999a, No. 69; German: Neumann 1968b, 70, 158; Austrian: Schmidt 1946, No. 250; Rumanian: Stroescu 1969 I, No. 3671; Bulgarian: BFP; Polish: Simonides 1979, No. 23, cf. Krzyżanowski 1962f. II, No. 1375; Chinese: Ting 1978; Egyptian, Tunisian: El-Shamy 2004.

1366A* See Type 1375.

1367 ***Trickster Shifts Married Couples in Bed.*** For financial reasons, a young woman marries an old man and a young man marries an old woman. They are unhappy with their spouses.

A magician, in order to demonstrate his powers to a nobleman, rearranges the couples while they are asleep. In the morning, the young people are happy and want to stay together. But the old people are displeased and ask a nobleman to decide the case. He decides that they should go back to the partners that they had originally married [K1318]. Cf. Type 905A*.

Combinations: 922.
Remarks: Documented since the Middle Ages, e.g. *Cento novelle antiche* (No. 53).
Literature/Variants: Köhler / Bolte 1898ff. II, 395–397; BP III, 394; Anderson 1923, 364.
Livonian: Setälä / Kyrölä 1953, No. 23; French: Luzel 1967, No. 30; German: Toeppen 1867, 165, Behrend 1912, Nos. 10, 17, Brunner / Wachinger 1986ff. IV, No. ¹Kel / 3 / 502; Italian: Busk 1874, 348; Hungarian: Kríza 1990, 99f.; Serbian: cf. Vrčević 1868f. I, No. 285.

1367* ***Better to Hang Than to Marry an Evil Woman*** (previously ***To Live with Evil Woman***). A pilgrim is convicted of a crime and is sentenced either to pay a fine or to have his eyes put out (be executed). He has no money so he is brought, blindfolded, to the place of execution.

A rich but ugly woman offers to pay the fine for him if he will marry her. When his blindfold is removed and he sees her, he asks to have it replaced, saying that it is better not to see at all than to have always to look at something so unpleasant. The judge lets him go free. Cf. Types 1164, 1170.

Remarks: Documented since the Middle Ages, e.g. *Cento novelle antiche* (No. 115).
Literature/Variants: Kirchhof / Oesterley 1869 III, No. 233.
Dutch: Tiel 1855, 147; Frisian: Kooi 1984a; German: Bodens 1936, No. 25, Moser-Rath 1984, 189, 287, 290; Hungarian: György 1934, No. 129; Rumanian: Schullerus 1928, No. 1366*, Stroescu 1969 I, No. 3542.

1367** ***Double the Fee.*** When his master dies, a farmhand marries the widow although he had been warned against this (she cannot manage money, does not know how to keep house). While doing housework, she injures her arm. The new husband pays the doctor twice for the treatment, saying that her other arm will need it soon. From then on the wife does her work properly.

Literature/Variants: Ranke 1979, 165 No. 59.
Spanish: Espinosa 1946f., No. 92; Dutch: Kooi 2003, No. 76; German: Ruppel / Häger 1952, 98, Ranke 1955 III, 258f., Wossidlo / Neumann 1963, No. 471.

1368 ***Marriage to a Small Woman: The Smaller Evil.*** A man is asked why he married such a small woman. He explains that it is the smaller evil [J1442.13, J229.10].

Remarks: Classical origin: Plutarch, *Moralia* (I,548).
Literature/Variants: Kirchhof/Oesterley 1869 III, No. 208; Poliziano/Wesselski 1929, No. 145; BP IV, 329; Schwarzbaum 1983; Marzolph 1992 II, No. 276; Moser-Rath 1994a, 385.
Spanish: Medrano 1878, 171; German: Lyrum larum I (1700) No. 87, Joh. P. de Memel (1656) No. 581, Schreger, Studiosus jovialis (1752) No. 8, Schreger, Zeitvertreiber (1753) No. 114, Schreger, Zeitvertreiber (1754) No. 188 (EM archive), Moser-Rath 1978, 48, Moser-Rath 1984, 103, 390 No. 92; Italian: Rotunda 1942, Nos. J229.10, J1442.16; Hungarian: György 1929, No. 5; Jewish: EM 7 (1993) 651.

1368** ***The Nine Skins of the Women.*** Two men discuss about the animal (bad) characteristics of women. They come to the conclusion that those charactertraits result from several (nine, four, three) animal skins women possess. The skins have to be beaten off one by one. Only the ninth is the real human skin and only with this skin will a woman behave well, be piously and obedient [A1371.2].

Remarks: Documented in the 5th century by Stobaios, *Florilegium.*
Literature/Variants: Chauvin 1892ff. VIII, 131 No. 122; Stiefel 1898b, 163–168; Bolte 1901a, 258; Geisberg/Strauss 1974 I, 159; EM 4 (1984) 1348f.; EM 5 (1987) 122 not 130; Harms/Kemp 1987, 44f.
Danish: Dähnhardt 1907ff. II, 191f.; German: Melander (1604) No. 485, cf. No. 595 (EM archive), Moser-Rath 1978, 47f.; Hungarian: György 1934, No. 84; Jewish: Noy 1963a, No. 52; Lebanese: El-Shamy 2004, No. 758B§; Palestinian: Rosenhouse 1984, 224ff., El-Shamy 2004.

1369 ***The Woman's Tree.*** A woman (several women) hangs herself from her husband's fig tree. When he tells his neighbor about this misfortune, the neighbor asks for a twig from the tree. He wants to plant it in his garden, saying that he hopes it will bear similar fruit (to see what his wife will do) [J1442.11, J1442.11.1].

Remarks: Classical origin: Cicero, *De oratore* (II, 69, 278), Quintilian, *Institutionis oratoriae* (VI,3,88), Plutarch, *Antonius* (70) and Diogenes Laertios (VI,2,52). In the Middle Ages documented e.g. by Jacques de Vitry, *Sermones communes* (Jacques de Vitry/Frenken, No. 68) and *Gesta Romanorum* (No. 33). Rich documentation in sources of the 16th–18th centuries.
Literature/Variants: Wesselski 1911 II, No. 530; Pauli/Bolte 1924 I, No. 637; Hoj 1968; Tubach 1969, No. 4978; Schenda 1970, 331; EM 1 (1977) 1377–1379 (K. Ranke); Marzolph 1992 II, No. 512.
German: Haltrich 1885, 150, Rehermann 1977, 385f. No. 3, Moser-Rath 1984, 103, Moser-Rath 1994c, 385; Austrian: Schmidt 1946, No. 135; Italian: Rotunda 1942, No. J1442.11.1; Hungarian: György 1934, No. 11; Rumanian: cf. Stroescu 1969 I, Nos. 3403, 3412; Jewish: Bar-Hebraeus/Budge 1897, 1, 4, Schwarzbaum 1983, 59f.; Azerbaijan: Tachmasib 1958, 178f.

1370 ***The Lazy Wife is Reformed*** (previously ***The Lazy Wife***). A young man marries a rich (beautiful) woman. He knows she is lazy, but promises not to beat her (he finds out how lazy she is only after the marriage). Before he leaves he orders the cat (dog, donkey, purse, animal hide) to do the housework.

When he returns and finds that the work has not been done, he asks his wife to hold the animal (object) while he beats it for its disobedience. The blows fall on the wife as well as on the animal. After this happens once (twice, three times), the wife does the housework without complaining [W111.3.2]. Cf. Types 901, 901B*.

Combinations: 901.
Remarks: Documented in the 15th century, e.g. by Jörg Zobel, *Der Schwank von der faulen Frau und der Katze.*
Literature/Variants: Child 1882ff. V, No. 277; Bolte 1908; EM 5 (1987) 144–148 (H.-J. Uther); Verfasserlexikon 10 (2000) 1573f.
Finnish: Rausmaa 1982ff. VI, No. 39; Finnish-Swedish: Hackman 1917f. II, No. 271; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961, No. 1370*; Danish: Kristensen 1871ff. XII, No. 284, Kristensen 1881ff. III, No. 48; Spanish: Llano Roza de Ampudia 1925, No. 123, Chevalier 1983, Nos. 133, 134; Catalan: Oriol/Pujol 2003; Portuguese: Soromenho/Soromenho 1984 II, Nos. 398, 400, Cardigos (forthcoming); German: Pröhle 1853, No. 53, Preuß 1912, 14ff., Wossidlo/Neumann 1963, No. 469; Italian: Cirese/Serafini 1975; Hungarian: MNK VII A; Serbian: Čajkanović 1927 I, No. 105; Macedonian: cf. Čepenkov/Penušliski 1989 IV, Nos. 390, 391, 393, 395; Rumanian: Bîrlea 1966 III, 217ff., 499f., Stroescu 1969 II, Nos. 5118, 5152; Bulgarian: BFP; Greek: Megas/Puchner 1998; Polish: Kapełuś/Krzyżanowski 1957, No. 62; Russian, Ukrainian: SUS; Gypsy: MNK X 1; Siberian: Soboleva 1984; Indian: Jason 1989; Chilean: Pino Saavedra 1987, No. 58.

1370A* See Type 901B*.

1370B* ***Wife Too Lazy to Spin.*** A lazy woman refuses to spin. When her husband pretends to be dead, she wraps his body in flax (wool). He gets up and beats her for not putting a shirt on him even when he is dead [W111.3.5].

Literature/Variants:
Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Karelian: Kecskeméti/Paunonen 1974; Portuguese: Braga 1987 I, 201f., Cardigos (forthcoming); German: Haltrich 1956, No. 68; Hungarian: MNK VII A; Czech: Tille 1929ff. I, 413, Jech 1961, No. 43; Croatian: Dolenec 1972, No. 31; Bulgarian: BFP; Russian, Ukrainian: SUS; Siberian: Soboleva 1984; Palestinian: El-Shamy 2004.

1370C* ***Miscellaneous Tales of a Lazy Woman*** (previously ***Stopping the Milk Pail***). This miscellaneous type contains various tales dealing with lazy women and the results of their laziness.

Literature/Variants:
Latvian: Arājs / Medne 1977, Nos. *1370D*–1370F*; Hungarian: MNK VII A, Nos. 1370D*–1370F*; Bulgarian: BFP, Nos. *1370E*–*1370H*, *1370B**, *1370G**, *1370B***; Russian: SUS, Nos. 1370C*, 1370E*; Byelorussian: SUS, Nos. 1370D*, 1370E**; Ukrainian: SUS, Nos. 1370D*, 1370E*, 1370D**, 1370D***, 1370E***, 1371B*; Gypsy: MNK X 1, No. 1370D*; Siberian: Soboleva 1984, Nos. 1370D***, 1370E**; Georgian: Kurdovanidze 2000, Nos. 1370C**, 1371B*.

1371* See Type 1384.

1371** See Type 902*.

1371A* *Darkening the Flour.* A man steals white flour so that his wife can bake a cake for their guests. When he comes home, he is afraid that his theft will be discovered, but his wife reassures him that she will bake the cake so dark that it will seem to have been made from rye flour.

Literature/Variants:
Latvian: Arājs / Medne 1977; Czech: Klímová 1966, No. 53; Russian: SUS.

1372 *The Box on the Ears.* A farmer goes to get medicine for his sick wife. But instead of medicine the pharmacist (doctor) gives him a beating (because he offends the pharmacist, enters the shop dirty, rings the night bell too loudly, or demonstrates his wife's sickness in an offensive manner).

The farmer returns home, and believing that this is the medicine, gives his wife a box on the ear. This cures her miraculously. Not needing the remaining boxes on the ear, the farmer "takes" them back to the pharmacist [J2494]. Cf. Type 1344.

Combinations: 1641, 1696.
Literature/Variants: Schwarzbaum 1968, 444; EM 10 (2002) 253–255 (B. Steinbauer). Finnish: Rausmaa 1982ff. VI, No. 40; Finnish-Swedish: Hackman 1917f. II, Nos. 272, 284(1–2); Livonian Loorits 1926, No. 1370*; Swedish: Liungman 1961; Danish: Kristensen 1892f. I, No. 184, Kristensen 1900, Nos. 453–455, 508, Christensen / Bødker 1963ff., No. 50; Dutch: Sinninghe 1943; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 45; Flemish: Meyer 1968, Meyer / Sinninghe 1976; German: Henßen 1935, No. 239, Peuckert 1959, No. 224, Wossidlo / Neumann 1963, No. 147, Kooi / Schuster 1994, No. 178, Berger 2001, Hubrich-Messow (forthcoming); Swiss: EM 7 (1993) 872; Hungarian: MNK VII A; Czech: Tille 1929ff. I, 417f.; Rumanian: Stroescu 1969 I, No. 3690; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II, No. 1372, cf. Nos. 1752, 1810A; US-American: Dorson 1952, 149.

1372* *The Wife's Disease.* A woman pretends to suffer from a disease that can only be cured if all her wishes are fulfilled (if someone brings food for her from the delicatessen). When her husband pretends to catch a similar (the same) disease, she takes care of him and is cured of her "illness" [J1511.3].

Literature/Variants:
Latvian: Arājs / Medne 1977; Danish: Kristensen 1892f. I, Nos. 351, 352, II, No. 15; Dutch: Sinninghe 1943, No. 1372(2); Flemish: Meyer 1968; Maltese: Mifsud-Chircop 1978; Bulgarian: cf. BFP, No. *1372**; Jewish: Jason 1965; West Indies: Flowers 1953.

1373 ***The Weighed Cat.*** A man brings some meat home, but his wife eats it secretly. When he asks what happened to it, she says that the cat ate it. The husband weighs the cat and, finding that it weighs the same as the meat he had bought, says, "Here is the meat, but where is the cat?" [J1611].

Remarks: Fundamental idea see al-Ǧāhiz, *The Misers*, Persian adaptations from the 13th century, European adaptations from the 17th century.
Literature/Variants: Wesselski 1911 II, No. 348, cf. No. 87; Basset 1924ff. II, No. 24; Schwarzbaum 1968, 55; cf. EM 3 (1981) 1098; EM 7 (1993) 1109–1111 (U. Marzolph); Marzolph 1992 I, 75–77, II, No. 65.
Latvian: Arājs / Medne 1977; Danish: Kristensen 1892f. I, Nos. 351, 352, II, No. 15; Irish: Ó Súilleabháin / Christiansen 1963; Dutch: Tiel 1855, 40; Frisian: Kooi 1984a; German: Wossidlo / Neumann 1963, No. 495; Italian: Cirese / Serafini 1975; Jewish: Haboucha 1992; Hungarian: MNK VII A; Macedonian: Čepenkov / Penušliski 1989 IV, No. 450; Bulgarian: BFP; Mordvinian: Kecskeméti / Paunonen 1974; Tadzhik: Dechoti 1958, 42f.; Iraqi: El-Shamy 2004; Chinese: Ting 1978; Mayan: Peñalosa 1992; Egyptian, Tunisian, Algerian, Moroccan, Somalian: El-Shamy 2004.

1373A ***Wife Eats So Little.*** A (newly-married) woman eats very little in the presence of her husband (she pretends she is too sick to eat). When her husband is away, she eats well. He discovers her deception and punishes her (he exposes her pretence, ridicules her, beats her) [K1984.2, S411.4]. Cf. Types 1407, 1458.

Remarks: Early version in the 16th century see Hans Sachs, *Die pawrin mit dem grosen gses* (1556).
Literature/Variants: EM 4 (1984) 476–478 (E. Moser-Rath).
Lithuanian: Kerbelytė 1999f. II; Danish: Kristensen 1892f. I, No. 369; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Chevalier 1983, Espinosa 1988, Nos. 302–306, Camarena Laucirica 1991, No. 187, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. I, No. 106, Cardigos (forthcoming); Frisian: Kooi 1984a; German: Peuckert 1932, No. 240, Moser-Rath 1964, No. 61, Moser-Rath 1984, 405, 456; Italian: Cirese / Serafini 1975; Maltese: Ilg 1906 II, No. 85; Hungarian: MNK VII A; Croatian: Bošković-Stulli 1975a, No. 19; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II; Aramaic: Arnold 1994, No. 12; Jordanian, Iraqi: El-Shamy 2004; Indian: Thompson / Balys 1958, No. S411.4, Beck 1987, No. 46; Sri Lankan: Schleberger 1985, No. 36; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; Spanish-American: Robe 1973; Puerto Rican: Hansen 1957, No. *1374; Algerian: Nowak 1969, No. 378.

1373A* ***Wife Says Cat Ate the Meat.*** A man brings some meat home, but his wife eats it secretly and says that the cat ate it. He complains to a witch, who gives him some magic beans (nuts, stones). He puts them in the house where they speak to the wife and warn her against such selfishness [D1619.1].

Literature/Variants: EM 4 (1984) 477.
Spanish: Espinosa 1946f., No. 46; Portuguese: Oliveira 1900f. I, No. 147, Cardigos (forthcoming); Italian: Cirese / Serafini 1975; Iranian: Marzolph 1984, No. *1373A*; Algerian: Nowak 1969, No. 378.

1373B* ***Daughter Offers Father Her Own Flesh*** (previously ***Girl Eats Chicken***) [K492]. A daughter secretly eats the chicken intended for the family meal. Instead, she serves her father meat from her own breast (buttocks). When he asks for more of this delicious meat, her ruse is exposed. (Parrot, chicken, or turkey tells the man what he has eaten.)

Literature/Variants: EM 4 (1984) 477; Fabula 40 (1999) 140.
Spanish: Espinosa 1946f., No. 47, Camarena / Chevalier 1995ff. I, No. 243B; Indian: Thompson / Balys 1958, No. K492; Japanese: Inada / Ozawa 1977ff.; Mexican: Robe 1973; Puerto Rican: Hansen 1957, No. *1374B.

1374* ***Woman Who Doesn't Know How to Bake Bread.*** (Including the previous Type 1445*.) A young wife does not know how to knead (bake) bread. Her father-in-law (mother) says the bread will succeed only if she sweats from her forehead and backside when she is kneading it (she should continue to knead until the front of the oven [her forehead] sweats).

She follows his advice and touches these parts of her body again and again while she kneads in order to see if she is sweating. (A neighbor advises her to add a handful of dirt, which she does.) [J2499.1].

Literature/Variants:
Estonian: Aarne 1918, No. 1445*; Latvian: Arājs / Medne 1977, No. 1445*; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Danish: Kristensen 1892f. I, No. 7, Kristensen 1900, No. 254–256; Spanish: Camarena Laucirica 1991, No. 217; German: cf. Nimtz-Wendlandt 1961, No. 73; Czech: Klímová 1966, No. 57; Macedonian: Eschker 1986, No. 77, Čepenkov / Penušliski 1989 IV, No. 401; Rumanian: Stroescu 1969 I, No. 3754; Bulgarian: BFP, No. 1445*; Russian, Ukrainian: SUS, No. 1445*; Tadzhik: Rozenfel'd / Ryčkovoj 1990, No. 50; Iranian: Marzolph 1984.

1375 ***Who Can Rule His Wife?*** (Including the previous Type 1366A*.) This type exists chiefly in four different forms:

(1) A man goes on a journey to discover whether husbands or wives have more power. He takes along two (more) horses (symbols of masculinity) and many eggs (nuts, hens, other symbols of femi-

ninity, agricultural products that belong to the female sphere of work). Wherever a husband rules the house, the traveler gives him a horse, and wherever a wife is the master, she receives an egg. There is a great demand for eggs [T252.1].

Finally the traveler finds a man who claims to be master. When this man chooses a horse, his wife contradicts him and he has to settle for an egg.

(2) A ham is offered as a price to any man who does not regret his marriage vow during the following year (and a day), or who can prove that he is not afraid of his wife.

(3) A piece of bacon is hung at the city gate with a written message: "It will go to whichever husband will swear that his wife does not dominate him". The farmer who claims the bacon refuses to hide it under his smock, because he is afraid of what his wife will say if he gets marks from the fat on his Sunday coat.

(4) A priest asks all the men who consider themselves to be masters of their house to sing the song "Christ is Risen". All the men are silent and all the women (only one man) sing.

Or the priest sings the song by himself. The next year, even he is silent, because now he has a housekeeper.

Remarks: Documented in the Middle Ages, e.g. Jacques de Vitry, *Sermones communes* (Jacques de Vitry/Frenken, No. 61). Known as proverbial phrase, "To stand upon one's pantoufles".

Literature/Variants: Köhler/Bolte 1898ff. III, No. 74; Bebel/Wesselski 1907 I 2, No. 16; Tubach 1969, Nos. 702, 742, 2023, 2408; Moser-Rath 1972; Moser 1972; Moser-Rath 1978; EM 3 (1981) 751; Metken 1996; Dekker et al. 1997, 145–147; EM 10 (2002) 510–515 (J. van der Kooi).

Finnish: Rausmaa 1982ff. VI, No. 38; Livonian: Kecskeméti/Paunonen 1974; Latvian: Arājs/Medne 1977, No. 1366A*; Lithuanian: Kerbelytė 1999ff. II, No. 1366A*; Swedish: EU, No. 547 (7), Liungman 1961, No. 1375*; Danish: Grundtvig 1854ff. II, No. 121, Kristensen 1900, No. 12, Stroebe 1915 I, 161, Christensen/Bødker 1963ff., No. 2, Holbek 1990, No. 37; Irish: Ó Súilleabháin/Christiansen 1963, Nos. 1366A*, 1375; English: Briggs 1970f. A II, 110ff., 115; Spanish: cf. Espinosa 1946f., No. 188, Rey-Henningsen 1996, Nos. 1, 2, González Sanz 1996, No. 1366A*; Catalan: Oriol/Pujol 2003, No. 1366A*; Portuguese: Oliveira 1900f. I, No. 31, Cardigos (forthcoming); Dutch: Sinninghe 1934, 42, Sinninghe 1943, No. 905*; Frisian: Kooi 1984a, Nos. 1366A*, 1375A*, Kooi/Meerburg 1990, No. 46, Kooi/Schuster 1993, No. 44; Flemish: Meyer 1968; German: Merkens 1892ff. I, No. 194, Moser-Rath 1964, No. 194, Moser-Rath 1984, 117f.; Italian: Cirese/Serafini 1975; Rumanian: Stroescu 1969 I, Nos. 3531, 3673; Bulgarian: Daskalova et al. 1985, No. 179, BFP, Nos. 1366A*, *1366**, *1366B*, *1366B**; Greek: Hallgarten 1929, 30, Megas/Puchner 1998; Russian: SUS, No. 1366A*; Syrian, Palestinian, Iraqi: El-Shamy 2004, No. 1366A*; Burmese: Esche 1976, 70f.; Chinese: Ting 1978, No. 1375A*; US-American: Dorson 1964, 82f.

1376A* ***How a Husband Cures His Wife of Fairy Tales*** (previously ***Storyteller Interrupted by Woman***). The wife of an innkeeper loves to hear stories so much that she allows travelers who tell stories to stay for free at the inn (only storytellers to stay). This ruins the innkeeper and he wants to cure her of her habit.

A traveler comes who offers to tell stories throughout the night on the condition that the woman does not interrupt him. But when he repeats the same story over and over she finally stops him. Her husband beats her for this breach of promise, and so she loses her interest in storytelling.

Literature/Variants:
Latvian: Arājs/Medne 1977; Lithuanian: cf. Kerbelytė 1978, No. 128; Irish: Ó Súilleabháin/Christiansen 1963, O'Sullivan 1966, No. 16; Greek: Megas/Puchner 1998; Russian: SUS; Japanese: Inada/Ozawa 1977ff.

1377 *The Husband Locked Out.* (Puteus.) When an adulteress comes home to her husband late at night, he refuses to let her come in the house. She threatens to throw herself into the well. When the husband runs outside to prevent this, she goes into the house and locks him out [K1511].

Remarks: Indian origin, see *Śukasaptati*. Rich documentation in European sources of the Middle Ages, e.g. Petrus Alfonsus, *Disciplina clericalis* (No. 14) and Boccaccio, *Decamerone* (VII,4).
Literature/Variants: Chauvin 1892ff. II, 205 No. 65, VI, 82ff. No. 251, VIII, 184f. No. 224, IX, 23 No. 12; Köhler/Bolte 1898ff. II, 581; Montanus/Bolte 1899, No. 79; Wesselski 1909, No. 67; Wesselski 1911 II, No. 350; Basset 1924ff. II, 127 No. 57; Pauli/Bolte 1924 I, No. 678; Rotunda 1935; Tubach 1969, No. 5246; Spies 1973b, 183f.; Fehling 1986; Schwarzbaum 1989a, 283–285; Lundt 1997, 285–312; EM 11,1 (2003) 73–77 (B. Lundt).
Swedish: Liungman 1961; French: Soupault 1963, No. 25; Spanish: Goldberg 1998, No. K1511; Catalan: Neugaard 1993, No. K1511; Portuguese: Cardigos (forthcoming); Dutch: Vogelschor 1941, No. 4, Sinninghe 1943, Meder/Bakker 2001, No. 331; Frisian: Kooi 1984a, Kooi/Meerburg 1990, No. 90; German: Dittmaier 1950, Nos. 159, 477, Moser-Rath 1964, No. 79, Benzel 1965, No. 171, cf. Neumann 1968b, No. 262, Moser-Rath 1984, 119, Kooi/Schuster 1994, No. 117; Swiss: Lachmereis 1944, 143f.; Italian: Cirese/Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII A; Czech: Dvořák 1978, No. 5246; Slovakian: Gašparíková 1981a, 24; Rumanian: Bîrlea 1966 III, 146ff., 491, Stroescu 1969 I, Nos. 3484, 3502, 3511; Bulgarian: BFP; Greek: Megas/Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Ukrainian: SUS; Gypsy: MNK X 1; Syrian, Palestinian, Yemenite: El-Shamy 2004; Indian: Thompson/Roberts 1960; Spanish-American: TFSP 32 (1964) 53; Egyptian, Moroccan: El-Shamy 2004; Somalian: Klipple 1992.

1378 *The Marked Coat in the Wife's Room.* A matchmaker finds a wife for her client. She leaves a man's coat in the woman's room and marks it. The woman's husband discovers the coat and, thinking that his wife is an adulteress, casts her out. The wife goes to the client.

In order to reconcile the man and his wife, the matchmaker goes to the husband and asks him if he found a coat with a particular mark on it. The husband realizes that it was she who left the coat. He regrets having been suspicious of his wife and takes her back [K1543].

Remarks: Oriental origin (*Seven Wise Men*).
Literature/Variants: Chauvin 1892ff., VI, 173 No. 331A, VIII, 57f. No. 23.
Portuguese: Melo 1991, 45f., Cardigos (forthcoming); Spanish: Goldberg 1998, No. K1543; Italian: cf. Arx 1909, No. 39; Hungarian: György 1934, No. 95; Syrian, Iraqi: El-Shamy 2004, Nos. 1353A§, 1378; Palestinian, Saudi Arabian, Kuwaiti: El-Shamy 2004, No. 1353A§; Indian: Jason 1989; Chinese: cf. Ting 1978, No. 1378A; Egyptian, Algerian: El-Shamy 2004, No. 1353A§, 1378; Moroccan: El-Shamy 2004, No. 1353A§; Niger: cf. Petites Sœurs de Jésus 1974, No. 17; Sudanese: El-Shamy 2004, No. 1353A§.

1378A* ***The Husband in the Tavern.*** A wife goes to look for her husband in a tavern. Having found out how much he usually spends for drink, she demands twice that amount of money for herself.

Literature/Variants:
Latvian: Arājs / Medne 1977; Bulgarian: BFP; Polish: Simonides 1979, No. 25; Russian: SUS.

1378B* ***Wife's Temporary Success.*** A wife insists on getting the better of her husband. For a while the husband lets her have her way. Then (because she did not pay the taxes) he beats her (and she becomes more tractable).

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, 464; Bulgarian: BFP; Russian, Byelorussian, Ukrainian: SUS.

1379 ***Wife Deceives Husband with Substituted Bedmate.*** A man intends to commit adultery and plans a rendezvous with the maidservant. The maidservant tells his wife about it and she decides to go herself. At the last moment the husband hesitates and orders his servant to take his place.

Later he meets the maidservant, who tells him that his wife had taken her place. The husband rushes to stop them, but he is too late [K1843, K1843.2]. Cf. Type 1441*.

Combinations: 1441*.
Remarks: Early literary treatments see Boccaccio, *Decamerone* (III,9) and Poggio, *Liber facetiarum* (nos. 238, 270).
Literature/Variants: Kirchhof / Oesterley 1869 I 1, No. 331; Legman 1968f. I, 706; El-Shamy 1999, No. 28.
Finnish: Rausmaa 1982ff. VI, No. 41; Icelandic: Boberg 1966, No. K1843; English:

Roth 1977, Nos. E56, E57, cf. No. E55; Frisian: Kooi 1984a, No. 1441*; German: Merkens 1892ff. I, 138, cf. Roth 1977, No. D53, Moser-Rath 1984, 128; Hungarian: György 1934, No. 246; Greek: Megas/Puchner 1998; Jewish: Neuman 1954, No. K1843; Palestinian, Persian Gulf, Qatar, Yemenite: El-Shamy 2004; Iranian: cf. Marzolph 1994a, 137ff.; Indian: Thompson/Balys 1958, No. K1843; Mayan: Peñalosa 1992; Egyptian, Sudanese: El-Shamy 2004.

1379* *False Members.* On the wedding night the bridegroom watches his new wife remove her artificial limbs (false breasts, wooden leg), wig, dentures, and a glass eye. Finally he says, "Throw me your backside for a pillow!"

Literature/Variants: Legman 1968f. I, 376f., II, 650; Uther 1981, 88; EM 9 (1999) 1132.
English: Wehse 1979, Nos. 197, 239, 499, 500; Frisian: Kooi 1984a; Austrian: cf. Kunz 1995, 144; Swiss: Lachmereis 1944, 136; English-Canadian: Fauset 1931, No. 169; US-American: Randolph 1976, 60f., Panake/Panake 1990, 143; French-American: Ancelet 1994, No. 45; African American: Dance 1978, Nos. 232A, 232B, Burrison 1989, 183; Cuban: Hansen 1957, No. **1379; Tunisian, Moroccan: El-Shamy 2004, No. 1379A*§.

1379** *The Sailor and the Oar.* A sailor (Odysseus, St. Nicholas, St. Elias) is tired of the sea after many adventures. He walks inland with his oar hoping to find a place where no one has ever seen the sea or tasted its salt (salted food) [F111.7].

Eventually he meets a man (woman) who thinks his oar is a winnowing shovel (bread paddle, ladle, piece of wood) and thus proves his ignorance [J1772].

The sailor makes offerings to the gods [V11.9] and constructs altars on the mountain peaks. Or he marries the woman, who on her wedding night proves to be more knowledgable than she had admitted.

Remarks: Classical origin: Homer, *Odyssey* (XI,119–139 and XXIII,266–283).
Literature/Variants: Georges 1966, No. 2; Dorson 1976, 127–144; Hansen 1976; Moser 1979, 120–123; Hansen 1990; Hansen 2002, 371–378.
Spanish: Ranke 1972, No. 12; Catalan: Roure-Torent 1948, 47f.; Greek: Hamilton 1910, Nos.1, 18, Rōmaios 1973, No. 18; US-American: Dorson 1964, 38f., Randolph 1976, 138f.

1379*** *One-eyed Man Marries.* The beautiful daughter of a poor knight marries a rich blind man. On the wedding night the blind man notices that she is not a virgin anymore. He reproaches her and she replies that the loss of his eyes would be a greater defect. Her blind husband explains that this injury was caused by his enemies. The young woman thereupon tells him not to reproach her, because her friends caused her defect.

Remarks: Documented in Petrarch, *Epistulae familiares* (VII,14*,2), and in Heinrich Bebel, *Facetiae* (II,6). Horace, *Satirae* (I,3,40) gives an allusion.
Literature/Variants: Kirchhof / Oesterley 1869 I 1, 340; Frey / Bolte 1896, Nos. 50, 131; Bebel / Wesselski 1907 I 2, No. 6; Hoven 1978, 121f.; Verfasserlexikon 1 (1978) 837f. (H. Heger); EM 3 (1981) 1193–1197 (H.-J. Uther).
Norwegian: Hodne 1984, 253; Dutch: Koopmans / Verhuyck 1991, 277f.; German: Lundorf (1610) No. 71, Hanßwurst (1718) 322 (EM archive), Uther 1981, 81, Moser-Rath 1984, 98; Italian: Rotunda 1942, No. J1545.10*; Ukrainian: Hnatjuk 1909f. I, No. 119.

The Foolish Wife and Her Husband 1380–1404

1380 ***The Faithless Wife.*** A married woman is afraid her husband will discover that she has a lover. In order to prevent this, she asks several advisers what she should do. They suggest different foods that would incapacitate her husband. She does not know that one of the advisers is her own husband (one of his friends).

After she serves the foods to her husband, he pretends to be blind. Believing it is now safe, she invites her lover into the house. Her husband punishes (slays) both of them [K1553].

Combinations: 1365A, 1536C, 1537, 1537*, and 1725.
Remarks: Early Indian version in the *Pañcatantra* (III,17).
Literature/Variants: Schumann / Bolte 1893, No. 42; Taylor 1917; BP III, 124–126; cf. HDM 1 (1930–33) 239 (A. Wrede); Röhrich 1962f. II, 323–352, 488–497; Reinartz 1970; cf. EM 2 (1979) 226–230 (J. T. Bratcher), 471–474 (M. Reinartz); Schwarzbaum 1980, 310–316; Uther 1981, 91f.; cf. El-Shamy 1999, No. 50; Marzolph / Van Leeuwen 2004, Nos. 402, 511.
Finnish: Rausmaa 1982ff. VI, Nos. 42–46; Finnish-Swedish: Hackman 1917f. II, No. 274; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian, Lydian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Danish: Kristensen 1899, Nos. 335–337; Swedish: Liungman 1961; Norwegian: Hodne 1984, No. 1380, p. 253; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 1380, 1380–1404; English: Briggs 1970f. A II, 78f., Roth 1977, No. E36; Spanish: Espinosa 1946f., Nos. 33, 34, Camarena Laucirica 1991, No. 184; Catalan: Oriol / Pujol 2003; Portuguese: Braga 1987 I, 264, Cardigos (forthcoming); Dutch: Sinninghe 1943, Kooi 2003, No. 77; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Henßen 1935, No. 141, Wossidlo / Neumann 1963, No. 503, Moser-Rath 1964, No. 156, Roth 1977, No. D33, Hubrich-Messow (forthcoming); Swiss: Büchli / Brunold-Bigler 1989ff. II, 585f., 741, EM 7 (1993) 868; Austrian: Haiding 1969, No. 154; Italian: Cirese / Serafini 1975, Appari 1992, No. 52, De Simone 1994, No. 88; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII A; Czech: Tille 1929ff. II 2, 394; Serbian: Čajkanović 1927, No. 108, Đjorđjevič / Milošević-Đjorđjevič 1988, No. 235; Rumanian: Stroescu 1969 I, No. 3467, cf. No. 3002; Bulgarian: BFP; Greek: Hallgarten 1929, 206f., Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian: Hoffmann 1973, No. 1380A, SUS; Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 263; Jewish: Noy 1963a, No. 123, Jason 1965, 1988a; Gypsy: MNK X 1; Tatar: Kecskeméti / Paunonen 1974;

Siberian: Soboleva 1984; Tadzhikian: Grjunberg / Steblin-Kamenskov 1976, No. 58; Georgian: Kurdovanidze 2000; Iraqi: El-Shamy 2004; Saudi Arabian: Fadel 1979, No. 31; Iranian: Marzolph 1984; Pakistani: Thompson / Roberts 1960; Indian: Tauscher 1959, No. 19, Thompson / Roberts 1960; Sri Lankan: Schleberger 1985, No. 30; Cambodian: Sacher 1979, 222ff., cf. Gaudes 1987, No. 61; Indonesian: Vries 1925f. II, 410 No. 272; US-American: Baughman 1966; Spanish-American: TFSP 10 (1932) 165f., 23 (1950) 207ff., 6 (1927) 223ff.; African American: Dorson 1956, No. 35; Mexican: Robe 1973; West Indies: Flowers 1953; Egyptian, Algerian: El-Shamy 2004; Ethiopian: Müller 1992, No. 99.

1380* See Type 1380A*.

1380** See Type 1380A*.

1380A* ***The Petitioner Fooled*** (previously ***Wife to Spin***). (Including the previous Types 1380*, 1380**, 1388, 1575**, 1761*.) This miscellaneous type comprises various tales dealing with a person (wife, young woman, maidservant, etc.) who asks a tree spirit (holy image) to grant some favor and to give a sign that this wish has been fulfilled.

A trickster hiding behind (in) the tree or picture (the person affected by the wish, husband, employer, suitor, etc.) answers in a disguised voice, giving some unexpected information or saying something that furthers his own interest. The petitioner takes this reply as a divine command [K1971.3.1, K1971.4, K1971.5]. Cf. Types 1476, 1476A.

Combinations: 1380, 1383.
Remarks: Early Indian version, see *Pañcatantra* (III,16).
Literature/Variants: Schumann / Bolte 1893, No. 50; Basset 1924ff. I, 259 No. 11; Pauli / Bolte 1924 I, No. 135; HDM 1 (1930–33) 239 (A. Wrede); Röhrich 1962f. II, 323–352, 488–497; EM 2 (1970) 226–230 (J. T. Bratcher).
Finnish: Rausmaa 1982ff. VI, Nos. 47, 266; Estonian: Raudsep 1969, No. 332; Latvian: Šmits 1962ff. XI, 384, Arājs / Medne 1977, Nos. 1380A*, 1575**; Danish: Kristensen 1896f. I, No. 23, Kristensen 1900, No. 307; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 1380*, 1575**; English: Briggs 1970f. A II, 140; Spanish: Llano Roza de Ampudia 1925, Nos. 98, 99; Dutch: Sinninghe 1943, No. 1388, cf. No. 1575; Frisian: Kooi 1984a, No. 1575**, Kooi / Schuster 1993, No. 134; Flemish: Meyer 1968, No. 1388; German: Meyer 1925a, Nos. 108, 193, Zender 1935, No. 95, Dietz 1951, No. 198, Henßen 1961, No. 50, Wossidlo / Neumann 1963, Nos. 34, 68, 437, 438, 442, 444, cf. Roth 1977, No. D19, Kooi / Schuster 1994, No. 151, Hubrich-Messow, No. 1388 (forthcoming); Sardinian: Cirese / Serafini 1975, Nos. 1380*, 1761*; Bosnian: cf. Klarić 1917, 291ff.; Greek: Megas / Puchner 1998; Byelorussian, Ukrainian: SUS, Nos. 1380**, 1761*; Saudi Arabian, Kuwaiti, Qatar: El-Shamy 2004, Nos. 1380B§, 1761*; Indian: Thompson / Balys 1958, No. K1971.5, K1971.12, Tauscher 1959, No. 54; Japanese: Ikeda 1971, No. K1971.3.1; Chinese: Ting 1978, Nos. 1388, 1761*; US-American: Randolph 1955, 92ff., 197f.; Spanish-American: TFSP 10 (1932) 26–29, 13 (1937) 97f., 21 (1946) 97f.; Mexican: Robe 1973, No. 1761*; Algerian: El-Shamy 2004, No. 1380B§; Moroccan: Nowak 1969, No. 409, El-Shamy 2004, Nos. 1380*, 1380B§; Sudanese: El-Shamy 2004, No. 1380B§.

1381 *The Talkative Wife and the Discovered Treasure.* A man (woman, boy) finds a treasure. Worried that his stupid (talkative) partner will say something that will cause him to lose the treasure, he pretends to his partner that something miraculous has happened: a rain of food, fish found in a field (in an animal trap), animals caught in a fish trap, the end of the world, a war of the birds, etc.

When the stupid partner tells people that they found a treasure on the day it rained sausages, etc., no one believes what he says. The trick succeeds and the clever man keeps his treasure [J1151.1.1]. Cf. Type 1381A.

Combinations: This type is usually combined with one or more other types, esp. 1009, 1211, 1218, 1293A*, 1381B, 1381E, 1383, 1384, 1386, 1387, 1541, 1600, 1642, 1643, 1653, and 1685.
Remarks: Early European version of the motif of the magic rain by Basile, *Pentamerone* (I,4).
Literature/Variants: Chauvin 1892ff. VI, No. 280, VII, 155ff. No. 437; Köhler 1896, 73f.; Köhler/Bolte 1898ff. I, 338–341; Wesselski 1911 II, No. 407; BP I, 527f.; Basset 1924ff. I, No. 63; Bédier 1925, 96, 466; Legman 1968f. II, 725f.; EM 5 (1987) 148–159 (I. Köhler); Dekker et al. 1997, 390–393; Schmidt 1999; Marzolph/Van Leeuwen 2004, No. 371.
Finnish: Rausmaa 1982ff. VI, Nos. 48–51; Finnish-Swedish: Hackman 1917f. II, Nos. 261, 263; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Kecskeméti/Paunonen 1974, Bartens 2003, No. 64; Karelian: Kecskeméti/Paunonen 1974; Syrjanian: Rédei 1978, No. 232; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1876ff. I, No. 20, Kristensen 1881ff. II, No. 45; Icelandic: Sveinsson 1929; French: Sébillot 1881, No. 111, Soupault 1963, 257ff.; Spanish: Espinosa 1946f., Nos. 182, 183, Espinosa 1988, No. 308, Rey-Henningsen 1996, No. 56; Portuguese: Melo 1991, 47f., Cardigos (forthcoming); Dutch: Sinninghe 1943, Kooi 2003, No. 79; Frisian: Kooi 1984a, Kooi/Schuster 1993, No. 41a, b; Flemish: Meyer 1968; German: Peuckert 1932, No. 237, Wossidlo/Neumann 1963, Nos. 472, 473, Neumann 1968b, No. 270, Hubrich-Messow (forthcoming); Italian: Cirese/Serafini 1975; Hungarian: MNK VII A; Czech: Tille 1929ff. I, 411ff.; Slovakian: Gašparíková 1991f. I, Nos. 7, 131, 238, 279, 328, II, 534; Serbian: Đjorđjevič/Miloševič-Đjorđjevič 1988, No. 239; Rumanian: Stroescu 1969 I, No. 3697, cf. No. 3753; Bulgarian: BFP; Albanian: Jarník 1890ff., 218ff., Mazon 1936, No. 67; Greek: Mousaios-Bougioukos 1976, No. 40, Megas/Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, No. 333 III 5; Gypsy: MNK X 1; Chuvash: Mészáros 1912, No. 27, Paasonen et al. 1949, No. 25, Kecskeméti/Paunonen 1974; Cheremis/Mari, Mordvinian: Kecskeméti/Paunonen 1974; Siberian: Soboleva 1984; Yakut: Ėrgis 196:os. 312, 318; Syrian, Palestinian: El-Shamy 2004; Saudi Arabian: Jahn 1970, No. 49; Iranian: Marzolph 1984; Pakistani: Thompson/Roberts 1960; Indian: Thompson/Balys 1958, No. J1151.1.1, Thompson/Roberts 1960; Spanish-American, Mexican, Panamanian: cf. Robe 1973, No. 1381B; Egyptian, Moroccan: El-Shamy 2004; South African: Coetzee et al. 1967, Grobbelaar 1981.

1381A ***Husband Discredited by Absurd Truth.*** A woman plants fish in the field where her husband is sure to plow them up. He finds them and gives them to her to cook. In the evening, in front of their guests, the woman asks her husband (so loudly that the neighbors can hear) what sort of fish he was talking of.

When the guests hear the man say that it is the fish he found in his field, they think he is insane. He is restrained and taken to prison (madhouse), where he has to stay until his wife rescues him [J1151.1.2]. Cf. Types 1381, 1696.

Combinations: 1381B, 1406, 1417, and 1419B.
Literature/Variants: Chauvin 1892ff. V, 185f. No. 108, VI, 177 No. 337, VIII, 69 No. 34; Bédier 1925, 196f., 466; Raas 1983; EM 5 (1987) 148–159 (I. Köhler); Dekker et al. 1997, 390–393.
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1978, No. 123; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, No. 383, Cardigos (forthcoming); Sardinian: Cirese / Serafini 1975; Hungarian: MNK VII A; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, No. 214; Croatian: Stojanović 1867, No. 40; Rumanian: Stroescu 1969 I, No. 3487; Bulgarian: BFP; Albanian: Mazon 1936, No. 58, Camaj / Schier-Oberdorffer 1974, No. 71; Greek: Megas / Puchner 1998; Turkish: Eberhard / Boratav 1953, No. 372; Russian: SUS; Jewish: Jason 1965, 1988a; Abkhaz: Šakryl 1975, No. 57; Kurdish: Wentzel 1978, No. 27, Džalila 1989, No. 209; Chuvash: Kecskeméti / Paunonen 1974; Syrian: cf. Oestrup 1897, 108ff., No. 9, El-Shamy 2004; Palestinian, Iraqi, Qatar, Yemenite: El-Shamy 2004; Indian: Thompson / Roberts 1960, Jason 1989; Burmese: Kasevič / Osipov 1976, No. 115; Egyptian, Tunisian: Egyptian: El-Shamy 2004; Moroccan: Topper 1986, No. 32.1; Sudanese: El-Shamy 2004.

1381B ***The Sausage Rain.*** A stupid boy commits a murder. His mother helps him hide the body in a well. In order to discredit her son's testimony, the mother exchanges the body for that of an animal and stages a rain of sausages (figs, fish, milk).

Because of the son's talkativeness, investigators come and discover the dead animal. The son insists that the murder took place on the day it rained sausages. The investigators think he is insane and release him [J1151.1.3]. Cf. Types 1381, 1600, and 1696.

Combinations: 1381, 1381A, and 1600.
Remarks: Important version see Basile, *Pentamerone* (I,4). Great similarities with Type 1600; some variants are not clearly assigned to one type or the other.
Literature/Variants: Chauvin 1892ff. VI, 125f. No. 280, VIII, 35, 69; Schumann / Bolte 1893, No. 9; Wesselski 1911 II, Nos. 347, 383, 407; BP I, 527 f.; Legman 1968f. II, 725f.; Schwarzbaum 1980, 273; Raas 1983; EM 5 (1987) 148–159 (I. Köhler); Dekker et al. 1997, 390–393.
Latvian: Arājs / Medne 1977; Scottish: Briggs 1970f. A II, 265ff., Bruford / MacDonald 1994, No. 33; Spanish: Espinosa 1946f., No. 183, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. I, No. 130, Cardigos (forthcoming); French: Blümml 1906, No. 8; German: Neumann 1999, No. 33; Italian: Cirese / Serafini 1975, De Simone 1994, No. 23; Maltese: Mifsud-Chircop 1978;

Hungarian: MNK VII A; Slovakian: Gašparíková 1991f. II, No. 534; Rumanian: Stroescu 1969 I, No. 3696, cf. No. 3012; Byelorussian: Šejn 1893, Nos. 87–90; Turkish: Eberhard / Boratav 1953, No. 333, Boratav 1955, No. 19; Jewish: Jason 1965, No. 1381B, cf. No. 1381*F; Syrian, Palestinian: El-Shamy 2004; Jordanian: Jahn 1970, No. 49; Iraqi, Qatar, Yemenite: El-Shamy 2004; Iranian: Rozenfel'd 1956, 94ff., cf. 104ff.; Indian: Thompson / Roberts 1960, Jason 1989; Chinese: Ting 1978; Spanish-American, Mexican, Panamanian: Robe 1973; Egyptian, Algerian: El-Shamy 2004; Tunisian: Nowak 1969, No. 430, El-Shamy 2004; Moroccan: Socin / Stumme 1894f., No. 6, El-Shamy 2004; South African: Coetzee et al. 1967, Grobbelaar 1981.

1381C ***The Buried Sheep's Head.*** In order to test his wife's ability to keep a secret, a husband confides to his wife that he has killed a man and hidden the corpse. The woman does not know that he has killed an animal instead and hidden the carcass.

When later they have a fight and the husband beats her, she reveals the secret (tells it a friend who tells other people). The man is accused of murder but can prove his innocence because only the dead animal is found where the body is supposed to be [H472.1]. Cf. Types 1381, 1600.

Combinations: 910, 910A, and 921B.
Remarks: Documented in the Middle Ages, e.g. *Gesta Romanorum* (No. 124). Great similarities with Type 1600; some variants are not clearly assigned to one type or the other.
Literature/Variants: Vries 1928, 220ff., 224 not. 1; EM 5 (1987) 148–159 (I. Köhler), 1145; Dekker et al. 1997, 390–393.
Finnish: Rausmaa 1982ff. VI, No. 49; Estonian: Kreutzwald 1869f. II, No. 15; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; French: Sébillot 1881, No. 49, Meyrac 1890, 419f., Tegethoff 1923 II, No. 30c; Spanish: cf. Espinosa 1946f., No. 68; Portuguese: Parafita 2001f. I, 96, Cardigos (forthcoming); Dutch: Kooi 1979a, 87ff.; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Zender 1935, No. 63, Dietz 1951, No. 44, Wossidlo / Neumann 1963, No. 474; Swiss: Jegerlehner 1907, 39ff., Jegerlehner 1913, Nos. 74, 142; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978, Nos. 1381C, 1381C$_1$; Hungarian: MNK VII A; Serbian: Đorđević / Milošević-Đorđević 1988, No. 183; Bosnian: Krauss 1914, No. 110; Rumanian: Stroescu 1969 I, No. 3752; Bulgarian: BFP; Greek: Megas / Puchner 1998; Jewish: Gaster 1924, No. 56, Jason 1965, 1975; Kazakh: Sidel'nikov 1952, 133ff.; Syrian, Iraqi, Persian Gulf, Saudi Arabian, Qatar, Yemenite: El-Shamy 2004; Indian: Thompson / Roberts 1960; Cambodian: Gaudes 1987, No. 43; Cape Verdian: Parsons 1923b I, No. 68; Egyptian, Libyan, Algerian: El-Shamy 2004; Tunisian: Nowak 1969, No. 430, El-Shamy 2004; Moroccan: Laoust 1949, No. 66, Topper 1986, No. 23, El-Shamy 2004; Sudanese: El-Shamy 2004; Central African: Lambrecht 1967, No. 4242.

1381D ***The Wife Multiplies the Secret.*** In order to test his wife's ability to keep a secret, her husband tells her that he has laid an egg (that a crow flew out of his belly) and makes her swear not to tell this to anyone.

Against her promise not to reveal this embarassing fact she tells her friends (neighbors), adding to the story. Everyone adds more eggs (crows). Finally the authorities ask the man if he really laid 100 eggs [J2353]. Cf. Types 1381, 1381D*.

Combinations: 763.
Remarks: Documented in the Middle Ages, e.g. *Gesta Romanorum* (No. 125).
Literature/Variants: Chauvin 1892ff. VIII, 168 No. 184; Montanus/Bolte 1899, 267f., 592f.; Wesselski 1911 II, No. 542; Pauli/Bolte 1924 I, No. 395; Tubach 1969, No. 1359; EM 5 (1987) 148–159 (I. Köhler), 1145; Dekker et al. 1997, 390–393.
Finnish: Rausmaa 1982ff. VI, No. 52; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Danish: Kristensen 1900, No. 14; Irish: Ó Súilleabháin/Christiansen 1963; English: Zall 1970, 115ff.; Spanish: Espinosa 1946f., Nos. 68, 69, Chevalier 1983, No. 136; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900f. I, No. 200, Cardigos (forthcoming); Frisian: Kooi 1984a; German: cf. Jahn 1891, No. 26, Moser-Rath 1964, 469; Swiss: EM 7 (1993) 869; Italian: Cirese/Serafini 1975; Hungarian: MNK VII A; Serbian: Đjorđjevič/Miloševič-Đjorđjevič 1988, Nos. 237, 238, Krauss/Burr et al. 2002, No. 260; Rumanian: Stroescu 1969 I, Nos. 3039, 3751; Bulgarian: BFP; Greek: Loukatos 1957, 286, Megas/Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian: Hoffmann 1973, SUS; Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, No. 133 V; Jewish: Gaster 1924, No. 56, Jason 1988a, Haboucha 1992; Gypsy: MNK X 1; Siberian: Soboleva 1984; Georgian: Kurdovanidze 2000; Saudi Arabian, Qatar: El-Shamy 2004; Iranian: Marzolph 1984, Marzolph 1994, 217ff.; Indian: Thompson/Roberts 1960; Cambodian: Sacher 1979, 111ff., Gaudes 1987, No. 71; Moroccan: El-Shamy 2004; Malagasy: Klipple 1992, 373.

1381E *Old Man Sent to School.* An old man (farmer, workman, father) decides (is persuaded) to go to school in his old age (because he thinks it will help him become rich).

On the way to school he finds a box (purse, bag) full of money. The man who lost it asks the old man if he found such a box, and the old man replies that he found it on the (first) day he went to school. The owner believes that it must have been a different box, because he lost his only recently. Cf. Type 1644.

Combinations: 982, 1381, 1600, 1641, 1644, and 1831.
Remarks: Types 1381E and 1644 are so similar that some variants are not clearly assigned to one type or the other. Documented in the 16th century.
Literature/Variants: EM 9 (1999) 188–191 (K. Pöge-Alder).
Finnish: Rausmaa 1982ff. VI, No. 53; Latvian: Arājs/Medne 1977; Danish: Kristensen 1881ff. II, No. 45; Irish: Ó Súilleabháin/Christiansen 1963; English: Briggs 1970f. A II, 140f., 210f., 238; French: Soupault 1963, 257ff.; Catalan: Oriol/Pujol 2003; German: Pröhle 1853, No. 60, Peuckert 1932, No. 272, Henßen 1935, No. 256, Wossidlo/Henßen 1957, No. 116, Brunner/Wachinger 1986ff. VII, No. ²HaG/263, Hubrich-Messow (forthcoming); Hungarian: MNK VII A; Slovakian: cf. Gašparíková 1991f. I, Nos. 7, 131, 279, 328, II, 534; Serbian: Vrčevič 1868f. II, 23f.; Croatian: Bošković-Stulli 1967f., No. 29; Rumanian: Stroescu 1969 II, No. 4778; Polish: Krzyżanowski 1962f. II, No. 1644; Russian, Byelorussian, Ukrainian:

SUS, No. 1644; Gypsy: MNK X 1; English-Canadian: Saucier 1962, No. 24b; Spanish-American: Robe 1973; Brazilian: Romero / Cascudo, 428ff.

1381D* ***Secret Senate.*** A husband (son) tells his curious wife (mother) of a pretended new law passed by the city council that permits men to have two wives. The wife tells other people and the rumor becomes well known [J1546]. (Finally all the women of the town want the law to be reversed.)

Combinations: 1381, 1381D.
Remarks: Documented in the Middle Ages, e.g. Jacques de Vitry, *Sermones vulgares* (Jacques de Vitry / Crane, No. 235), *Gesta Romanorum* (No. 126).
Literature/Variants: Chauvin 1892ff. VIII, 197; Pauli / Bolte 1924 I, No. 392; Tubach 1969, No. 5269.
Spanish: Goldberg 1998, No. J1546; German: Moser-Rath 1984, 103f., Moser-Rath 1994b, 303 (J1546); Hungarian: György 1934, No. 168; Czech: Dvořák 1978, No. 5269.

1381F* ***Riding on the Sow.*** A farmer leaves home to go on a trip with his farmhand, but sends the man back to tell the farmwife not to let a certain man into the house.

Knowing that this order will backfire, the farmhand tells her instead that her husband orders her not to ride on a sow. Curious, she disobeys, and the sow bites her on the toe (she falls of and hurts herself). Later on their trip, the farmer and the farmhand hear that a woman in their village was eaten by a sow [T254.2].

Literature/Variants: Montanus / Bolte 1899, 593f.
Frisian: Kooi 1984a; Hungarian: Kovács 1988, 233.

1382 ***The Farmwife at the Market.*** A woman (man) takes a cow (ox, ram, butter, grain) and a chicken (rooster, eggs) to sell at the market. Because she misunderstood her husband's instructions, she sells the cow for the price of the chicken and demands in vain the price of the cow for the chicken.

Finally she sells her wares for "what the market will bear" to a customer (Jew) who says he is "the market" (cf. Type 1541) and spits in her hand instead of giving her money. Or, she sells without receiving money and adds a pledge (skirt, silver belt, jewelry) (cf. Type 1385) or a deposit (a silver spoon). Or, she must go and collect the money herself and is tarred and feathered. She returns home confused, does not even recognize herself (cf. Type 1383), and tells her husband what happened.

He goes to the town with a fishing rod and pretends to fish in a gutter (well) until the man who cheated his wife passes by and mocks him for being as stupid as his wife. Thus the cheater is exposed and the bargain is undone (renewed) [J1149.2].

Combinations: 1200, 1210, 1245, 1285, 1383–1385, 1539, and 1540.
Literature/Variants: Aarne 1915, 63; BP I, 335–342, II, 440–451; Nyman 1982; EM 8 (1996) 569–571 (A. Schöne).
Finnish: Rausmaa 1982ff. VI, Nos. 54–57; Finnish-Swedish: Hackman 1917f. II, Nos. 262, 263, 302(5,13); Estonian: Aarne 1918; Lappish, Karelian: Kecskeméti / Paunonen 1974; Faeroese: Nyman 1984; Icelandic: Rittershaus 1902, No. 98; Swedish: Liungman 1961, No. 1382–1385, Schier 1974, No. 67; Norwegian: Christiansen 1964, No. 77; Danish: Kristensen 1881ff. IV, No. 34, Christensen 1941, 17ff., Bødker / Hüllen 1966, 99ff., Kvideland / Sehmsdorf 1999, No. 56; English: Briggs 1970f. A II, 244; Spanish: cf. Espinosa 1988, No. 363; Corsican: Massignon 1963, No. 40; Czech: Jech 1961, No. 51; Slovakian: Gašparíková 1991f. II, Nos. 465, 578; Polish: Simonides 1979, No. 37.

1383 *The Woman Does Not Know Herself.* To punish his wife for her foolishness (stupidity, drunkenness), a man covers her with tar and feathers (puts a different dress on her, cuts her hair off). No one recognizes her, and even she does not recognize herself (she thinks she is an animal or a devil, asks her children who their mother is) [J2012.2, J2012.3]. Cf. Types 1284, 1336A, 1382, and 1681.

Combinations: 1380A*, 1381, 1382, 1385, and 1540.
Literature/Variants: Wesselski 1911 I, No. 298; BP I, 335–342, 520–528; HDM 2 (1934–40) 229f. (R. Hünnerkopf); Scherf 1995 II, 1402f.; EM: Teeren und federn (in prep.)
Finnish: Rausmaa 1982ff. II, Nos. 55, 58; Finnish-Swedish: Hackman 1917f. II, No. 263; Estonian: Aarne 1918, No. 1409*; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish, Wotian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. 1382–1385; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. IV, No. 34, Kristensen 1884ff. III, No. 24, Christensen 1941, No. 2, Bødker / Hüllen 1966, 99ff., Kvideland / Sehmsdorf 1999, No. 56; Faeroese: Nyman 1984; Irish: Ó Súilleabháin / Christiansen 1963, O'Sullivan 1966, No. 52; English: Briggs 1970f. A II, 539f., Baughman 1966; French: Luzel 1887 III, No. 1; Dutch: Meder / Bakker 2001, No. 502, Kooi 2003, No. 84; Flemish: Meyer 1968; German: Merkens 1892ff. I, Nos. 245, 272, Haltrich 1956, No. 67, Wossidlo / Neumann 1963, No. 506, Grimm KHM / Uther 1996 I, Nos. 34, 59, Hubrich-Messow (forthcoming); Italian: Cirese / Serafini 1975; Hungarian: MNK VII A; Czech: Tille 1929ff. I, 413f., Klímová 1966, No. 54; Slovakian: Gašparíková 1991f. I, Nos. 325, II, 578; Serbian: Đorđevič / Milošević-Đorđevič 1988, No. 199; Macedonian: Eschker 1986, No. 83; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II, Simonides 1979, No. 37; Russian, Byelorussian, Ukrainian: SUS; Mordvinian: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Indian: Thompson / Balys 1958, No. J2012.3; Chinese: Ting 1978; US-American: Baughman 1966.

1384 *The Husband Hunts Three Persons as Stupid as His Wife.* (Including the previous Type 1371*.) This is a frame story into which other anecdotes about stupid people are set.

A man who is exasperated by the stupidity of his wife (bride, sister, daughter) goes out to find three (more) people who are equally stupid [H1312.1]. He swears that if he cannot do this, he will leave his wife (beat her, kill her). He finds three such people quickly without any trouble. Cf. Types 1332, 1385, and 1450.

Combinations: This type is usually combined with one or more other types, esp. 1204**, 1210, 1229*, 1245, 1285, 1286, 1383, 1385–1387, 1450, 1528, 1540, 1541, and also 1009, 1180, 1200, 1202, 1211, 1242A, 1244, 1245, 1263, 1288, 1295A*, 1326, 1381, 1382, 1408, 1430A, 1530, 1540A*, 1653, 1685, and 1696.
Literature/Variants: BP I, 335–342, II, 440–451; Schwarzbaum 1968, 113, 463; Dekker et al. 1997, 99–101; EM 9 (1999) 1204–1210 (J. van der Kooi).
Finnish: Rausmaa 1982ff. VI, No. 59, 94, 175; Finnish-Swedish: Hackman 1917f. II, No. 263; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish, Wepsian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kamp 1877, 137ff., Kristensen 1884ff. III, No. 24; Icelandic: Sveinsson 1929; Scottish: Baughman 1966; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 144ff., 299f., 301ff.; French: Perbosc 1954, No. 43, Cadic 1955, No. 15; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. II, No. 321, Cardigos (forthcoming), Nos. 1244*A, 1335*B, 1384; Dutch: Sinninghe 1943, Kooi 2003, Nos. 84, 85; Frisian: Kooi 1984a, Kooi / Schuster 1994, No. 141; Flemish: Meyer 1968, No. 1371*; Walloon: Legros 1962; German: Peuckert 1932, Nos. 255, 257, Benzel 1957, No. 225, Oberfeld 1962, Nos. 58, 59, 62, Kooi / Schuster 1994, No. 74(o), Grimm KHM / Uther 1996 II, No. 104, Hubrich-Messow (forthcoming); Swiss: Wildhaber / Uffer 1971, 84f.; Austrian: Haiding 1969, No. 77; Italian: Schneller 1867, No. 56, Cirese / Serafini 1975, De Simone 1994, No. 48; Sardinian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: Kovács 1943 II, Nos. 47, 69, Dégh 1955f. I, No. 39, MNK VII A; Czech: Tille 1929ff. I, 404ff., Klímová 1966, No. 55; Slovakian: Polívka 1923ff. IV, 6f., Gašparíková 1991f. I, Nos. 207, 263, 280, 301; Slovene: Eschker 1986, No. 8; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, No. 204; Croatian: Bošković-Stulli 1967f., No. 30, cf. Bošković-Stulli 1975a, No. 23; Rumanian: Stroescu 1969 I, Nos. 3756, 3757; Bulgarian: BFP; Greek: Dawkins 1953, No. 66, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II, Simonides 1979, No. 37, Simonides / Simonides 1994, No. 80; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 331; Jewish: Jason 1965, 1975, 1988a; Gypsy: MNK X 1; Abkhaz: Šakryl 1975, No. 47; Cheremis / Mari, Chuvash, Tatar: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, No. 333; Buryat, Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Syrian: El-Shamy 2004; Lebanese: Nowak 1969, No. 421, El-Shamy 2004; Aramaic: Arnold 1994, No. 15; Palestinian, Iraqi, Qatar: El-Shamy 2004; Persian Gulf: El-Shamy 2004, Nos. 1384, cf. 1384X§; Iranian: Marzolph 1984; Saudi Arabian: Jahn 1970, No. 50; Burmese: Kasevič / Osipov 1976, No. 187; Chinese: Ting 1978, No. 1384*; English-Canadian: Halpert / Widdowson 1996 II, No. 105; French-Canadian: Lemieux 1974ff. IV, No. 11, XII, No. 11, XIV, No. 5; US-American: Baughman 1966; African American: Dorson 1958, No. 56, Burrison 1989, 33, 101ff.; Puerto Rican: Hansen 1957; West Indies: Flowers 1953, Crowley 1966; Egyptian: Brunner-Traut 1989, No. 29, El-Shamy 2004; Libyan: Jahn 1970, No. 50, El-Shamy 2004; Tunisian, Algerian, Moroccan: El-Shamy 2004; East African: Arewa 1966, No. 3351, Klipple 1992; South African: Coetzee et al. 1967, Nos. 1384, 1450, Grobbelaar 1981; Malagasy: Klipple 1992.

1385 ***The Foolish Wife's Security*** (previously ***The Foolish Wife's Pawn***). Usually an introduction to other anecdotes about stupid people.

A farmer sends his wife to the market to sell cattle (chickens, grain). The buyer tricks her into giving him some free of charge, saying that she should keep the others as the security for his debt (the buyer receives one half of it as credit and owes her the second part) [J2086]. Cf. Types 1265*, 1382, and 1384.

Combinations: 1200, 1242A, 1245, 1285, 1286, 1288, 1382–1384, 1387, and 1540.
Remarks: Documented in the early 16th century, e.g. see the Latin comedy *Aluta* of Macropedius.
Literature/Variants: Aarne 1915; BP II, 440–451; EM 2 (1979) 640; EM 10 (2002) 840–842 (A. Schöne).
Finnish: Rausmaa 1982ff. VI, No. 56, 202; Finnish-Swedish: Hackman 1917f. II, No. 263; Estonian: Aarne 1918; Latvian: Arflajs / Medne 1977; Swedish: Liungman 1961, No. 1382–1385; Danish: Kristensen 1896f. I, No. 10, Kristensen 1897a, No. 2, Christensen 1941, No. 2; Irish: Ó Súilleabháin / Christiansen 1963; Dutch: Sinninghe 1943, Meder / Bakker 2001, No. 502; Frisian: Kooi 1984a, Kooi / Schuster 1994, No. 141; German: Wossidlo / Henßen 1957, No. 105, Wossidlo / Neumann 1963, No. 5, Grimm KHM / Uther 1996 II, No. 104, Hubrich-Messow (forthcoming); Italian: Todorović-Strähl / Lurati 1984, No. 56; Hungarian: MNK VII A; Serbian: Eschker 1992, No. 98; Croatian: cf. Dolenec 1972, No. 65, Eschker 1986, No. 26; Czech: Tille 1929ff. I, 411f., 414; Greek: Megas 1956f. II, No. 45, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Ukrainian: Čendej 1959, 7ff., Lintur 1972, No. 116, cf. SUS, No. 1385A**; Jewish: Jason 1965, 1975; Gypsy: Yates 1948, No. 44; Abkhaz: Bgažba 1959, No. 98; Kurdish: Džalila et al. 1989, No. 273; Syrian: El-Shamy 1995 I, No. J2086; Iranian: Christensen 1918, No. 27; French-Canadian: Lemieux 1974ff. IV, No. 21.

1385* ***Learning about Money.*** A stupid woman knows nothing about money. Her husband comes home with a purse full of money and she asks him what is in the purse. He answers lentils (peas, pumpkin seeds, lice, nuts, grain, the plague). Later when he is away, the wife trades the purse with the money in it for something worthless. Cf. Types 1384, 1386, 1387, and 1541.

Combinations: 1384, 1386, 1387*, 1643, and 1653.
Literature/Variants: BP I, 520–528.
Danish: Kamp 1877, No. 361; German: Grimm KHM / Uther 1996 I, No. 59, cf. II, No. 104, Hubrich-Messow (forthcoming); Slovakian: Gašparíková 1991f. I, No. 79; Croatian: Bošković-Stulli 1967f., No. 31; Bosnian: Preindlsberger-Mrazović 1905, 95ff.; Rumanian: Stroescu 1969 I, No. 3697; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Simonides 1979, No. 46; Ukrainian: cf. SUS, Nos. 1385A*, 1385A**; Gypsy: Briggs 1970f. A II, 314f.; French-Canadian: Lemieux 1974ff. II, No. 28.

1386 ***Meat as Food for Cabbage.*** Before he leaves home a man tells his wife, "The meat is for the cabbage" (meaning that she should cook them together). The wife follows this advice literally and puts pieces of meat by each cabbage in the garden. When the man sees how stupid his wife is, he leaves her. Usually he goes to look for other fools and meets people who do things even more stupid than what his wife did [J1856.1]. Cf. Types 1383, 1385, 1387, 1387*, 1450, and 1642.

Combinations: 1210, 1245, 1285, 1325, 1326, 1332, 1384, 1387, 1387*, and 1450.
Literature/Variants: Köhler/Bolte 1898ff. I, 81f., Nos. 20, 48; BP I, 520–528; EM 8 (1996) 12–16 (R. B. Bottigheimer).
Finnish: Rausmaa 1982ff. IV, Nos. 6, 8, 10, VI, Nos. 51, 331; Finnish-Swedish: Hackman 1917f. II, No. 263; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Livonian, Karelian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1884ff. III, Nos. 6, 24, Christensen/Bødker 1963ff., No. 46; Scottish: McKay 1940, No. 19; Irish: Ó Súilleabháin/Christiansen 1963; French: Sébillot 1880ff. I, No. 33; Catalan: Oriol/Pujol 2003; Portuguese: Parafita 2001f. II, No. 106, Cardigos (forthcoming); Dutch: Kooi 2003, No. 82; Flemish: Meyer 1968; German: Peuckert 1932, Nos. 238, 282, Henßen 1951, No. 61, Benzel 1962, Nos. 186, 187, Kooi/Schuster 1994, No. 74(o), Grimm KHM/Uther 1996 I, Nos. 34, 59, Hubrich-Messow (forthcoming); Austrian: Haiding 1965, No. 209; Italian: Cirese/Serafini 1975; Maltese: Ilg 1906 II, Nos. 90, 96, Mifsud-Chircop 1978; Hungarian: MNK VII A; Czech: Tille 1929ff. I, 414; Slovakian: Polívka 1923ff. V, No. 133Ca, Michel 1944, 119ff.; Slovene: Milčinski 1917, 108ff.; Serbian: Čajkanović 1927, No. 104, Đorđević/Milošević-Đorđević 1988, Nos. 211, 212; Croatian: Bošković-Stulli 1975a, No. 24; Bosnian: Krauss 1914, No. 31; Rumanian: Stroescu 1969 I, No. 3755; Bulgarian: BFP; Albanian: Jarník 1890ff., 218ff.; Polish: Simonides 1979, No. 46; Byelorussian, Ukrainian: SUS; Gypsy: Briggs 1970f. A II, 314f., MNK X 1; Chinese: Ting 1978; Indonesian: Coster-Wijsman 1929, No. 92; English-Canadian: Halpert/Widdowson 1996 II, No. 106; French-Canadian: Thomas 1983, 202ff.; US-American: Baughman 1966; African American: Burrison 1989, 101ff.

1387 *The Woman Goes to Get Beer.* (Including the previous Type 1387A.) A woman is sent to get some beer (wine). While she is in the cellar, the meat burns, or the dog takes it and runs away. She chases the dog but forgets to close the tap, and the beer runs out all over the cellar. The woman tries to cover up her mistake by strewing meal on the cellar floor [J2176, J2176.1].

Or, she throws bread out the window instead of putting it back in the oven [W111.3.3], so that the mowers will go home hungry. (Previously Type 1387A.)

Combinations: This type is usually combined with one or more other types, esp. 1210, 1218, 1291, 1384, 1386, 1408, 1653, and also 1009, 1245, 1291B, 1313, 1381, 1383, 1384, 1385*, 1540, 1541, 1642, 1643, 1685, 1696, 1791, and 1910.
Remarks: The Types 1387 and 1450 are similar to each other and are often not clearly differentiated in the catalogs. Important version see Basile, *Pentamerone* (I,4).
Literature/Variants: Kirchhof/Oesterley 1869 I 1, No. 81; Frey/Bolte 1896, No. 1; BP I, 316, 520–528; EM 8 (1996) 12–16 (R. B. Bottigheimer).
Finnish: Rausmaa 1982ff. IV, No. 6, VI, No. 60; Estonian: Aarne 1918; Latvian:

Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Livonian: Kecskeméti / Paunonen 1974; Karelian: Konkka 1959, 171ff.; Swedish: Liungman 1961; Danish: Grundtvig 1854ff. II, No. 319; Irish: Ó Súilleabháin / Christiansen 1963; English: Stiefel 1898a, 166f., Briggs 1970f. A II, 116ff.; French: Meyrac 1890, 134ff., Cadic 1955, No. 20; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 104, II, No. 521, Cardigos (forthcoming); Frisian: Kooi 1984a; German: Henßen 1932, 34ff., Uther 1990a, No. 4, Grimm KHM / Uther 1996 I, Nos. 34, 59, Kooi / Schuster 1994, No. 74(o), Hubrich-Messow (forthcoming); Italian: Cirese / Serafini 1975, Appari 1992, No. 16, De Simone 1994, Nos. 29, 36; Sardinian: Cirese / Serafini 1975; Maltese: Ilg 1906 II, No. 89, Mifsud-Chircop 1978; Hungarian: MNK VII A, No. 1387, cf. No. 1387m; Czech: Tille 1929ff. I, 414, 427, Sirovátka 1980, No. 31; Slovakian: Gašparíková 1991f. I, Nos. 79, 327; Serbian: Đorđević / Milošević-Đorđević 1988, Nos. 211, 212; Rumanian: Stroescu 1969 I, Nos. 3698, 3744, 3755; Bulgarian: BFP, No. 1387, cf. No. *1387B; Albanian: Jarník 1890ff., 218ff.; Greek: Boulenger 1935, 41ff., Megas / Puchner 1998, Nos. 1387, 1387A; Polish: Simonides 1979, No. 46; Russian, Byelorussian: SUS; Jewish: Jason 1965, 1988a; Udmurt: Kralina 1961, No. 85; Chinese: cf. Ting 1978, No. 1387A*; Argentine: Hansen 1957, No. 1631**A.

1387A See Type 1387.

1387* *Woman Must Do Everything like Her Neighbors.* A man marries a woman who has no idea how to do housework. He tells her to go to a neighbor and see how she does it.

The wife watches the neighbor winnow wheat, scald clothes, and bake bread. She goes back home and winnows flour, scalds her husband's fur coat and boots, and puts the calf in the oven, etc. Her husband gives her other instructions which she follows literally, with disasterous results. Cf. Type 1696.

Combinations: 1385*, 1386, and 1387.
Literature/Variants: Schwarzbaum 1968, 26; cf. El-Shamy 1999, No. 31.
German: Haltrich 1956, No. 65; Maltese: cf. Mifsud-Chircop 1978, No. *1387B; Serbian: cf. Vrčević 1868f. II, 11f.; Rumanian: Schullerus 1928, No. 1387 I*; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II, No. 1223A.

1388 See Type 1380A*.

1389* *The Stingy Farmwife Gives Her Servant Some Little and Some Big Lumps of Sugar.* A stingy farmwife offers her servant girl (boy) little or big pieces of sugar, saying that the little ones are sweeter. The servant replies that she is not fond of sweets, and takes the big pieces [J1341.8].

Literature/Variants: EM 6 (1990) 884.
Latvian: cf. Arājs / Medne 1977, No. *1389**; Irish: Ó Súilleabháin / Christiansen 1963; Flemish: Meyer 1968; German: cf. Wossidlo / Neumann 1963, No. 111; Italian: Cirese / Serafini 1975; US-American: cf. Randolph 1965, 26ff.

1390* ***The Dish He Hates*** (previously ***The Dish Which the Husband Hates and Which the Wife Keeps Serving Him***). A woman repeatedly cooks a dish for her husband which he does not like. Finally he tells her that he loves it, and she stops serving it to him [T255.5].

Literature/Variants: Schwarzbaum 1968, 48.
Latvian: Arājs / Medne 1977; Flemish: Meyer 1968; German: Wossidlo / Neumann 1963, No. 111, Berger 2001; Italian: Cirese / Serafini 1975; Indian: Thompson / Balys 1958, No. T255.5; Egyptian: El-Shamy 2004.

1391 ***Every Hole to Tell the Truth.*** (Les bijoux indiscrets.) A man helps a beggar (dervish, soldier) and receives as reward three magic objects, one of which is a stick that makes all holes able to speak.

Before the man will marry a woman, he tests her chastity with this stick while she sleeps [D1610.6.1, H451, K1569.7]. Three women (daughters of a merchant, official, and nobleman) fail this test, and the man finally marries an "innocent" shepherdess.

The fathers of the rejected women accuse him of slandering their daughters. They are tested again with the stick: the vagina of the first admits that it was unchaste. The second woman stuffs her vagina with hemp, but her anus speaks. The third silences her vagina and anus, but her ear admits to having had premarital intercourse.

Remarks: Well known as an anecdote in the novelistic tradition, see e.g. Sercambi (No. 102), Garin's fabliau *Le Chevalier qui faisait parler les cons et les culs*, and Denis Diderot, *Les Bijoux indiscrets* (1748).
Literature/Variants: Chauvin 1892ff. VIII, 88; Taylor 1916; Legman 1966, 466; Legman 1968f. I, 751, II, 874f.; Schirmer 1969, 250–270; Schröder 1971; EM 1 (1977) 489; EM 2 (1979) 316–318 (H.-J. Uther); Randolph / Legman 1979.
Rausmaa 1982ff. VI, No. 61; Lithuanian: Dowojna-Sylwestrowicz 1894, 272ff.; Swedish: Kryptádia 2 (1884) 171ff.; Norwegian: Hodne 1984; Danish: Holbek 1990, No. 38; Portuguese: Alves 1999, 46f., Cardigos (forthcoming); German: Pröhle 1853, No. 77, Jahn 1890, 19ff., Hoven 1978, 206ff.; Italian: Rotunda 1942, Nos. D1610.6.1, H451, Cirese / Serafini 1975; Hungarian: MNK VII A; Croatian: Bošković-Stulli 1975b, No. 34; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II; Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 122, 250 IV 1; Syrian: El-Shamy 2004; Saudi Arabian: El-Shamy 2004, No. 1539**; Indian: Thompson / Balys 1958, Nos. K1569.7, K1569.10; Polynesian: Kirtley 1971, No. D1610.6.1; Mayan: Laughlin 1977, 67f.

1393 ***The Single Blanket.*** The husbands of two women who are quarreling leave them together in a cold place with only one blanket. Since they have to share the blanket, they become reconciled with each other.

Literature/Variants:
Rausmaa 1982ff. VI, No. 62; German: Merkens 1892ff. I, No. 193g; Polish: Kapełuś / Krzyżanowski 1957, No. 75.

1394 ***Polygynist Man Loses His Beard.*** A man has two wives, a young one and an old one. The young one pulls out his gray hairs, the old wife his black. They do this until his beard and head are bald [J2112.1].

Remarks: Aesopic fable (Phaedrus / Perry 1965, II,2). Documented e.g. by Jacques de Vitry, *Sermones vulgares* (Jacques de Vitry / Crane, No. 201), by La Fontaine, *Fables* (I,17) and in the Persian and Turkish version of *Kalila and Dimna* in the 16th–18th century (No. 134).
Literature/Variants: Kirchhof / Oesterley 1869 VII, No. 67; Chauvin 1892ff. II, 128 No. 134; Pedersen / Holbek 1961f. II, No. 152; Tubach 1969, No. 2401; Schwarzbaum 1979, xxxix not. 9; MacDonald 1982, No. J2112.1; Marzolph 1991 II, No. 847.
Catalan: Neugaard 1993, No. J2112.1; Rumanian: Stroescu 1969 I, No. 3429; Jewish: Neuman 1954, No. J2112.1; Syrian, Iraqi: El-Shamy 2004, No. 1397A§; Indian: Thompson / Balys 1958, No. J2112.1, MacDonald 1982, No. J2112.2*; Korean: Zŏng 1952, 88.

The Foolish Husband and His Wife 1405–1429

1405 ***The Lazy Spinning Woman.*** This tale exists chiefly in three different forms, which appear alone or in combination:

(1) A lazy wife lies to her husband, saying that she has spun many spindles of thread. But she always shows him the same spindle.

(2) As an excuse for not spinning, a wife tells her husband that she has no reel. He goes to the forest to get wood to make one for her. Afraid that she may have to work, the wife follows him secretly and hides. She calls out, "If anyone cuts wood for a reel, he (his wife) will die". [K1971.4.1]. The man is frightened and goes back home without the wood.

(3) A wife tells her husband that the thread she had spun has turned into hemp (has burned, was lost) through his negligence [J2325]: He should make sure that no birds fly over the house while she winds the thread. If they do, the thread will turn into shreds (be burned up). Or, when the thread is transported in a sack, the spindles disappear (the thread turns into shreds). Cf. Type 1370B*.

Combinations: 902*, 1405*.
Literature/Variants: BP III, 44f.; HDM 2 (1934–40) 148; Röhrich 1962f. II, 496; cf. Tubach 1969, No. 2158; Bottigheimer 1987, 118f.; Tatar 1990, 172f.; EM: Spinnerin: Die faule S. (forthcoming).
Finnish: Rausmaa 1982ff. II, No. 121, VI, Nos. 58, 63–66; Finnish-Swedish: Hackman 1917f. II, No. 280; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 1405–1429; Portuguese: Soromenho / Soromenho 1984f. II, Nos. 401, 403, 429, 430, Cardigos (forthcoming), No. 1405, cf. 1405*A–1405*C; Frisian: Kooi 1984a; German: Wossidlo / Neumann 1963, Nos. 484, 494, Ranke 1966, No. 50,

Grimm KHM / Uther 1996 II, No. 128, Berger 2001, No. 1405A, Hubrich-Messow (forthcoming); Hungarian: MNK VII A; Rumanian: Schullerus 1928, Bîrlea 1966 III, 209ff., 498f., Stroescu 1969 II, No. 5154; Czech: Dvořák 1978, No. 2158; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, No. 173; Croatian: Bošković-Stulli 1959, No. 50; Bosnian: Krauss 1914, No. 3; Slovakian: Gašparíková 1991f. I, No. 326; Slovene: Kres 4 (1884) 87f.; Bulgarian: BFP; Albanian: Mazon 1936, No. 82; Sorbian: Schulenburg 1882, 39; Russian, Ukrainian: SUS; Azerbaijan: cf. Seidov 1977, 175ff.; Siberian: Soboleva 1984.

1405* ***Woman Will Never Work*** (previously ***Woman will keep All Days Holiday***). A lazy woman (who does not want to spin) complains to her husband that there is no day on which she can work: Monday is rest day, Tuesday is exempt from work, Wednesday is for sleeping, Thursday is for no effort, Friday is Good Friday, Saturday is for bathing, and Sunday is for church.

Combinations: 1405.
Literature/Variants:
Spanish: Camarena Laucirica 1991, No. 189; Portuguese: Pires / Lages 1992, No. 78, Cardigos (forthcoming); Rumanian: Stroescu 1969 II, No. 5153; Bulgarian: BFP; Greek: Megas / Puchner 1998; Russian: SUS.

1406 ***The Three Clever Wives Wager*** (previously ***The Merry Wives' Wager***). Three wives wager which of them can best fool her husband [J2301, K1545]. They play various tricks on their husbands, causing them to do foolish things.

For example, one wife convinces her husband that he is sick [J2317], dead [J2311.0.1], a dog [J2013.2], a monk [J2314], (he retreats into a monastery), a minister (he preaches in a church), or that he should have a healthy tooth pulled [J2324].

Another wife goes away for a week and convinces her husband it was only for a short time [J2315], that while he was absent, his house went elsewhere [J2316], or that he is wearing clothes when he is not [J2312], etc. Cf. Types 1313, 1620.

Combinations: 1423.
Remarks: Documented in the Middle Ages, e.g. see the fabliaux *Des trois dames qui trouverent l'anel* (two versions).
Literature/Variants: Clouston 1888, 163, 166; Stiefel 1903; Bebel / Wesselski 1907 I 2, No. 4; Wesselski 1911 I, No. 298; Pauli / Bolte 1924 II, No. 866; Bédier 1925, 265–267, 458–468; Legman 1968f. II, 440f., 951; Tubach 1969, Nos. 1803, 4919; Frosch-Freiburg 1971, 177–192; Pino Saavedra 1974; Schwarzbaum 1979, 60, 331, 454; Schwarzbaum 1980, 281; Verfasserlexikon 2 (1980) 224f., 228f. (K.-H. Schirmer); Raas 1983; Marzolph / Van Leeuwen 2004, Nos. 127, 503; EM: Wette der Frauen, wer den Mann am besten narrt (in prep.).
Finnish: Rausmaa 1982ff. VI, No. 280, p. 472; Estonian: Aarne 1918, No. 1409*; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. II, No. 35, Christensen 1941, No. 6; Icelandic:

Sveinsson 1929; Scottish: Campbell 1890ff. II, 388ff.; Irish: Ó Súilleabháin / Christiansen 1963; French: Montaiglon / Raynaud 1872ff. I, No. 15; Spanish: Llano Roza de Ampudia 1925, No. 104, Chevalier 1983, No. 137, Lorenzo Vélez 1997, Nos. 22–24; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. II, No. 327, Cardigos (forthcoming); Flemish: Meyer 1968; German: Moser-Rath 1984, 119, Grubmüller 1996, No. 31; Italian: Cirese / Serafini 1975; Hungarian: MNK VII A; Czech: Tille 1929ff. II 2, 134ff., 357ff., Dvořák 1978, No. 1803; Serbian: Đjorđjevič / Miloševič-Đjorđjevič 1988, No. 223; Macedonian: cf. Čepenkov / Penušliski 1989 IV, Nos. 387, 484, 485; Rumanian: Stroescu 1969 I, No. 3480; Bulgarian: BFP, No. 1406, cf. No. *1406A*; Greek: Loukatos 1957, 278f., Megas / Puchner 1998; Polish: Simonides 1979, No. 38; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 271; Jewish: Jason 1965, 1975, 1988a; Gypsy: MNK X 1; Kurdish: Družinina 1959, 183ff.; Siberian: Soboleva 1984; Mongolian: Lőrincz 1979; Syrian: Nowak 1969, No. 358; Palestinian: Littmann 1957, 370ff., El-Shamy 2004; Iranian: Marzolph 1984; US-American: Baughman 1966; Egyptian: Nowak 1969, No. 359, El-Shamy 2004; Algerian: El-Shamy 2004; Sudanese: Kronenberg / Kronenberg 1978, No. 47, El-Shamy 2004.

1406A* ***Women's Tricks are Better Than Men's.*** A man claims to understand all women's tricks. A clever woman decides to prove he is wrong. (He makes disparaging remarks about women in the hearing of a clever girl, who seeks revenge.) She makes the arrogant man fall in love with her and tells him she is the daughter of the king.

When the man asks the king for the hand of his daughter, the king insists that his daughter is ugly and sick, but the man woos her anyway, marries her, and then discovers that he has been tricked into marrying the wrong woman. On the condition that he keeps her secret, the clever woman helps him out of this difficulty: he should tell the king that he is a Gypsy. The king annuls the marriage with his daughter, and the man marries the clever woman.

Literature/Variants: Schwarzbaum 1968, 452; Hatami 1977, No. 16.
Greek: Megas / Puchner 1998; Turkish: Eberhard / Boratav 1953, No. 228; Jewish: Jason 1965, 1975, 1988a; Syrian, Palestinian, Iraqi: Nowak 1969, No. 364; Iranian: Marzolph 1984, No. *1406A.

1407 ***The Miser.*** A woman appears to eat nothing, but she does not lose weight. This appeals to a miserly man who decides to marry her.

After some time he grows doubtful and spies on his wife. Instead of going to work, he hides in a cask (chimney). His mother-in-law arrives, sees where he is hiding, and tells her daughter she should pour hot water in the cask (light the hearth). When the husband recovers from this injury, he is still distrustful and hides in bed to spy on his wife. His mother-in-law and his wife again know where he is and beat him [W153.2.1]. Cf. Types 1373A, 1458.

Combinations: 1373A.
Literature/Variants: Chauvin 1892ff. V, 184f. No. 107; El-Shamy 1999, No. 19.

Finnish: Rausmaa 1982ff. VI, No. 67; Finnish-Swedish: Hackman 1917f. II, No. 281; Latvian: Arājs / Medne 1977; Danish: Grundtvig 1854ff. II, No. 321, Grundtvig 1876ff. II, No. 5; Swedish: Liungman 1961; Irish: Ó Súilleabháin / Christiansen 1963; German: Peuckert 1932, No. 240; Italian: Cirese / Serafini 1975; Turkish: Eberhard / Boratav 1953, No. 367 V; Syrian, Lebanese, Palestinian, Iraqi: El-Shamy 2004; Indian: Jason 1989; Puerto Rican: Hansen 1957; West Indies: Flowers 1953; Egyptian, Libyan, Tunisian, Algerian, Moroccan: El-Shamy 2004.

1407A *"Everything!"* A miserly man marries a woman who pretends to eat nothing. When her husband is away, she eats three chickens (two ducks, a huge meal). When he returns the husband learns how much she ate and becomes sick from anger.

On his death bed, he can say only, "My wife, all three (two, everything)..." The wife (other relatives) hears only "three" ("two", "everything") and thinks that he is bequeathing her three things (properties, everything he owns) [cf. J1521.2, K1155].

In Swedish variants a miserly man (woman) becomes sick and sees that the maidservant takes too much to eat. The sick person wants to say that she had taken away everything from him, but can only produce the word, "Everything", and this is understood to be his final will.

Combinations: 1458.
Literature/Variants: Kirchhof / Oesterley 1869 I 2, No. 47; Bebel / Wesselski 1907 I 1, No. 81; cf. Pauli / Bolte 1924 I, No. 497.
Finnish: Rausmaa 1982ff. VI, No. 67; Estonian: Raudsep 1969, No. 270; Latvian: Arājs / Medne 1977; Swedish: Liungman 1961, No. 1409; Irish: Ó Cróinín / Ó Cróinín 1971, No. 39; French: RTP 2 (1887) 417ff.; Catalan: Oriol / Pujol 2003; Portuguese: Braga 1987 I, 240f., Cardigos (forthcoming); Dutch: Meder / Bakker 2001, No. 431; German: Wossidlo / Neumann 1963, No. 16; Italian: Cirese / Serafini 1975; Maltese: Ranke 1972, No. 103, Mifsud-Chircop 1978; Hungarian: György 1934, No. 228, MNK VII A; Rumanian: Stroescu 1969 II, No. 5034; Czech: Tille 1929f. II 2, 425f.; Polish: Krzyżanowski 1962f. II; Turkish: Eberhard / Boratav 1953, Nos. 367, 368 III 7, 370 (3–4); Ukrainian: Sonnenrose 1970, 126f.; Armenian: cf. Tchéraz 1912, No. 11.

1407B *The Great Eater.* A man who is invited to dinner eats an enormous amount of food. He apologizes for having eaten so little, saying he does not feel well today and that next time he will do better [J1468].

Remarks: Early treatments see Bonaventure Des Périers, *Nouvelles Récréations* (nos. 57, 73).
Literature/Variants: Kirchhof / Oesterley 1869 II, No. 84; Pauli / Bolte 1924 I, No. 249; Schwarzbaum 1989a, 21; Marzolph 1992 I, 64f.; Afghan: Lebedev 1986, 177f.

1407A* *Dream and Reality.* A man dreams that he is in a cave where he has sex with a naked woman. Afterwards, he comes to a place between two mole hills and attempts to relieve himself. His wife wakes him up and berates him, "It is all right for you to have sex with me, but I will not let you shit between my breasts!" Cf. Type 1645B.

Literature/Variants:
Dutch: Meder/Bakker 2001, No. 76, cf. No. 322; Frisian: Kooi 1984a, Kooi/Schuster 1993, No. 46; German: cf. Merkens 1892ff. I, No. 134, cf. Neumann 1968b, No. 91; Jewish: Landmann 1997, 94f.; US-American: Baker 1986, No. 116; African American: Dance 1978, Nos. 24A, 24B.

1408 *The Man Who Does His Wife's Work.* (Including the previous Type 1408A.) This type is usually a framework into which other anecdotes of stupid people are set. Its basic form is as follows:

Following a quarrel in which the husband complains that he works hard while his wife stays comfortably at home, a married couple agree to exchange work.

Or, the husband (son) is unable to work outside. His wife (mother) must do the outdoor work for him, while he does the housework.

Often, the wife gives her husband instructions about what work he should do. He does not pay attention and wastes half the day resting.

The man tries to do several chores at once, and does everything wrong so that he suffers a series of accidents, e.g. he leans over the well while he is carrying the butterchurn on his back, so that the cream falls into the water (previously Type 1408A), he lets wine or beer run out of the cask and throws flour on top of it to dry the floor [J2176.1] (cf. Type 1387), he lets the cow graze on the roof [J2132.2] (cf. Type 1210), bathes the baby in boiling water [J2465.4] (cf. Type 1013), or demands that the pots walk home by themselves [J1881.1.3] (cf. Type 1291A), etc.

When the wife returns home, she finds that her husband has made a mess and that everything is in chaos. The man admits that he had undervalued his wife's work, and they agree that both of them should go back to their accustomed duties [J2431].

Or, the couple do not become reconciled: the wife beats her husband and drives him away.

Combinations: This type is usually combined with one or more other types, esp. 1210, 1387, 1643, 1653, 1685, 1696, and also 1218, 1313, 1384, and 1642.
Remarks: Early version see Basile, *Pentamerone* (I,4).
Literature/Variants: Frey/Bolte 1896, No. 20; Wesselski 1911 II, No. 436; BP I, 321; Anderson 1927ff. III, No. 59; EM 6 (1990) 599–604 (F. Wedler).
Finnish: Rausmaa 1982ff. VI, Nos. 68, 69; Finnish-Swedish: Hackman 1917f. II, Nos. 260, 263(4); Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs/Medne 1977, Nos. 1408, 1408A; Lithuanian: Kerbelytė 1999ff. II; Lappish, Wepsian, Wotian, Lydian, Karelian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961, Nos. 1388, 1408; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. II, No. 319, Kristensen 1892f. I, Nos. 10, 337– 339, II, No. 50, Kristensen 1900, Nos. 141, 142, Christensen 1939, No. 70; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin/

Christiansen 1963; English: Briggs 1970f. A II, 209f., 269f., 270f.; French: Coulomb / Castell 1986, No. 36; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, No. 659, Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Henßen 1963a, No. 66, Moser-Rath 1984, 11, 119, 289, Uther 1990a, No. 4, Kooi / Schuster 1994, No. 74n, Hubrich-Messow (forthcoming); Swiss: Büchli / Brunold-Bigler 1989ff. III, 850; Austrian: Haiding 1969, No. 129; Ladinian: Decurtins 1896ff. II, 94 No. 73; Italian: Cirese / Serafini 1975; Hungarian: MNK VII A; Czech: Tille 1929ff. I, 427ff.; Slovakian: Gašparíková 1991f. I, Nos. 79, 327; Serbian: Đorđevič / Milošević-Đorđevič 1988, Nos. 240, 241; Croatian: Bošković-Stulli 1959, No. 51; Rumanian: Stroescu 1969 I, Nos. 3000, 3683; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II, Simonides 1979, Nos. 39, 40, Simonides / Simonides 1994, No. 81; Russian: Hoffmann 1973, SUS; Byelorussian, Ukrainian: SUS; Cheremis / Mari, Chuvash, Votyak: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Kalmyk, Mongolian: Lőrincz 1979; Syrian: El-Shamy 2004; Aramaic: Arnold 1994, No. 20; US-American: Baughman 1966; South African: Grobbelaar 1981.

1408A See Type 1408.

1408B ***Fault-Finding Husband Nonplussed.*** A husband is hypercritical and nothing his wife does pleases him. In order to give him no grounds for complaint, the wife cooks several dishes for dinner. Each time he objects to what she serves him, she is able to produce a substitute dish.

When he grows more and more unhappy, she asks him what he could like to eat. He says,"I want to eat – shit!" Shortly before, their child had relieved himself on a tablecloth, so she readily gives her husband what he asked for [J1545.3]. Cf. Type 1739A*.

Literature/Variants: Wesselski 1931, 175f.
Swedish: Bondeson 1882, No. 87; Norwegian: Olsen 1912, 172f.; Danish: Berntsen 1873f. II, No. 10, Kristensen 1900, Nos. 17–21, cf. Nos. 175, 176, Holbek 1990, No. 39; English: Briggs 1970f. A II, 181f.; Spanish: Childers 1948, No. J1545.3, Chevalier 1983, No. 138, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. II, No. 396, Cardigos (forthcoming); German: Wisser 1922f. II, 98ff., Moser-Rath 1984, 119, 290f., Hubrich-Messow (forthcoming); Italian: Cirese / Serafini 1975; Polish: cf. Krzyżanowski 1962f. II, No. 1408B*, Simonides 1979, No. 42; Jewish: Haboucha 1992; Syrian: El-Shamy 2004; Iranian: cf. Marzolph 1984, No. *1408B, Marzolph 1994, No. 34; Chilean: cf. Hansen 1957, No. **1409; Egyptian: El-Shamy 1980, No. 56, El-Shamy 2004.

1408C ***The String of Chickens.*** (Including the previous Type 1876.) A foolish husband is supposed to take care of the animals and the house while his wife is away. A hawk steals one of the chickens, so the wife beats her husband when she returns.

When she goes away again, the husband vows to do better. He ties the chickens (and the chicks) all together with a string to protect them from predators. This enables the hawk to steal the whole flock at once.

Combinations: This type is usually combined with one or more other types, esp. 1218, 1313, and also 78A, 1408, 1681B, 1875, and 1881.
Remarks: Early version in the early 16th century by Laurentius Abstemius, *Hecatomythium secundum* (1505).
Literature/Variants: cf. Wesselski 1911 II, No. 522; BP III, 337f.; Anderson 1927ff. II, No. 14; Wesselski 1929c; Wesselski 1931, 94; HDM 2 (1934–40) 655–658 (H. Honti); Schwarzbaum 1979, No. 7; EM 5 (1987) 683–686 (H.-J. Uther).
Finnish: Rausmaa 1982ff. IV, Nos. 161, 201; Estonian: Aarne 1918; German: Moser-Rath 1964, No. 80, Grimm KHM/Uther 1996 III, No. 185; Italian: Morlini/ Wesselski 1908, 299f., Cirese/Serafini 1975; Hungarian: MNK VIII; Czech: Jech 1959, No. 102; Slovene: Gabrščеk 1910, 131ff.; Croatian: Bošković-Stulli 1967f., No. 38; Bosnian: Krauss 1914 I, No. 100; Bulgarian: BFP; Russian, Ukrainian: SUS.

1409 *The Obedient Husband.* (Including the previous Types 1409A–1409C.) This miscellaneous type comprises various tales (three subtypes) dealing with a husband who follows his wife's instructions literally and without thinking. Examples:

(1) A husband is so compliant that he hangs his wife, although she had only been trying to test his willingness to obey her commands [J2523.1]. (Previously Type 1409A.)

(2) A wife (who insists on cleanliness) tells her husband (who has tracked dirt into the house) that he should go away for a while. The husband takes this command literally and goes away for many days. (Previously Type 1409B.)

Or, after some time, he sends his friend to ask his wife if he has been gone long enough yet [J2523].

(3) A husband moves slowly at the request of his wife. Therefore he comes home only at dawn, after her lover is sure to have left [J2523.2]. (Previously Type 1409C.)

Literature/Variants: Kirchhof/Oesterley 1869 I 1 No. 373; Wickram/Bolte 1903, No. 91; Wesselski 1911 II, No. 84; cf. Pauli/Bolte 1924 II, No. 728; EM 3 (1981) 1093–1094 (A. Willenbrock).
Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II, No. 1409A; German: Roth 1977, No. D22; Serbian: Vrčević 1868f. I, No. 370; Jewish: Jason 1965; Indian: Thompson/Roberts 1960, Nos. 1409B, 1409C.

1409A–1409C See Type 1409.

1409* *The Woman Cooks the Dog for Dinner.* A wife serves her husband cooked dog instead of a pig, because she ate the pig by herself.

After the unsuspecting husband has finished eating, he looks for the dog as usual to give it the bones. His wife scoffs at him (tells him a wolf ate the dog).

Literature/Variants:
Scottish: Briggs 1970f. A II, 356; Serbian: Đjorđjevič/Milošević-Đjorđjevič 1988, No. 195; Rumanian: Stroescu 1969 I, No. 3410; Bulgarian: BFP, No. 1409*, cf. No. *1409**; Greek: Megas/Puchner 1998.

1410 ***Four Men's Mistress.*** A jealous husband accuses his wife of adultery and, in order to confirm his suspicions, disguises himself as a priest to hear her confession. Recognizing him, she confesses that she has slept with a servant, a knight, a fool, and a man of God.

When her angry husband identifies himself to her, she explains that all of these were himself: at first he served her, then he went to war, then his jealousy turned him into a fool, and now as a priest he has heard her confession [J1545.2].

Remarks: Early versions in the Middle Ages, e.g. Johannes Gobi Junior, *Scala coeli* (No. 277), the fabliau *Du chevalier qui fit sa femme confesse*, Boccaccio, *Decamerone* (VII,5) and in *Cent Nouvelles nouvelles* (No. 78).
Literature/Variants: Kirchhof/Oesterley 1869 III, No. 245; Schumann/Bolte 1893, No. 10; Montanus/Bolte 1899, No. 56; Wesselski 1909, No. 93; Pauli/Bolte 1924 II, No. 793, cf. No. 794; Tubach 1969, No. 5271; EM 3 (1981) 1068–1077 (K. Roth); Verfasserlexikon 10 (2000) 1616f. (A. Slenczka).
English: Wehse 1979, No. 231; Spanish: Chevalier 1983, No. 139; Portuguese: Pires/Lages 1992, No. 28, Cardigos (forthcoming); Dutch: Koopmans/Verhuyck 1991, No. 52; German: cf. Roth 1977, No. D19, Moser-Rath 1984, 74, 289, 291; Italian: Cirese/Serafini 1975; Hungarian: György 1934, No. 36; Russian: SUS.

1415 ***Lucky Hans.*** Hans works for seven years and receives a lump of gold as big as a man's head as his pay and goes home. Because he finds it too heavy to carry, he trades the gold for a horse, which throws him because he does not know how to ride. He trades the horse for a cow, the cow for a hog, the hog for a goose, the goose for a whetstone, which through his awkwardness falls into a well [J2081.1]. Unencumbered but happy, he arrives home. Cf. Type 2034C.

Combinations: 1335, 1387, 1539, and 1653.
Literature/Variants: Wesselski 1911 II, No. 501; BP II, 199–203; HDM 1 (1930–33) 187, 131; Schwarzbaum 1968, 177, 405, 483; Lüthi 1969a, 101–116; Bausinger 1983; Tatar 1990, 146f.; Dekker et al. 1997, 139–142; Uther 1990b; EM 6 (1990) 487–494 (H.-J. Uther); EM 7 (1993) 1196.
Finnish: Rausmaa 1982ff. VI, No. 70; Finnish-Swedish: Hackman 1917f. II, No. 282; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Karelian, Syrjanian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Bødker et al. 1957, No. 32, Andersen/Perlet 1996 II, No. 52; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin/Christiansen 1963; English: Briggs 1970f. A I, 310ff., A II, 548; French: Cosquin 1886f. I, No. 13, Delarue 1956, No. 3 (7); Spanish: Camarena Laucirica 1991, No. 190; Catalan: Oriol/Pujol 2003; Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Legros 1962; German: Henßen 1935, No. 134, Uther 1990a, No. 36, Tomkowiak 1993, 269, Grimm KHM/Uther 1996 II, No. 83, Bechstein/Uther 1997 I, No. 22, Hubrich-Messow (forthcoming); Swiss: Jegerlehner 1909, No. 1; Austrian: cf. Haiding 1965, No. 218, Geramb/Haiding 1980, No. 25; Italian: Cirese/Serafini 1975; Corsican: Ortoli 1883, 246 No. 2; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII A; Czech: Klímová 1966,

No. 56; Slovene: Mir 4 (1885) 166, 174, 182; Serbian: Čajkanović 1927, No. 107, Eschker 1986, No. 67; Rumanian: Stroescu 1969 I, No. 3008A; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II, Simonides 1979, No. 41; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Anlage C 9; Jewish: Jason 1989, Haboucha 1992; Gypsy: MNK X 1; Abkhaz: Šakryl 1975, No. 65; Cheremis / Mari, Mordvinian: Kecskeméti / Paunonen 1974; Kurdish: Džalila et al. 1989, No. 270; Siberian: Soboleva 1984; Yakut: Ėrgis 1, No. 336; Georgian: Kurdovanidze 2000; Pakistani, Indian: Thompson / Roberts 1960, No. 1415A; Burmese: Esche 1976, 179ff., 182ff.; Chinese: Ting 1978; Indonesian: Vries 1925f. II, No. 183, Coster-Wijsman 1929, No. 84; Japanese: Inada / Ozawa 1977ff.; US-American: Baughman 1966; Spanish-American, Mexican: Robe 1973; Dominican, Puerto Rican: Hansen 1957; West Indies: Flowers 1953; Moroccan: El-Shamy 2004; South African: Coetzee et al. 1967, Grobbelaar 1981.

1416 *The Mouse in the Silver Jug.* A poor married couple bemoans life's harshness and blame Adam and Eve who through their disobedience and curiosity brought sin into the world. The king (rich man) hears their complaint and invites the poor couple into his house to live in luxury. He stipulates only that they must not open any covered vessel [C324]. They cannot resist the temptation and remove the cover from a dish. A mouse jumps out [H1554.1] (a bird flies out). The king reproves the disobedient couple and sends them back to their old way of life.

Remarks: Documented in the Middle Ages, e.g. Marie de France, *Esope* (No. 28), Jacques de Vitry, *Sermones vulgares* (Jacques de Vitry / Crane, No. 13).
Literature/Variants: Köhler / Bolte 1898ff. III, 13; Wesselski 1909, No. 94; Pauli / Bolte 1924 I, No. 398; BP III, 543f. not. 1; Tubach 1969, No. 3427; Schwarz 1973; EM 4 (1984) 563–569 (P. Schwarz); Marzolph 1992 II, No. 1182.
Finnish: Rausmaa 1982ff. VI, No. 71; Finnish-Swedish: Hackman 1917f. II, No. 374; Estonian: Aarne 1918, 141 No. 15; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish, Wepsian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 24, 40, 279, 292; French: Orain 1904, 65ff., Tegethoff 1923 I, No. 11a, Soupault 1963, 276ff., Joisten 1965, No. 24; Spanish: Jiménez Romero et al. 1990, No. 60, Rey-Henningsen 1996, No. 9, Goldberg 1998, No. H1554.1; Catalan: Neugaard 1993, Nos. C324, H1554.1, Oriol / Pujol 2003; Frisian: Kooi 1984a; Flemish: Meyer 1968, Lox 1999b, No. 42; German: Henßen 1963, No. 77, Moser-Rath 1964, No. 14, cf. Roth 1977, No. D3, Moser-Rath 1984, 288, 290, 368f., 410, Tomkowiak 1993, 269, Hubrich-Messow (forthcoming); Swiss: EM 7 (1993) 869; Hungarian: MNK VII A; Czech: Dvořák 1978, No. 3427; Slovakian: Gašparíková 1981a, 33; Bosnian: Krauss / Burr et al. 2002, No. 263; Macedonian: Čepenkov / Penušliski 1989 IV, Nos. 407; Rumanian: Stroescu 1969 II, No. 5019; Bulgarian: BFP; Albanian: Camaj / Schier-Oberdorffer 1974, No. 62; Polish: Krzyżanowski 1962f. II; Sorbian: cf. Nedo 1956, No. 78; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1988a, Haboucha 1992; Lebanese: El-Shamy 2004; Palestinian: Schmidt / Kahle 1918f. II, No. 67; US-American, Spanish-American: Baughman 1966, Robe 1973; African American: Baughman 1966; Moroccan: Topper 1986, No. 56.

1417 *The Cut-Off Nose (Hair).* A wife sends another woman to bed with her husband. The husband speaks to her and receives no answer, so he cuts off her nose (hair, braid). In the morning his wife still has her nose, and the husband believes that it grew back through a miracle (that he only dreamed he mutilated her) [K1512, J2315.2]. Cf. Type 838.

Remarks: Indian origin, e.g. *Pañcatantra* (I,4) and *Śukasaptati* (No. 27). Early European literary versions see Boccaccio, *Decamerone* (VIII,8) and *Cent Nouvelles nouvelles* (No. 38, cf. No. 35).
Literature/Variants: Kirchhof/Oesterley 1869 VII, Nos. 164, 165; Chauvin 1892ff. II, 66, VI, 100 No. 267; Penzer 1924ff. V, 47 not. 3, 223f., VI, 271; Bédier 1925, 164–199; Legman 1968f. II, 569; Tubach 1969, No. 2028; Hatami 1977, No. 40; Moor 1986; Verfasserlexikon 7 (1989) 547–549 (R. M. Kully); EM 9 (1999) 1225–1230 (S. Neumann); Marzolph/Van Leeuwen 2004, No. 451.
English: Baughman 1966, Briggs 1970f. A II, 355f.; Spanish: Childers 1948, No. K1512, Chevalier 1983, No. 140, Goldberg 1998, No. J2315.2, K1512; German: Wossidlo/Neumann 1963, No. 495, Moser-Rath 1984, No. 128; Italian: Cirese/Serafini 1975; Maltese: Ilg 1906 II, No. 81; Hungarian: MNK VII A; Czech: Tille 1929ff. II 2, 400; Albanian: Camaj/Schier-Oberdorffer 1974, No. 60; Polish: Krzyżanowski 1962f. II; Russian, Ukrainian: SUS; Palestinian: El-Shamy 2004; Pakistani: Thompson/Roberts 1960; Indian: Thompson/Roberts 1960, Mayeda/Brown 1974, No. 79; Chinese: Ting 1978.

1418 *The Equivocal Oath.* (Isolde's Ordeal.) A (guilty) woman whose husband accuses her of adultery clears herself under oath and by ordeal (wearing a red-hot iron without being hurt) by means of a trick: She summons her lover, who appears disguised as a pilgrim (donkey driver) and carries her from the boat dock to the lawcourt. She makes sure that the two of them fall to the ground (she falls off the donkey) and her lover lands on top of her (sees under her skirt).

At the trial, she swears honestly that no one except her husband and the pilgrim (driver) has ever lain on top of her (has ever seen her naked). Because what she swore under oath was true, she is not burned by the red-hot iron used for the ordeal [K1513].

Remarks: Famous for its connection with Virgil's legendary biography and for its depiction in the Roman Bocca della verità, as well as its place in the romance of *Tristan and Isolde* which has been popular since the High Middle Ages.
Literature/Variants: Meyer 1914; Basset 1924ff. II, 3 No. 1; Pauli/Bolte 1924 I, No. 206; Legman 1968f. II, 574–576; Hattenhauer 1976, 77–83; Hatami 1977, Nos. 9, 17; EM 1 (1977) 753; EM 2 (1979) 543–549 (C. Riessner/K. Ranke); Schwarzbaum 1989a, 277; EM 7 (1993) 325–327 (H.-J. Uther).
Spanish: Childers 1948, No. K1513, Chevalier 1983, No. 141; French: Guerreau-Jalabert 1992, No. K1513; German: Roth 1977, No. D8; Italian: Cirese/Serafini 1975; Serbian: Vrčević 1868f. II, 185f., cf. Čajkanović 1929, No. 135; Greek: Megas/Puchner 1998; Jewish: Jason 1965; Iranian: Marzolph 1984; Mongolian: Jülg 1868, No. 4; Iraqi, Qatar, Yemenite: El-Shamy 2004; Pakistani: Thompson/Roberts 1960;

Indian: Lüders 1921, No. 26, Thompson/Roberts 1960; Sri Lankan: Thompson/Roberts 1960; Chinese: Chavannes 1910ff. I, No. 116; Spanish-American: Robe 1957; Brazilian: Alcoforado/Albán 2001, No. 76; Nigerian: Schild 1975, No. 31; Somalian: Reinisch 1900 I, No. 43.

1418* *The Confession* (previously *The Father Overhears*). A young bride (wife) confesses to her bridegroom (husband) that she has had sexual relations with another man (has an illegitimate child, after her bridegroom had confessed to her that he too has an illegitimate child). The bridegroom complains to his prospective father-in-law (and leaves her).

The two men send the mother to the bride to speak to her about the matter, and hide so that they can listen to the conversation. The bride confesses to her mother about her sexual experience (illegitimate child). Her mother tells her that she also had lovers before she was married (had three illegitimate children), but never told her husband about them. (Her husband, overhearing, decides to follow his son-in-law and leave his wife.)

Literature/Variants:
Danish: Stroebe 1915 I, No. 28; Portuguese: Oliveira 1900f. II, No. 239, Cardigos (forthcoming); Dutch: Koopmans/Verhuyck 1991, No. 14; German: Moser-Rath 1964, No. 130; Bosnian: Krauss 1914, No. 117; Greek: Orso 1979, No. 208; US-American: Randolph 1976, 61; West African: cf. Bascom 1975, 147.

1419 *The Returning Husband Hoodwinked.* (Including the previous Type 1419K*.) This miscellaneous type comprises various tales dealing with a husband who returns home to an adulterous wife, who further deceives him. Examples:

(1) While her husband is absent a wife commits adultery with a servant (scribe, farmhand, cook, fisherman). The two are surprised by the husband's sudden return. The wife tells her lover not to worry and to wait in the garden, and goes quickly to her husband. He suspects something is amiss and asks where the servant is. She suggests he should wear women's clothes and go and look for him. The husband does so and finds the servant in the garden. The servant slaps him and tells him that a woman should not cheat on her husband. The husband is reassured and rewards the servant for his good morals [K1510].

(2) When her husband comes home suddenly, a wife quickly hides her lover in a chest [K1521.2] (featherbed, cupboard, suitcase). A betraying part of his body (clothing) hangs out, and she manages to warn him indirectly to pull it in. Later he escapes. (Previously 1419K*.) Cf. Types 1419A–H, and 1419J*.

Literature/Variants: Schofield 1893; Erk/Böhme 1893f. I, No. 143; Frosch-Freiburg 1971, 170; EM 3 (1981) 1068–1077 (K. Roth); Marzolph/Van Leeuwen

2004, Nos. 394, 398, 427, 447.
Icelandic: cf. Boberg 1966, No. K1521.2; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Llano Roza de Ampudia 1925, No. 106, Camarena Laucirica 1991, No. 192, Lorenzo Vélez 1997, 104, 106; Portuguese: Cardigos (forthcoming), No. 1419; German: Roth 1977, Nos. D4, D5, D7, D11, Grubmüller 1996, 544ff.; Italian: Cirese / Serafini 1975; Hungarian: MNK VII A, No. 1419D*, Kovács 1988, 104; Serbian: Krauss / Burr et al. 2002, No. 264; Bulgarian: BFP, No. *1419M*; Greek: Orso 1979, No. 208; Russian: SUS, No. 1419K*; Jewish: Jason 1965, No. 1419*M; Kurdish: Džalila et al. 1989, No. 208; Aramaic: Lidzbarski 1896, No. 20; Iraqi, Saudi Arabian, Qatar: El-Shamy 2004; Yemenite: El-Shamy 2004, Nos. 1419, 1419K*; Pakistani: Thompson / Roberts 1960, cf. Schimmel 1980, No. 9; Indian: Thompson / Roberts; Sri Lankan: Thompson / Roberts 1960, Schleberger 1985, No. 31; Chinese: Ting 1978, Nos. 1419, 1419B*; US-American: Baughman 1966, No. 1419E, Baker 1986, No. 126; Cuban, Puerto Rican: Hansen 1957; Chilean: Pino Saavedra 1960ff. III, Nos. 179, 180; West Indies: Flowers 1953; Egyptian: El-Shamy 2004, Nos. 1419, 1419K*; Tunisian, Moroccan: El-Shamy 2004; Guinean, Sudanese: Klipple 1992; Central African: Fuchs 1961, 122ff.

1419A ***The Husband in the Chicken House.*** A husband returns home unexpectedly to find his wife with her lover. The wife tells her husband someone is following him and convinces him to hide in the chicken coop (dovecot). She locks him in and spends the rest of the night with her lover. Her husband is grateful that she saved him from the supposed pursuer [K1514.1].

Remarks: Documented in the Middle Ages, e.g. *Cent Nouvelles nouvelles* (No. 88). For other early literary versions see Boccaccio, *Decamerone* (VII,7) and Poggio, *Liber facetiarum* (No. 10).
Literature/Variants: Kirchhof / Oesterley 1869 III, No. 246; Bédier 1925, 450; Pedersen / Holbek 1961f. II, No. 198; EM 9 (1999) 179–181 (C. Hugh).
Finnish-Swedish: Hackman 1917f. II, No. 279; Spanish: Goldberg 1998, No. K1514.1; Catalan: Neugaard 1993, No. K1514.1; German: Moser-Rath 1984, 126; Italian: Cirese / Serafini 1975; Rumanian: Stroescu 1969 I, No. 3474; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian: SUS; Pakistani: Thompson / Roberts 1960; Chinese: Ting 1978.

1419B ***The Animal in the Chest.*** A husband notices that his wife is having an affair. When the lover arrives, the husband catches him and traps him in a chest (cupboard, room). The husband takes the key and brings his wife's relatives (friends) to show them the evidence. Meanwhile the wife frees her lover and substitutes a ram (donkey, dog, goat).

When the husband comes back and opens the chest, the animal jumps out. (He believes that his wife has transformed her lover.) Ashamed, he asks his wife and the relatives to pardon him [K1515].

Combinations: 1364, 1381A, and 1419H.
Remarks: Early literary documention in the Indian *Śukasaptati*; documented in the Middle Ages, e.g. *Cent Nouvelles nouvelles* (No. 61) and the fabliau, *Les Tresses*.

Literature/Variants: Chauvin 1892ff. II, 197 No. 27, VI, 175 No. 333, 176 No. 334, VII, 171 No. 446, VIII, 177 No. 206; Wesselski 1911 II, No. 363; Bolte 1916; Basset 1924ff. II, 153 No. 69; Frosch-Freiburg 1971, 145–160; EM 2 (1979) 565–568 (K. Roth); EM 3 (1981) 1068–1077 (K. Roth); Moor 1986; Marzolph / Van Leeuwen 2004, No. 453.

Finnish: Rausmaa 1982ff. VI, 474, No. 18; English: Roth 1977, No. E7, Wehse 1979, No. 298; Irish: Ó Súilleabháin / Christiansen 1963; French: Gier 1985, No. 5; Dutch: Hogenelst 1997 II, No. 227; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Moser-Rath 1964, No. 45, Roth 1977, No. D6, Moser-Rath 1984, 127, 288, 397f., 452; Greek: Hallgarten 1929, 71ff., Megas / Puchner 1998; Ukrainian: SUS; Syrian: Oestrup 1897, No. 9, El-Shamy 2004; Palestinian, Qatar: El-Shamy 2004; Egyptian: Artin Pacha 1895, No. 1, El-Shamy 2004; Tunisian: Brandt 1954, 98f.

1419C ***The One-eyed Husband*** (previously ***The Husband's One Good Eye Covered [Treated]***). A husband comes home unexpectedly, and his wife quickly hides her lover in a cupboard (under a bed, etc.).

(1) (Linteus [the cloth] form.) The wife and her mother spread out a sheet (blanket, sack, trough) that obstructs the husband's line of vision for a moment, so that the lover can escape [K1516].

(2) (Oculus [the eye] form.) The husband has only one good eye, which the wife covers on some pretext (kiss, effort to treat either it or the other eye). Often she claims to have dreamed that his blind eye was cured [K1516.1]. Cf. Type 1423.

Remarks: Oriental origin. Rich documentation in medieval European sources, e.g. Petrus Alfonsus, *Disciplina clericalis* (nos. 9, 10), *Gesta Romanorum* (No. 122, cf. Nos. 112, 113), Johannes Gobi Junior, *Scala coeli* (No. 509), and *Cent Nouvelles nouvelles* (No. 16).

Literature/Variants: Kirchhof / Oesterley 1869 III, No. 242; Chauvin 1892ff. VIII, 20 No. 8; Söderhjelm 1912; Bédier 1925, 119, 466; Wesselski 1925, No. 2; HDM 1 (1930–33) 94; Pedersen / Holbek 1961f. II, Nos. 195, 196; Tubach 1969, Nos. 1943, 4319; Frosch-Freiburg 1971, 129–136; Ranelagh 1979, 177; EM 3 (1981) 1082–1084 (H.-J. Uther); Uther 1981, 85–88; Hansen 2002, 225–227; Marzolph / Van Leeuwen 2004, No. 466.

English: Briggs 1970f. A II, 250; Spanish: Espinosa 1946f., No. 49, Chevalier 1983, No. 142, Lorenzo Vélez 1997, 104f., Goldberg 1998, Nos. K1516, K1516.1; Catalan: Neugaard 1993, No. K1516.1; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, No. 354, Cardigos (forthcoming); German: Roth 1977, Nos. D9, D10, Moser-Rath 1984, 126, 290; Italian: Cirese / Serafini 1975; Hungarian: MNK VII A; Rumanian: Bîrlea 1966 III, 113ff., 486f.; Indian: Thompson / Roberts 1960; Cambodian: Gaudes 1987, No. 63; Egyptian: Artin Pacha 1895, No. 16, El-Shamy 2004; Tunisian: El-Shamy 2004; Ethiopian: Müller 1992, No. 100.

1419D ***The Lovers as Pursuer and Fugitive.*** A woman has two (more) lovers. When her husband comes home suddenly, she has one of them go outside with his sword drawn, and the other she hides in the house (she stages a struggle). The wife convinces her husband that she gave refuge to a persecuted fugitive. (The husband acts as a mediator.) [K1517.1, cf. K1517–K1517.12].

Remarks: Indian origin, see *Śukasaptati* (No. 26). Documented in the Middle Ages, e.g. Petrus Alfonsus, *Disciplina clericalis* (nos. 11, 12), Boccaccio, *Decamerone* (VII,6) and Poggio, *Liber facetiarum* (No. 267).
Literature/Variants: Chauvin 1892ff. II, 143 No. 65, VIII, 38f. No. 7, IX, 21 No. 8; Wesselski 1911 II, No. 351; Basset 1924ff. II, 143 No. 65; Bédier 1925, 229–236; HDM 1 (1930–33) 99; Pedersen/Holbek 1961f. II, No. 192; Hatami 1977, No. 13; Ranelagh 1979, 177, 198; EM 3 (1981) 1068–1077 (K. Roth); Marzolph/Van Leeuwen 2004, No. 187.
Swedish: Liungman 1961; Spanish: Childers 1948, No. K1517.1, Childers 1977, No. K1517.1, Chevalier 1983, No. 143; Frisian: Kooi 1984a; Italian: Cirese/Serafini 1975; Greek: Megas/Puchner 1998; Polish: Krzyżanowski 1962f. II; Ossetian: Bjazyrov 1960, No. 12; Indian: Thompson/Roberts 1960; Chinese: Ting 1978; Brazilian: Cascudo 1955b, 52ff.; Egyptian: El-Shamy 2004; Central African: cf. Fuchs 1961, 112ff.

1419E ***Underground Passage to Lover's House.*** (Inclusa.) (Including the previous Type 1419E*.) A knight and a lady dream of each other and fall in love [T11.3]. He finds her in a tower behind ten locked doors. Her husband always keeps the key with him. The knight joins his service and, having earned his respect, is permitted to build a house next to the tower.

The knight has a tunnel constructed between his house and the tower, and to ensure secrecy, he kills the architect. He is able easily to visit his lover, who gives him her ring. When the husband sees that the knight has this ring, he becomes suspicious.

He goes quickly to his wife, who, because of the tunnel, now has the ring herself. Later the knight introduces the wife to her husband as his (i.e. the knight's) wife. The husband again is suspicious, but, because of the tunnel, finds his wife back where she belongs. In the end the husband is so confused that he cannot recognize himself any more (previously Type 1419E*). He is tricked into marrying his wife off to the knight, without recognizing who she is. The couple escapes safely away on a ship [K1344, K1523].

Combinations: 1364, 1406, and 1423.
Remarks: Oriental origin (*Seven Wise Men*). Documented in the Middle Ages, e.g. *Cent Nouvelles nouvelles* (No. 1).
Literature/Variants: Clouston 1887 II, 212–228; Chauvin 1892ff. V, 212ff. No. 121, VIII, 94f. No. 67; Fischer/Bolte 1895, 218–222; Köhler/Bolte 1898ff. I, 393; BP I, 46; Wesselski 1925, No. 2; Tubach 1969, No. 5287; EM 2 (1979) 1202f.; Raas 1983, 58–63; Fehling 1986; EM 7 (1993) 109–113 (U. Kühne); Hansen 2002, 453–460; Marzolph/Van Leeuwen 2004, Nos. 260, 293.
Icelandic: Boberg 1966, Nos. K1344, K1523; German: cf. Wiepert 1964, No. 25, Hubrich-Messow (forthcoming); Italian: Cirese/Serafini 1975, Pitrè/Schenda et al. 1991, No. 3; Maltese: Mifsud-Chircop 1978, No. *860B; Hungarian: MNK VII A, No. 1419E, cf. No. 1419E*; Bulgarian: BFP, No. 1419E, cf. No. 1419E*; Albanian: Archiv für Litteraturgeschichte 12 (1884) 134–137 No. 12; Greek: Hahn 1918 I, No. 29, Dawkins 1953, No. 60, Megas/Puchner 1998; Ukrainian: SUS; Gypsy: Mode 1983ff. II, No. 100; Turkish: Eberhard/Boratav 1953, No. 267; Jewish: Noy 1963a,

No. 124, Jason 1965, 1975, No. 1419E, cf. No. 1419E*; Kurdish: Družinina 1959, 183ff.; Tadzhik: Rozenfel'd / Ryčkovoj 1990, No. 15; Mongolian: Lőrincz 1979, No. 1419E*; Georgian: Orbeliani / Awalischwili et al. 1933, No. 31; Syrian, Palestinian, Qatar: El-Shamy 2004; Iranian: Marzolph 1984, No. 1419E, cf. No. 1419E*; Indian: Thompson / Roberts 1960; Spanish-American: Rael 1957 I, No. 27; Mexican: Wheeler 1943, No. 26; South American Indian: Wilbert / Simoneau 1992, No. K1523; Egyptian: El-Shamy 2004; Algerian: Lacoste / Mouliéras 1965 I, No. 10, cf. II, No. 63.3, El-Shamy 2004; East African: Kohl-Larsen 1966, 179.

1419F ***Husband Frightened by Wife's Lover in Hog Pen.*** When a wife and her lover are surprised by her husband's sudden return, she quickly puts her lover into the hog pen. When the husband hears suspicious noises, he calls out, "Who are you?" The lover grunts, "I am only a poor hog". The husband thinks his hog is possessed by the devil (and runs away) [K1542]. Cf. Type 1341A*.

Literature/Variants: Bebel / Wesselski 1907 I 2, No. 92; EM 3 (1981) 1068–1077 (K. Roth).
English: cf. Roth 1977, No. E22, Wehse 1979, No. 330; Spanish: Espinosa 1946f., No. 193; Hungarian: György 1934, No. 184, MNK VII A; Rumanian: Stroescu 1969 I, No. 3674; Russian: SUS; Mexican: Paredes 1970, No. 52.

1419G ***The Clergyman's Breeches.*** A man unexpectedly comes home in order to get some warmer trousers. His wife gives him her lover's trousers by mistake. This lover is a clergyman (shepherd, major, neighbor, butcher). Later she explains to her husband that she belongs to a religious order for which she has to wear such trousers. Cf. Type 1419.

Combinations: 1419J*.
Remarks: Early version in the 16th century see Hans Sachs, *Der kauffman mit der pruech* (1551).
Literature/Variants: Legman 1968f. I, 712; EM 3 (1981) 1068–1077 (K. Roth).
English: Roth 1977, Nos. E9, E10, Wehse 1979, Nos. 291–293; Spanish: González Sanz 1996, No. 1419K; German: Roth 1977, Nos. D31, D32, D35, cf. No. D34; Austrian: Kunz 1995, 169; Italian: Cirese / Serafini 1975; Hungarian: Géczi 1989, No. 151; Greek: Laográphia 21 (1963–64) 491ff.; Ukrainian: SUS; Jewish: Jason 1965; Australian: Edwards 1980, 91, 91f.

1419H ***Woman Warns Lover of Husband by Singing Song.*** A wife has a lover who visits her regularly when her husband is away. One time her husband stays home unexpectedly. When the lover knocks on the door, the wife sings a lullaby in despair in which she warns him and tells him to go away.

Or, when there is a knock on the door at night, the wife tells her husband it must be a ghost, and they both say prayers. The lover understands the warning and goes away [K1546, K1546.1].

Remarks: Early literary versions see Boccaccio, *Decamerone* (VII,1) and Poggio, *Liber facetiarum* (nos. 231, 232).
Literature/Variants: Montanus/Bolte 1899, No. 32; Legman 1968f. I, 799ff.; EM 3 (1981) 1068–1077 (K. Roth).
Finnish: Rausmaa 1982ff. VI, Nos. 72–74; Danish: Kristensen 1900, No. 196; English: Briggs 1970f. A II, 74f., Roth 1977, No. E12; Spanish: Camarena Laucirica 1991, No. 193, Rey-Henningsen 1996, No. 49; Portuguese: Vasconcellos/Soromenho et al. 1963f. II, No. 365, Cardigos (forthcoming); French: Hoffmann 1973; German: Dietz 1951, No. 46, Ruppel/Häger 1952, 119f., Nimtz-Wendlandt 1961, No. 102, Roth 1977, Nos. D11, D12, Hubrich-Messow (forthcoming); Italian: Cirese/Serafini 1975; Rumanian: Stroescu 1969 I, Nos. 3481, 3486; Greek: Loukatos 1957, 281f., Megas/Puchner 1998; US-American: Baughman 1966; Spanish-American: Robe 1973; Saudi Arabian: El-Shamy 2004.

1419E* See Type 1419E.

1419J* ***Husband Sent for Water.*** A husband comes home unexpectedly when his wife is with her lover. The lover hides and the wife pretends to be ill. She asks her husband to get her some water (medicine, gin, an apple, etc.) which, she says, is the only thing that will cure her. After the husband goes out to get the water, the lover secretly escapes.

Combinations: 1419G.
Literature/Variants: EM 3 (1981) 1068–1077 (K. Roth).
English: Roth 1977, Nos. E9–E11, E37; Rumanian: Stroescu 1969 I, Nos. 3478, 3691; Greek: Megas/Puchner 1998; Russian: SUS, No. 1419F*.

1419K* See Type 1419.

1420 ***The Lover's Gift Regained*** [K1581]. This miscellaneous type includes various tales dealing with a lover who gives a gift to his mistress and takes it back by means of a trick. Cf. Types 1420A–D, 1731.

Literature/Variants: Spargo 1930; Schwarzbaum 1968, 32f.; Nicholson 1980; Verfasserlexikon 4 (1983) 1263f. (R. W. Brednich); Marzolph 1992 II, No. 1166; EM 10 (2002) 842–849 (P. Nicholson).
English: Wehse 1979, No. 123; Dutch: Overbeke/Dekker et al. 1991, No. 851; German: cf. Lustiger Historienschreiber (1729) No. 15, Vademecum I (1786) No. 35 (EM archive); Saudi Arabian: Lebedev 1990, No. 15.

1420A ***The Broken (Removed) Article.*** (Including the previous Types 1420E and 1420F.) A man seduces a woman by means of a gift (jewelry, ring, coat, dress, silk, fur, fish, etc.). When he leaves, he (intentionally) breaks a glass (jug). When the husband returns, the visitor tells him that the wife has taken the object as compensation for the damage. The husband gives the gift back to the visitor [K1581.1].

Combinations: 1420G.
Remarks: Possibly of Indian origin, see *Śukasaptati* (No. 44). Documented in medieval Arabian sources, e.g. in *Nuzhat al-anfus* and *ar-Raud al-ʿāṭir*. Early European literary version see Boccaccio, *Decamerone* (VIII,2).
Literature/Variants: Kirchhof / Oesterley 1869 II, No. 176; Chauvin 1892ff. V, 212ff. No. 121; Frey / Bolte 1896, No. 76; Stiefel 1898a, 172; Montanus / Bolte 1899, No. 102; Spargo 1930; Schwarzbaum 1968, 32f.; Nicholson 1980; Verfasserlexikon 4 (1983) 1263f. (R. W. Brednich); Marzolph 1992 II, No. 1166; EM 10 (2002) 842–849 (P. Nicholson).
English: Roth 1977, No. E13; Spanish: Soons 1976, No. 12, Chevalier 1983, No. 144; German: Roth 1977, Nos. D14, D15, Moser-Rath 1984, 127, 289, 318 not. 31; Ukrainian: Hnatjuk 1912, No. 301; Iranian: Marzolph 1983b, No. 87; Egyptian: El-Shamy 2004; Tunisian: Stumme 1893, No. 11.

1420B *Horse and Wagon as Gift.* A farmer, bringing a load of wood to a nobleman, gives his horse and wagon to the nobleman's wife in return for sexual favors. He tells her husband that she kept the horse and wagon because she found a bad piece of wood in the load. The husband lets him keep the horse and wagon [K1581.2].

Literature/Variants: Erk / Böhme 1893f. I, 40ff.; Spargo 1930; EM 10 (2002) 842–849 (P. Nicholson).
Finnish: Rausmaa 1982ff. VI, Nos. 75, 401; Lithuanian: Balys 1936, No. *2913; Danish: Bødker et al. 1957, No. 18; Dutch: Duyse 1903ff. I, No. 39; Frisian: Kooi 1984a; Flemish: Duyse 1903ff. I, No. 39, Volkskunde 40 (1935/36) 10ff.; Walloon: Laport 1932, No. *1357; German: Roth 1977, No. D13.

1420C *Borrowing from the Husband and Returning to the Wife.* A lover borrows money from a husband and uses it to seduce the man's wife. Later he tells the husband that he repaid the debt while the husband was away. He shows him evidence or tells him where to find the money. The wife has to give the money back to her husband [K1581.3].

Remarks: Early European literary version see Boccaccio, *Decamerone* (VIII,1).
Literature/Variants: Bebel / Wesselski 1907 II 3, No. 49; Spargo 1930; Nicholson 1980; EM 10 (2002) 842–849 (P. Nicholson).
German: cf. Lyrum larum (1700) No. 126 (EM archive); Italian: Cirese / Serafini 1975; Croatian: Bošković-Stulli 1979, 14f.; Jewish: Landmann 1960, 397f.

1420D *Accidental Discovery of Identity.* A man gives a woman money in order to seduce her. Later, he accidentally tells her husband about this. The husband forces his wife to restore the money [K1581.4].

Remarks: Early medieval variant see Masuccio Salernitano (No. 45).
Literature/Variants: Spargo 1930; Kasprzyk 1963, No. 114; EM 10 (2002) 842–849 (P. Nicholson).
Finnish: Rausmaa 1982ff. VI, No. 18; French: EM 3 (1981) 785; German: cf. Schau-

Platz der Betrieger (1687) No. 156 (EM archive); Bulgarian: BFP; Saudi Arabian: El-Shamy 2004; Iranian: Marzolph 1984, No. *1420D.

1420E See Type 1420A.

1420F See Type 1420A.

1420G ***Buying the Goose*** (previously ***Anser Venalis***). A farmer selling a goose refuses to take money for it; instead, he wants to sleep with the woman who is buying it. The woman agrees and they sleep together. He refuses to give her the goose because, he says, she had more pleasure than he did for she had taken the upper position.

After a second copulation in a different position, he claims that now they are even. While they are fighting about this, the woman's husband comes and is told that they were quarreling about the price of the goose. He settles the fight by paying for the goose, and is thus doubly swindled.

Combinations: 1420A.
Remarks: Early literary treatment, see the tale *Der Sperber* (early 13th century) and Poggio, *Liber facetiarum* (No. 69).
Literature/Variants: Spargo 1930; EM 1 (1977) 576f. (E. Moser-Rath); EM 10 (2002) 846f.
Finnish: Rausmaa 1982ff. VI, Nos. 76, 396; German: cf. Roth 1977, No. D15, Moser-Rath 1984, 289, 319, Grubmüller 1996, No. 21; Greek: Megas / Puchner 1998; Russian: Afanas'ev 1883, No. 29; Ukrainian: Hnatjuk 1912, Nos. 303, 304.

1422 ***Parrot Reports Wife's Adultery*** (previously ***Parrot Unable to Tell Husband Details of Wife's Infidelity***). (Including the previous Type 243.) A parrot (another bird) tells a man that his wife is an adulteress. When the husband has to go on a journey, he orders the parrot to give him a report on his wife's behavior when he returns.

The wife and her maidservant plan a trick: in the night they pour water through a hole in the roof onto the parrot, throw things at him, blind him with mirrors, and make noise like thunder. When the husband returns, the weather has been fine, but the parrot complains about the thunderstorm. Hearing what he believes to be a falsehood, the angry husband disbelieves everything the parrot says, and kills him [J1154.1].

In some variants the husband goes up on the roof and discovers evidence of the deceit. He forgives his wife, kills her, or falls into despair. Cf. Type 243A.

Remarks: Oriental origin (*Sindbād-Nāme, Ṭūṭī-Nāme*).
Literature/Variants: Chauvin 1892ff. II, 91, VI, 139 No. 294, VIII, 35f. No. 3, 114 No. 96; Legman 1968f. I, 204; Tubach 1969, No. 3147; Hatami 1977, No. 1; Ranelagh 1979, 225f.; EM 3 (1981) 1065–1068 (R. Wehse); Marzolph / Van Leeuwen 2004,

Nos. 11, 183, 371.
English: Briggs 1970f. A II, 228f.; Spanish: Camarena Laucirica 1984, Nos. 32, 33, Goldberg 1998, No. J1154.1; Dutch: Kooi 2003, No. 108a; Frisian: Kooi 1984a, Nos. 237B*; German: cf. Der lustige Philosophus (1734) 424ff., Deutscher Volks-Kalender (1839) 16ff. (EM archive), Roth 1977, No. D20, Berger 2001; Italian: Cirese / Serafini 1975; Czech: Dvořák 1978, No. 3147; Polish: Krzyżanowski 1962f. II; Turkish: Eberhard / Boratav 1953, No. 53; Indian: Bødker 1957a, Nos. 218, 1017, Thompson / Roberts 1960, Nos. 243, 1422; Sri Lankan: Parker 1910ff. II, No. 173, Thompson / Roberts 1960; US-American: cf. Baker 1986, No. 105; South African: Grobbelaar 1981.

1423 *The Enchanted Pear Tree.* With her husband nearby, a wife climbs up a tree ostensibly to pick fruit but really to meet her lover.

The rest of the anecdote follows one of two patterns:

(1) Although the husband sees his wife together with her lover, she convinces him that this was an optical illusion caused by the magic power of the tree (window, other objects).

(2) The husband is old and blind and therefore very suspicious and jealous. In his delusion of love he embraces the trunk of the tree in order to protect his wife's virtue from the eyes of passers-by. At the critical moment, God (Jesus, Jupiter, St. Peter) restores his eyesight. He cries out in surprise, and his wife realizes what has happened. She assuages his anger by pointing out that her arborial adultery provided the means of restoring his eyesight [K1518].

Combinations: 1406.
Remarks: Rich oriental documentation. Documented in Europe in the Middle Ages, e.g. Jacques de Vitry, *Sermones vulgares* (Jacques de Vitry / Crane, No. 251) and Petrus Alfonsus, *Disciplina clericalis* (No. 35). For another early literary version see Boccaccio, *Decamerone* (VII,9).
Literature/Variants: Chauvin 1892ff. VI, 175 No. 332, VIII, 98 No. 69, IX, 39 No. 34; Wickram / Bolte 1903, No. 45; Wesselski 1909, No. 103; Basset 1924ff. II, No. 68; Bédier 1925, 468; Wesselski 1925, No. 23; Wesselski 1936, 88f.; Bryan / Dempster 1941, 341–356; Legman 1968f. I, 715f.; Wailes 1968; Tubach 1969, Nos. 2708, 3265; Frosch-Freiburg 1971, 193–198; Spies 1973b, 177–199; EM 2 (1979) 417–421 (J. T. Bratcher); Abraham 1980; Uther 1981, 83f., 137; Marzolph 1992 II, No. 1185; Verfasserlexikon 10 (2000) 1269–1271 (G. Dicke); Marzolph / Van Leeuwen 2004, Nos. 295, 388.
Finnish: Rausmaa 1982ff. VI, Nos. 77, 78; Danish: Kristensen 1900, No. 198, Äsop / Holbek, No. 194; English: Briggs 1970f. A II, 20f., 22f., cf. Roth 1977, Nos. E16, E49; Spanish: Espinosa 1946f., No. 198, Chevalier 1983, No. 145; Catalan: Neugaard 1993, No. K1518; Portuguese: Braga 1987 I, 271, Parafita 2001f. II, No. 4, Cardigos (forthcoming), Nos. 1423, **1425; Dutch: Sinninghe 1943; Frisian: Kooi 1984a; German: Wesselski 1908, Ruppel / Häger 1952, 117f., cf. Roth 1977, Nos. D3, D21, D34, Grubmüller 1996, No. 12; Italian: Cirese / Serafini 1975; Hungarian: MNK VII A; Czech: Dvořák 1978, No. 3265; Slovakian: Polívka 1923ff. IV, 267; Croatian: Bošković-Stulli 1963, No. 78, Eschker 1986, No. 17; Rumanian: Stroescu 1969 I, No. 3475; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav

1953, No. 271 (4); Kurdish: Družinina 1959, 183ff., Džalila et al. 1989, No. 211; Syrian: Nowak 1969, No. 358; Iraqi: El-Shamy 2004; Iranian: Marzolph 1984; US-American: Baughman 1966; Spanish-American: Robe 1973; Puerto Rican: Hansen 1957, No. **1425; Nigerian: Schild 1975, No. 33; East African: Velten 1898, 205ff.

1424 *Friar Adds Missing Nose* (fingers) to unborn child. (Including the previous Type 1726*.) A clergyman (neighbor, friend) seduces a pregnant woman by telling her that her fetus has not been constructed properly by her husband. He offers to add the missing parts (nose, ears, head, limbs) for her [K1363.2].

In some variants, the tale continues: When the husband returns home, he thanks the clergyman for his help.

Or, the husband takes revenge by inviting the clergyman and his daughter to dinner. He steals the daughter's ring and convinces that it has gone inside her body. He offers to retrieve it by having sex with her, and she agrees [K1315.2.2].

Combinations: 1541, 1563.
Remarks: Early literary treatment, see Poggio, *Liber facetiarum* (No. 223) and Bonaventure Des Périers, *Nouvelles Récréations* (No. 9).
Literature/Variants: Cf. Montanus / Bolte 1899, No. 31; Wickram / Bolte 1903, No. 79; EM 1 (1977) 489; EM 9 (1999) 1230–1232 (B. Steinbauer).
Finnish: Rausmaa 1982ff. VI, Nos. 79, 376, 396; Estonian: Raudsep 1969, No. 354; Lydian, Karelian: Kecskeméti / Paunonen 1974, No. 1726*; Syrjanian: Rédei 1978, No. 6; Swedish: Bødker et al. 1957, No. 29; English: Roth 1977, No. E19; Spanish: Chevalier 1983, No. 146, Lorenzo Vélez 1997, No. 21; Portuguese: Martha / Pinto 1912, 205ff., Cardigos (forthcoming); Dutch: Meder / Bakker 2001, No. 86; German: Heckscher / Simon 1982ff. II,1, 262f, Hubrich-Messow (forthcoming); Austrian: Haiding 1969, No. 47; Italian: Cirese / Serafini 1975; Serbian: Anthropophyteia 2 (1905) No. 423; Croatian: Anthropophyteia 2 (1905) No. 426; Macedonian: Anthropophyteia 2 (1905) No. 425, Piličkova 1992, No. 47; Bulgarian: BFP; Greek: Hallgarten 1929, 163ff., Orso 1979, No. 142, Megas / Puchner 1998; Ukrainian: Hnatjuk 1912, No. 319; Jewish: Jason 1965, Nos. 1424, 1726*, Jason 1976, No. 62; Iraqi, Yemenite: El-Shamy 2004; Saudi Arabian: El-Shamy 2004, Nos. 1424, 1726*; US-American: Baughman 1966; Panamanian: Robe 1973, No. 1726*; West Indies: Flowers 1953; Sudanese: El-Shamy 2004, No. 1726*.

1424* *Wife Recovers What Her Husband First Found and Then Lost.* A man finds money which he gives to a beggar. (His wife spends the money. When her husband returns home, he falls into despair and wants to divorce her because of her stupidity.)

His wife takes her son and follows the beggar in order to get the money back. She spends the night with the beggar, pretending to be a widow and that she and her child have vulgar names. During the night she takes the money and goes home. The beggar follows her, calling the vulgar names, which makes the passers-by think he is insane.

Literature/Variants: EM 3 (1981) 1068–1077 (K. Roth).
Finnish: Rausmaa 1982ff. VI, No. 80; Lithuanian: Kerbelytė 1999ff. II; France: Hoffmann 1973, Nos. 1424**, 1424***; Italian: Cirese/Serafini 1975; Bulgarian: BFP; Greek: Megas/Puchner 1998; Russian: Hoffmann 1973, SUS; Turkish: Eberhard/Boratav 1953, No. 362 V; Jewish: Jason 1975, 1988a; Iranian: Marzolph 1984; Algerian: El-Shamy 2004.

1425 *Putting the Devil into Hell.* An innocent young woman asks how she should serve God, and is told that she should avoid earthly pleasures. She goes into the wilderness where she finds a hermit and asks him what she must do to lead a pious life.

The hermit tells her about God's greatest enemy, the devil, whom people who love God must send back down to hell. He tells her his penis is the devil, and that instead of a devil she has a hell. Thus she is seduced into helping him send the devil into hell, believing that this will serve God [K1363.1].

Remarks: Literary traditions from the 13th century, see Boccaccio, *Decamerone* (III,10).
Literature/Variants: EM 3 (1981) 1068–1077 (K. Roth); Verfasserlexikon 9 (1995) 719–721 (H. J. Ziegeler).
Finnish: Rausmaa 1982ff. VI, No. 81; Wepsian: Kecskeméti/Paunonen 1974; Portuguese: Soromenho/Soromenho 1984f. II, Nos. 424, 540, Cardigos (forthcoming); France: Perbosc/Bru 1987, 94ff., cf. 89f., Hoffmann 1973; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Neumann 1968b, 126; Italian: Cirese/Serafini 1975; Croatian: Anthropophyteia 2 (1905), No. 434; Russian: SUS; Turkish: Eberhard/Boratav 1953, Nos. 269, Anlage C16; Jewish: Jason 1965, 1988a; Siberian: Soboleva 1984; Chinese: Ting 1978; US-American: Randolph 1976, No. 76, Baker 1986, Nos. 277, 278; African American: Dance 1978, No. 92; Chilean: Pino Saavedra 1987, No. 59; Egyptian: El-Shamy 2004.

1425B* *Why the Seventh Child Has Red Hair.* A dying husband asks his wife why six of their children have hair alike, but only the seventh has red hair. If the seventh's father is someone else? "No, only seventh is yours", explains the wife.

Literature/Variants: Legman 1968f. I, 445.
German: Buse 1975, 220; US-American: Dorson 1964, 79f., Baker 1986, No. 124.

1426 *The Wife Kept in a Box.* (Including the previous Type 1426*.) Two brothers (kings, knight and king, friends) discover that their wives have lovers. Hoping to distance themselves from this problem, the brothers set out on a journey.

They meet a man (fakir, demon, etc.) who carries a small case (shrine) with him. When the man takes a rest, he opens the case and a beautiful woman comes out. The couple enjoy themselves and the man goes to sleep.

The woman then seduces the two travelers. (Or, she also releases a lover from such a case that she carried with her.) So the brothers (the man himself [previously Type 1426*]) realize that even a well-guarded woman can betray her husband, and go back home knowing that there is no way to prevent women's treachery [T382, F1034.2.1, J882.2].

Remarks: Documented in the Buddhist tradition of the 3rd / 4th century, in Europe in the late 14th century, see Sercambi (No. 84).

Literature/Variants: Chauvin 1892ff. V, 188ff. No. 111, 197ff. No. 116, VIII, 59 No. 24; Köhler / Bolte 1898ff. II, 625; Hertel 1909; Littmann 1921ff. I, 20–22; Cosquin 1922b, 265–347; Wesselski 1925, No. 1; Reinartz 1970; Hatami 1977, No. 6; Horálek 1986; EM 5 (1987) 186–192 (K. Horálek); Marzolph 1999a; Marzolph / Van Leeuwen 2004, Nos. 1, 204.

Finnish: Rausmaa 1982ff. VI, 476f.; Italian: Cirese / Serafini 1975, No. 1426*; Hungarian: MNK VII A, No. 1426*; Macedonian: cf. Čepenkov / Penušliski 1989 III, Nos. 239, 240; Russian, Byelorussian: SUS; Turkish: Eberhard / Boratav 1953, No. 275; Jewish: Jason 1965, 1975; Kurdish: Džalila et al. 1989, Nos. 14, 82; Siberian: Soboleva 1984; Kalmyk, Mongolian: Lőrincz 1979; Syrian, Palestinian: El-Shamy 2004; Iraqi: Nowak 1969, No. 209, El-Shamy 2004; Yemenite: El-Shamy 2004, Nos. 1426, 1426*; Indian: Lüders 1921, No. 28, Thompson / Balys 1958, No. J882.2, Thompson / Roberts 1960; Sri Lankan: Parker 1910ff. III, No. 206, Thompson / Roberts 1960; Chinese: Ting 1978, Nos. 1426, 1426A; Japanese: Ikeda 1971, No. T382; Chilean: Pino Saavedra 1960ff. III, No. 181; Sudanese: El-Shamy 2004, No. 1426*; East African: cf. Klipple 1992, 378f.

1426* See Type 1426.

1429* *Remedy for Quarrelsomeness* (previously ***Water of Slander***). A husband whose wife continually quarrels with him beats her. A passer-by (healer, old woman, magician, hermit) gives her some "magic water". As long as she keeps it in her mouth, she stops quarreling.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 82; Latvian: Arājs / Medne 1977; Danish: Kristensen 1892f. I, No. 34, II, No. 22; Spanish: Chevalier 1983, No. 147; German: Merkens 1892ff. I, No. 293, Neumann 1999, No. 264; Swiss: EM 7 (1993) 869; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Croatian: Dolenec 1972, No. 32; Macedonian: Eschker 1972, No. 60; Rumanian: Stroescu 1969 I, No. 3524; Bulgarian: BFP; Russian, Byelorussian, Ukrainian: SUS.

The Foolish Couple 1430–1439

1430 *The Man and His Wife Build Air Castles.* (Including the previous Type 1681*.) This tale exists chiefly in three different forms:

(1) A poor married couple (father and son, two brothers, herdsmen, maidservants, other people) plan to turn their possessions (glassware, milk, honey, eggs, money) into great wealth (herds of

animals, houses). As they imagine this wealth, they destroy what they already have [J2060, J2060.1, J2061, J2061.1.1, J2061.2, J2061.1, J2061.1.2].

(2) A person (poor man, hunter, Gypsy, married couple) dreams of having a valuable possession (catch from hunting, etc.), which he then tries to obtain. His efforts fail because he imagines his success (e.g. the hunter is so excited that he frightens his prey).

(3) A married couple (other people) imagine that they will obtain the means to achieve future wealth, but they disagree about how to manage it. One wants to keep reinvesting the future profits, while the other wants to enjoy part of the wealth.

Combinations: 545D*, 1430A.

Remarks: Indian origin, see *Hitopadeśa* (IV,7) and *Kalila and Dimna* (No. 60, Arab version). Known in Europe since the Middle Ages, e.g. Jacques de Vitry, *Sermones vulgares* (Jacques de Vitry / Crane, No. 51).

Literature/Variants: Kirchhof / Oesterley 1869 I 1, No. 171; Chauvin 1892ff. II, 100f. No. 60, 118f. No. 3, 218 No. 152, 153, V, 161ff. No. 85, 296 No. 85, VIII, 173 No. 196; Köhler / Bolte 1898ff. I, 511; Pauli / Bolte 1924 I, No. 520; BP III, 261–267, 275f.; Wesselski 1911 I, No. 163; Schwarzbaum 1968, 61f., 455; Tubach 1969, Nos. 80, 3286; Marzolph 1992 II, Nos. 143, 1216; EM 8 (1996) 1260–1265 (R. B. Bottigheimer); Bringéus 2000; Hansen 2002, 138–142; Marzolph / Van Leeuwen 2004, Nos. 33, 238. Finnish: Rausmaa 1982ff. VI, Nos. 83, 84; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977, Nos. 1430, 1681*; Lithuanian: Kerbelytė 1999ff. II; Wepsian, Wotian, Lydian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984, No. 1681*; Danish: Kamp 1879f. II, No. 14, Kristensen 1881ff. III, No. 68; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A I, 105, Wehse 1979, No. 455; Spanish: Childers 1948, No. J2061.1, Chevalier 1983, No. 148, Goldberg 1998, Nos. J2061.1, *J2061.3.1; Portuguese: Oliveira 1900f. II, No. 359, Vasconcellos / Soromenho et al. 1963f. II, Nos. 380, 425, 428, Cardigos (forthcoming), Nos. 1430, 1681*, cf. No. 1430*B; Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Haltrich 1956, No. 32, Moser-Rath 1964, No. 94, Moser-Rath 1984, 291, 403, 455, Tomkowiak 1993, 269f., cf. Grimm KHM / Uther 1996 III, Nos. 164, 168; Italian: Cirese / Serafini 1975, Nos. 1430, 1681*, Appari 1992, No. 40; Maltese: Mifsud-Chircop 1978; Hungarian: György 1934, No. 118, MNK VII B, No. 1430, cf. No. 1430B*; Slovakian: Gašparíková 1981a, 147; Slovene: Zupanc 1956, 111; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 244–246, cf. No. 243; Croatian: Bošković-Stulli 1963, No. 79; Macedonian: Eschker 1986, No. 74, Čepenkov / Penušliski 1989 IV, Nos. 603, 607, cf. No. 480; Rumanian: Stroescu 1969 I, Nos. 4040, 4041; Bulgarian: BFP, Nos. 1430, 1681*, cf. Nos. *1430B, *1430C, *1430D; Greek: Megas / Puchner 1998, Nos. 1430, 1681*; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS, Nos. 1430, 1430*, 1430**; Jewish: Noy 1963a, No. 125, Jason 1965, Nos. 1430, 1681*, Jason 1988a, No. 1681*; Gypsy: MNK X 1; Cheremis / Mari, Tatar, Mordvinian, Votyak: Kecskeméti / Paunonen 1974; Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Syrian, Iraqi: El-Shamy 2004; Oman: Nowak 1969, No. 463, El-Shamy 2004, No. 1681*; Qatar: El-Shamy 2004, No. 1430B§; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960, Jason 1989, Nos. 1430, 1681*; Chinese: Ting 1978, Nos. 1430, 1681*; Korean: Choi 1979, No. 630; Indonesian:

Vries 1925f. II, No. 143; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; Spanish-American, Mexican: Robe 1973; Dominican, Puerto Rican: Hansen 1957; North African, Tunisian: El-Shamy 2004; Egyptian: El-Shamy 2004, Nos. 1430, 1430B§, 1681*; Algerian: Lacoste / Mouliéras 1965 II, No. 43, El-Shamy 2004; Moroccan: Nowak 1969, No. 463, El-Shamy 2004, No. 1430B§; South African: Grobbelaar 1981; Malagasy: Haring 1982, No. 2.4.1430.

1430A ***Foolish Plans for the Unborn Child.*** A married couple make plans for their future child. While they discuss what they want to do for this child, whom to invite to the birth, how the child should be raised, whether to let the child ride on a donkey, etc., they get into a serious quarrel [J2060.1]. Cf. Types 1430, 1450.

Combinations: 1430, 1450.
Literature/Variants: Chauvin 1892ff. VIII, 178 No. 209; BP III, 261–267, 275f.; Legman 1968f. I, 488f.; Schmidt 1999.
Finnish: Rausmaa 1982ff. VI, No. 85; Spanish: Chevalier 1983, Nos. 149–154; German: cf. Grimm KHM / Uther 1996 I, No. 34, II, Nos. 164, 168; Italian: Cirese / Serafini 1975; Serbian: cf. Vrčević 1868f. I, No. 125; Rumanian: Schullerus 1928; Bulgarian: Parpulova / Dobreva 1982, 343ff., Daskalova et al. 1985, Nos. 166, 167; Macedonian: Čepenkov / Penušliski 1989 IV, Nos. 477, 478; Greece: Megas 1970, No. 64: Russian: SUS; Jewish: Landmann 1960, 210; Iraqi: El-Shamy 2004; Saudi Arabian: Lebedev 1990, No. 54; Qatar: El-Shamy 2004; Pakistani, Indian, Sri Lankan: Thompson / Roberts 1960; Tibetian: O'Connor 1906, No. 6; Spanish-American: TFSP 24 (1951) 6; Namibian: Schmidt 1989 II, No. 1215.

1431 ***The Contagious Yawns.*** A man notices that his wife and a farmhand yawn one after the other, and sees in this evidence of adultery. Planning to hang his supposedly-unfaithful wife, he takes a rope and goes with her into the forest. He runs from one tree to another, trying to find one suitable for his purpose. The wife follows him and says that he behaves just like a rabbit (squirrel, bird) jumping all around. She tells him that his behavior is just like people's yawns, which go from one person to another. This cures the husband of his suspicions, and the couple go back home together [J1448].

Literature/Variants: EM 5 (1987) 644f. (E. Moser-Rath).
Finnish: Rausmaa 1982ff. VI, No. 86; Estonian: Aarne 1918, No. 12; Livonian: Loorits 1926, No. 35; Latvian: Šmits 1962ff. XI, 407f.; Swedish: Bergvall / Nyman et al. 1991, No. 84; Norwegian: Hodne 1984; Danish: Kristensen 1900, Nos. 203–205, Christensen / Bødker 1963ff., Nos. 4, 56; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A I, 238ff.; Spanish: González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. I, No. 76, Cardigos (forthcoming); German: Wossidlo / Neumann 1963, No. 497, Hubrich-Messow (forthcoming); Serbian: cf. Vrčević 1868f. I, No. 292; Bulgarian: BFP; Albanian: Mazon 1936, No. 84; Greek: Ranke 1972, No. 6, Megas / Puchner 1998.

1433* See Type 1586.

1435* ***The Cuckoo Calls from Inside the Cask.*** A nobleman courts a farmer's daughter. When he comes to take her away, he cannot find her because she hides from him. After he has searched for her with no success, he hears a voice from inside a cask calling "Cuckoo!" He finds her and takes her away [W136.1].

In older variants, an abbess hides a nun from a knight. The knight looks for her but soon gives up his search. She tells him where she is by calling "Cuckoo!" After their tryst, the knight abandons the nun [V465.1.2.1].

Literature/Variants: Wesselski 1909, No. 66; Pauli / Bolte 1924 I, No. 13; Tubach 1969, No. 3497; EM 8 (1996) 544.
German: Zincgref-Weidner III (1653) 303; Lyrum larum (1700) No. 233 (EM archive).

1437 ***A Sweet Word.*** (Including the previous Type 1696B*.) A dying woman asks her husband (son) to say something sweet. He replies, "Honey". [J2497].

Or a man who has been told to discipline only with good words hits his wife on the head with a prayer book.

In some variants (previously Type 1696B*), a simple man (husband) is told to speak only round, i.e. good, words (to speak about big and deep, i.e. wise, things). He names only round (big and deep) objects [J2461.1, J2489].

Literature/Variants: Köhler / Bolte 1898ff. I, 3; BP III, No. 170; EM 2 (1979) 282f.; EM: Süße Worte (forthcoming).
Finnish: Rausmaa 1982ff. VI, No. 87; Latvian: Arājs / Medne 1977, No. 1696B*; Danish: Skattegraveren 11 (1889) 19f. No. 27, Kristensen 1900, No. 174; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, No. 520, Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Mont / Cock 1927, No. 33; German: Wossidlo / Neumann 1963, No. 36, Neumann 1968a, No. 143, Neumann 1968b, No. 247; Italian: Cirese / Serafini 1975, No. 1696B*; Serbian: Đjorđjevič / Miloševič-Đjorđjevič 1988, No. 246; Bulgarian: BFP, No. 1696B*; Greek: Megas / Puchner 1998, No. 1696B*; Russian, Ukrainian: SUS, No. 1696B*; Jewish: Jason 1965, No. 1696B*; Georgian: Kurdovanidze 2000, No. 1696B*; Mexican: Paredes 1970, No. 64.

STORIES ABOUT A WOMAN 1440–1524

1440 ***The Substituted Animal*** (previously ***The Tenant Promises his Daughter*** to his Master against her will). A tenant farmer (neighbor, miller) promises his beautiful daughter against her will to his master.

On the wedding day the master sends a farmhand to take "that which was promised to him". The father sends him to the field where the daughter is at work, and she gives the messenger a mare. His master tells him to take that which he brought into the bedroom (the mare is dressed as a bride and put into the bed) [J1615].

In some variants the daughter calls herself (the father calls his daughter) "Mrs. Donkey" ("Mrs. Horse") by ruse. When the master asks for "Mrs. Donkey", the messenger brings a real donkey.

Literature/Variants: EM: Tier: Das untergeschobene T. (in prep.).
Finnish: Rausmaa 1982ff. VI, No. 88; Estonian: cf. Aarne 1918, No. 1191*; Latvian: Arājs / Medne 1977; Norwegian: Hodne 1984; Swedish: Liungman 1961; English: Roth 1977, No. E45, Wehse 1979, No. 362; Spanish: Lorenzo Vélez 1997, Nos. 25, 26; Portuguese: Soromenho / Soromenho 1984f. II, Nos. 500, 501, Cardigos (forthcoming); German: Roth 1977, No. D42; Hungarian: MNK VII B; Russian: SUS; Japanese: cf. Ikeda 1971, No. 896; French-Canadian: Lemieux 1974ff. I, 195ff., 209ff., II, No. 4, XVIII, No. 1; Chilean: Pino Saavedra 1960ff. II, No. 217.

1441 See Type 480A.

1441* ***Old Woman Substitute.*** A man (priest) pays to be permitted to spend the night beside a young woman. She acts bashful and nervous, so he agrees to come in the dark. The next morning, he finds beside him an ugly old woman (wooden figure, heap of excrements) [K1223, K1843.3]. Cf. Type 1379.

Combinations: 1379.
Remarks: Early literary treatment, see Boccaccio, *Decamerone* (VIII,4).
Literature/Variants: Erk / Böhme 1893f. I, No. 155; Kasprzyk 1963, No. 46; EM 3 (1981) 1068–1077 (K. Roth).
Finnish: Rausmaa 1982ff. VI, Nos. 89–91; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Livonian: Loorits 1926; Swedish: Liungman 1961; Irish: Ó Súilleabháin / Christiansen 1963; English: Roth 1977, Nos. E45, E53, E56–E59, cf. No. E55, Wehse 1979, No. 328; Spanish: Camarena / Chevalier 1995ff. IV, No. 883F; Dutch: Overbeke / Dekker et al. 1991, No. 1417; Frisian: Kooi 1984a; German: Roth 1977, No. D53, cf. No. D42, Moser-Rath 1984, 288; Hungarian: György 1934, No. 246; Ukrainian: Popov 1957, 491; Jewish: Jason 1965; Mordvinian: Paasonen / Ravila 1938ff. III, 316ff.; Votyak: Kecskeméti / Paunonen 1974; South African: Coetzee et al. 1967.

1441A* ***The Inked Girl.*** A young woman is brought to an old man to spend the night with him. During the night she smears herself with black ink. The next morning, when the man sees the black face beside him, he thinks he has slept with the devil.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 91; Lappish: Kecskeméti / Paunonen 1974; English: Wehse 1979, No. 502; Russian: SUS.

1441B* ***Godfather and Godmother.*** A godfather would like to have an affair with a godmother. She agrees to meet him in the barn but sends her husband to meet him. The godfather says he only wants some straw.

The same thing happens in the pigsty (sheep or cow stall), and the godfather tells the husband that he heard he had piglets to sell. The godmother invites her suitor into the house and he hides in the oven. When the husband finds him there, he says he was only measuring it. Finally the suitor turns up in their bed, and he claims he is there because he made a bet that the husband does not have two testicles (is circumcised).

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, 478; Karelian: Kecskeméti / Paunonen 1974; Italian: Cirese / Serafini 1975; Hungarian: MNK VII B; Russian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 266 V, 270; Jewish: Jason 1965; Yemenite, Egyptian: cf. El-Shamy 2004.

1443* ***The Pillow Too High.*** An unmarried man and woman meet on their journeys and spend the night together in a single room. They sleep in the same bed with a pillow between them.

The next day, the woman's hat is blown over a wall (hedge). When the man goes to get it for her, she objects, "No, if you could not climb over the pillow last night, you certainly can't climb over this wall!" Cf. Type 1351A.

Literature/Variants: Ranke 1955b, 46; Legman 1968f. I, 123.
Finnish: Rausmaa 1982ff. VI, No. 92; Latvian: Arājs / Medne 1977; Portuguese: Parafita 2001f. II, No. 130, Cardigos (forthcoming); Frisian: Kooi 1984a; German: Neumann 1968a, No. 152, Neumann 1968b, No. 258; Jewish: Jason 1965; Lebanese: El-Shamy 2004; US-American: Randolph 1957, 99, Hoffmann 1973; African American: Burrison 1989, 185f.; Egyptian: El-Shamy 2004; South African: Coetzee et al. 1967.

1445* See Type 1374*.

1446 ***"Let them Eat Cake!"*** When the queen was told that the poor people had no bread, she answered, "Let them eat cake!" [J2227].

Literature/Variants: Montanus / Bolte 1899, No. 48; Taylor 1968; cf. Marzolph 1992 II, No. 496; EM 8 (1996) 536–541 (C. Shojaei Kawan); Campion-Vincent / Shojaei Kawan 2000.
Finnish: Rausmaa 1982ff. VI, No. 93; Estonian: Aarne 1918, No. 1446*; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Irish: Ó Súilleabháin / Christiansen 1963; Swiss: Senti 1988, No. 549; Hungarian: György 1934, No. 56; Ukrainian: SUS; Indian: Thompson / Roberts 1960; Chinese: Ting 1978; Tunisian: El-Shamy 2004.

1447 ***Drinking Only after a Bargain.*** A man and a woman swear to each other not to drink any wine except on market day. Then they open their own market where they sell their own donkey to each other.

Or a woman swears to drink only after concluding a bargain. She sells and buys the same wares many times in one day [K236.2]. Cf. Type 1447A*.

Combinations: 1447A*.
Remarks: Documented in the Middle Ages, e.g. Jacques de Vitry, *Sermones vulgares* (Jacques de Vitry / Crane, No. 277). The Types 1447 and 1447A* are similar to each other and are often not clearly differentiated in the catalogs.
Literature/Variants: Kirchhof / Oesterley 1869 I 1, No. 379; Wesselski 1909, No. 132; Pauli / Bolte 1924 I, No. 306; Schwarzbaum 1968, 187f.; Tubach 1969, No. 5311.
Danish: Christensen 1941, No. 18; German: Merkens 1892ff. II, No. 182, Kubitschek 1920, 20f., Moser-Rath 1964, No. 117, Kapfhammer 1974, 91; Hungarian: György 1934, No. 14; Rumanian: cf. Stroescu 1969 II, No. 5238; Bulgarian: BFP; Polish: cf. Krzyżanowski 1962f. II, No. 1447A; Spanish-American: TFSP 31 (1962) 103.

1447A* ***Selling Wine to Each Other.*** Two men (husband and wife) sell small quantities of schnapps (wine) to each other always for the same coin. Each time, the buyer drinks the glass of schnapps. In the end they have only the single coin as payment for the entire cask (and they believe they have been robbed).

Remarks: The Types 1447 and 1447A* are similar to each other and are often not clearly differentiated in the catalogs.
Literature/Variants: Schwarzbaum 1968, 187f.
Danish: Kristensen 1892f. I, No. 18; Dutch: Aalders 1981, 183f.; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 65; German: Kooi / Schuster 1994, No. 94; Hungarian: MNK VII B; Slovene: Milčinski 1917, 135; Rumanian: Schullerus 1928, No. 1433*, Stroescu 1969 I, No. 4316; Bulgarian: BFP; Polish: Simonides 1979, No. 142; Sorbian: Nedo 1957, 85f.; Jewish: Jason 1965, 1975; Saudi Arabian: Campbell 1949, 56; Korean: Choi 1979, No. 528.3; Japanese: Ikeda 1971; US-American: Randolph 1955, 114f., Baughman 1966.

1448* ***Burned and Underbaked Bread.*** In order to rid herself of her old father-in-law, a woman gives him hard, burned bread to eat. Instead of starving, he grows healthier. Then she gives him soft, underbaked bread, and he soon dies.

Literature/Variants:
Latvian: cf. Arājs / Medne 1977, No. *1448**; Lithuanian: Kerbelytė 1999ff. II; Slovene: Bolhar 1974, 199f.; Byelorussian, Ukrainian: SUS; Jewish: cf. Haboucha 1992, No. **1448.

1449* ***The Stingy Hostess at the Inn.*** A stingy woman (innkeeper, housewife, farmwife) says that her guests are welcome to eat whatever they want, but unfortunately she has no spoons to give them. A clever man brings his own spoon (the needed spoons) [J1561.4.1].

Literature/Variants: EM 2 (1979) 821–823 (E. Moser-Rath).
Livonian: Loorits 1926, No. 1449; Latvian: Arājs / Medne 1977; Irish: Ó Súilleabháin /

Christiansen 1963; Hungarian: György 1934, No. 134; Serbian: cf. Vrčević 1868f. I, No. 321; Bulgarian: BFP; Greek: Orso 1979, No. 114; Polish: cf. Krzyżanowski 1962f. II, No. 1449A; French-American: Ancelet 1994, No. 118.

Looking for a Wife 1450–1474

1450 *Clever Elsie.* A (supposed) suitor visits the family of a marriageable young woman. Her parents send her to the cellar to fetch something for the visitor to drink. While drawing the drink the woman grows despondent over the fate of a child she might have after she is married. She worries about his cradle or his name, or weeps because she fears he will be killed by a tool (hammer, knife, hoe, stone) that may fall down on him, or an illness that may kill him.

Her parents come to see what is the matter with their daughter. She tells them her worries and they too begin to weep. Meanwhile all the drink pours out of the cask, and the suitor leaves the house [J2063]. Cf. Types 1384, 1387, 1430A, and 2022B.

Combinations: This type is usually combined with one or more other types, esp. 1210, 1229*, 1245, 1286, 1383, 1384, 1540, 1541, and also 1180, 1202, 1244, 1263, 1326, 1430A, 1528, and 1540A*.

Literature/Variants: Clouston 1888, 191; Chauvin 1892ff. III, 29 No. 12; BP I, 335–342; Marzolph 1992 II, No. 1229; EM 8 (1996) 12–16 (R. B. Bottigheimer); Marzolph / Van Leeuwen 2004, No. 507.

Finnish: Rausmaa 1982ff. II, No. 112, VI, Nos. 59, 94; Finnish-Swedish: Hackman 1917f. II, No. 264; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. II, No. 22, Kristensen 1896f. II, No. 16, Kristensen 1900, Nos. 2–4, Christensen 1941, Nos. 4, 5, Holbek 1990, No. 40; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs / Michaelis-Jena 1970, No. 46; French: Perbosc 1954, No. 43, Delarue 1956, No. 3 (6), Soupault 1963, 222ff., Massignon 1968, No. 38; Spanish: González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. II, No. 321, Cardigos (forthcoming); Dutch: Volkskunde 21 (1910) 20f., Kooi 2003, No. 85; Frisian: Kooi 1984a; German: Ranke 1966, No. 76, Grimm KHM / Uther 1996 I, No. 34; Austrian: Haiding 1965, No. 263; Italian: Cirese / Serafini 1975, Appari 1992, No. 55; Sardinian: Cirese / Serafini 1975; Hungarian: MNK VII B; Czech: Tille 1929ff. I, 404ff.; Slovakian: Gašparíková 1991f. I, No. 263; Slovene: Kontler / Kompoljski 1923f. II, 104; Serbian: Vrčević 1868f. I, No. 125, Karadžić 1937, 273 No. 1; Rumanian: Schullerus 1928; Bulgarian: BFP; Greek: Dawkins 1953, No. 66, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 331 III 1 (var. c, d, g, h); Jewish: Jason 1965, 1975, 1988a; Gypsy: MNK X 1; Abkhaz: Šakryl 1975, No. 47; Kurdish: Džalila et al. 1989, No. 289; Tatar: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Georgian: Kurdovanidze 2000; Iraqi: El-Shamy 2004; Iranian: Marzolph 1984, No. *1450; Pakistani, Indian: Thompson / Roberts 1960; French-Canadian: Lemieux 1974ff. IV, No. 11, XIII, No. 8, XIV, No. 5; US-American: Baughman 1966; African American: Dorson 1967, No. 204, Burrison 1989, 101ff.; Spanish-American: Robe

1973; Puerto Rican: Hansen 1957; Brazilian: Alcoforado / Albán 2001, Nos. 77, 78; West Indies: Flowers 1953; South African: Coetzee et al. 1967.

1451 ***The Thrifty Girl.*** A thrifty young woman weaves herself a dress from flax that her sister carelessly dropped on the floor. When the sister's suitor learns of this, he leaves the lazy sister and marries the thrifty one [H381.1].

Literature/Variants: BP III, No. 156; HDM 1 (1930–33) 314–316 (L. Mackensen); EM 2 (1979) 745–753 (E. Moser-Rath); Dekker et al. 1997, 61–63.
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs / Tongue 1965, No. 49; German: Wossidlo 1910, 56f., Wossidlo / Neumann 1963, No. 551, Grimm KHM / Uther 1996 III, No. 156, Hubrich-Messow (forthcoming); Rumanian: Stroescu 1969 II, No. 5146; Greek: Megas / Puchner 1998; Ukrainian: SUS; Indian: cf. Beck et al. 1987, No. 5; Ecuadorian: cf. Carvalho-Neto 1966, No. 52.

1452 ***Thrifty Cutting of Cheese.*** A suitor wants to be sure he marries a good wife. He observes three young women (sisters) eating cheese (apples). The first eats the cheese with its rind. The second cuts the rind off, but discards some good cheese as well. He chooses (his mother advises him to marry) the third sister because she is careful and thrifty, and discards only the rind [H381.2].

Literature/Variants: Bolte 1893; Köhler 1896, 173 No. 90; BP III, 236–239; HDM 1 (1930–33) 92f. (G. Kahlo), 133–136 (G. Kahlo), 314–316 (L. Mackensen); EM 2 (1979) 745–753 (E. Moser-Rath).
Finnish: Rausmaa 1982ff. VI, No. 95; Latvian: Arājs / Medne 1977; Swedish: Liungman 1961; Norwegian: Hodne 1984; Scottish: Bruford / MacDonald 1994, No. 46; Irish: Ó Súilleabháin / Christiansen 1963; French: Joisten 1971 II, No. 221; Flemish: Meyer 1968; German: Meier 1852, No. 30, Benzel 1965, Nos. 183, 185, Grimm KHM / Uther 1996 III, No. 155; Walloon: Laport 1932, No. 1452A*; Austrian: Lang-Reitstätter 1948, 198; Hungarian: MNK VII B; Slovakian: Gašparíková 1981a, 141; Greek: Megas / Puchner 1998; Jewish: Jason 1988a; Indian: cf. Beck et al. 1987, No. 5; US-American: Brown 1952 I, 702, Dorson 1964, 146ff.

1453 ***Key in Flax Reveals Laziness.*** A suitor puts a key into the flax which a seemingly-industrious young woman (according to her mother's or her own statement) is about to spin into thread. On a later day he finds the key still there, and thus knows that the woman is lazy [H382.1].

Or, a suitor tests three young women. Only the youngest finds the key that he has hidden in the flax, so she is the one whom he marries.

Literature/Variants: BP III, No. 155; HDM 1 (1930–33) 133–136 (G. Kahlo); EM 2 (1979) 745–753 (E. Moser-Rath).
Finnish: Rausmaa 1982ff. VI, Nos. 96, 97; Finnish-Swedish: Hackman 1917f. II,

No. 265; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Livonian: Loorits 1926; Lithuanian: Kerbelytė 1999ff. II; Lappish, Wotian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1876ff. III, 46ff., Skattegraveren 1 (1884) 216 No. 340, 11 (1889) 218 No. 19, 12 (1889) 15 No. 802, Kristensen 1900, Nos. 6, 7; Faeroese: Nyman 1984; Spanish: Chevalier 1983, No. 155; Flemish: Meyer 1968; German: Wossidlo 1910, 100, Meyer 1925a, No. 125, Wossidlo / Neumann 1963, No. 431, Cammann 1980, 202, Kooi / Schuster 1994, No. 107, Grimm KHM / Uther 1996 III, No. 155, Hubrich-Messow (forthcoming); Italian: Cirese / Serafini 1975; Hungarian: MNK VII B; Slovakian: Gašparíková 1981a, 141; Serbian: cf. Đjorđjevič / Milošević-Đjorđjevič 1988, No. 169; Polish: Krzyżanowski 1962f. II; Russian: SUS; Mordvinian: Kecskeméti / Paunonen 1974; Indian: cf. Beck et al. 1987, No. 5.

1453A ***The Fast Weaver.*** A young woman boasts to her suitor that she can weave very fast. While the suitor watches, she weaves so fast that she drops the shuttle.

Literature/Variants: HDM 1 (1930–33) 133–136 (G. Kahlo); EM 2 (1979) 745–753 (E. Moser-Rath).
Finnish: Rausmaa 1982ff. VI, Nos. 99, 100; Swedish: EU, No. 25761; Norwegian: Hodne 1984, No. 1453A, p. 264; Bulgarian: cf. BFP; Polish: Krzyżanowski 1962f. II, No. 1454; Indian: Jason 1989.

1453* See Type 1470.

1453** ***The Slovenly Fiancée.*** A suitor who wants to choose a bride sees a young woman who bakes (cooks) while a drop is hanging from her nose. He decides to marry her only if the drop does not fall. When it falls into the dough (bowl), he leaves.

Or, the suitor has come to find out whether or not the young woman is a neat housekeeper [W115.1].

Remarks: Told of Til Eulenspiegel, *Eulenspiegelbuch* (No. 75)
Literature/Variants: HDM 1 (1930–33) 133–136 (G. Kahlo); Gauthier 1978; EM 2 (1979) 745–753 (E. Moser-Rath); Schmidt 1999.
Latvian: Arājs / Medne 1977; Swedish: Liungman 1961; Spanish: Camarena Laucirica 1991, No. 142; Catalan: Oriol / Pujol 2003; Dutch: Kooi 1985f., No. 20, Overbeke / Dekker et al. 1991, No. 2058; Frisian: Kooi 1984a; Flemish: Meulemans 1982, No. 1539; German: Debus 1951, 212ff., 313f., Dietz 1951, No. 28, Wossidlo / Neumann 1963, 29, 172; Austrian: cf. Lang-Reitstätter 1948, 198; Hungarian: Ortutay 1957, No. 21, cf. MNK VII B, No. 1453B*; Slovakian: Gašparíková 1981a, 13; Jewish: cf. Haboucha 1992, No. **1462A; US-American: Dorson 1964, 144; Namibian: Schmidt 1989 II, No. 1220; South African: Coetzee et al. 1967, Grobbelaar 1981.

1453*** ***Three-Weeks-Old Dough.*** (Including the previous Type 1462*.) A suitor discovers that his fiancée still has dough under her fingernails three weeks after she last baked. He decides not to marry her. (He chooses a young woman with proper fingernails.) [H383.1.1].

In some variants (formerly Type 1462*), the suitor remarks that he has not been able to find seven-year-old mash, which was prescribed for him as medicine. The mother of his fiancée tells him they have old mash adhering to their pots and pans. The suitor leaves.

Literature/Variants: HDM 1 (1930–33) 133–136 (G. Kahlo); EM 2 (1979) 745–753 (E. Moser-Rath).
Finnish: Rausmaa 1982ff. VI, No. 101; Finnish-Swedish: Hackman 1917f. II, No. 266; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977, Nos. 1453***, 1462*; Lithuanian: Kerbelytė 1999ff. II; Livonian: Kecskeméti/Paunonen 1974; Norwegian: Kvideland 1977, No. 56, Hodne 1984; Swedish: Liungman 1961, Nos. 1453***, 1462*; Danish: Skattegraveren 8 (1887) 37f. No. 31, Kristensen 1900, No. 8; French: Cadic 1955, No. 15; Hungarian: MNK VII B; Slovakian: Gašparíková 1991f. I, No. 78; Serbian: Eschker 1986, No. 63; Rumanian: cf. Stroescu 1969 II, Nos. 5147, 5148; Bulgarian: BFP; Russian, Byelorussian: SUS; Ukrainian: SUS, Nos. 1453***, 1462*; Jewish: Larrea Palacín 1952f. II, No. 96; African American: Burrison 1989, 37; South African: Coetzee et al. 1967.

1453** ** *The Flatulent Girl* (previously ***Puella pedens***). A young woman (wife) who farts easily creates embarrassing situations. A suitor observes her secretly and counts her farts.

Or, she tries to cure her problem by stopping up her backside with the alarm whistle of the fire department. As she dances, the whistle plays, and the other people think a fire has broken out.

In some variants, the shoemaker's wife farts so horribly that her husband stops up her backside with tar and leather. To prevent her from bursting, he makes a small hole in the leather with his awl. This is the origin of organ pipes (wind instruments).

Literature/Variants: HDM 1 (1930–33) 133–136 (G. Kahlo); Legman 1968f. II, 338, 860; Legman 1974, 156; EM 2 (1979) 745–753, esp. 749 (E. Moser-Rath).
Finnish: Rausmaa 1982ff. VI, Nos. 100, 102, 103; Finnish-Swedish: Hackman 1917f. II, No. 267; Estonian: Aarne 1918, No. 1459*, Loorits 1926, No. 46; Swedish: Liungman 1961; Norwegian: Hodne 1984, 351, cf. No. 1454****; Spanish: Camarena Laucirica 1991, No. 200, cf. No. 201; Catalan: Oriol/Pujol 2003; Portuguese: cf. Parafita 2001f. II, Nos. 31, 62, Cardigos (forthcoming), No. *1524; Frisian: Kooi 1984a, Nos. 1453****, 1453C*; German: Neumann 1968b, No. 330, Cammann/Karasek 1976ff. I, 282f., Heckscher/Simon 1980ff. II,1, 256f., Ringseis 1980, 164; Austrian: Polsterer 1908, No. 66; Italian: Cirese/Serafini 1975; Hungarian: MNK VII B; Serbian: Karadžić 1937, No. 44, Eschker 1986, No. 64; Croatian: Dolenec 1972, No. 33; Rumanian: Stroescu 1969 II, No. 4727; Bulgarian: BFP, No. 1453****, cf. Nos. *1453*****, *1453******; Greek: Megas/Puchner 1998; Jewish: Jason 1965, Nos. 1453****, *1454; Cuban, Dominican: Hansen 1957, Nos. *1454, **1459, **1460.

1453A* See Type 1470.

1453B* ***The Wedding That Did Not Take Place.*** On the way to the wedding the bridegroom steps into a puddle and soils the dress of his bride.

Angry, she refuses to marry him. Later they try again to have the wedding, but this time the bridegroom balks. By the third time, the mayor (clergyman) refuses to officiate.

Literature/Variants: Dutch: Kooi 2003, No. 74; Frisian: Kooi 1984a, No. 1453D*; US-American: Dorson 1946, 97f.; South African: Coetzee et al. 1967, No. 1453*****.

1454* *The Greedy Fiancée.* A young woman is visited by her suitor(s). Her mother brags that she can finish three portions per day. The suitor thinks (is meant to think) that this refers to her ability to spin. However, he sees that the young woman is eating from several dishes at once. He does not want to have a wife with such an appetite, so he leaves [H385].

Literature/Variants: EM 2 (1979) 745–753 (E. Moser-Rath).
Finnish: Rausmaa 1982ff. VI, Nos. 104, 105; Norwegian: Hodne 1984; Danish: Skattegraveren 11 (1889) 15 No. 18; Spanish: Camarena Laucirica 1991, No. 202; Portuguese: Oliveira 1900f. II, No. 382, Cardigos (forthcoming); German: Selk 1949, No. 1, Ruppel/Häger 1952, 109, Hubrich-Messow (forthcoming); Italian: Cirese/Serafini 1975; Jewish: Jason 1965, No. *1454.

1455 *The Hard-hearted Fiancée.* A father-in-law disguises himself as a beggar and visits the house of his future daughter-in-law. He finds the house ill-kept, and the woman treats him badly. (He advises his son not to marry her.) [H384.1].

Literature/Variants: Basset 1924ff. III, 47 No. 33; EM 2 (1979) 745–753 (E. Moser-Rath).
Finnish: Rausmaa 1982ff. VI, No. 106; Estonian: Aarne 1918; Lithuanian: Kerbelytė 1999ff. II; Latvian: Arājs/Medne 1977; Swedish: Liungman 1961; Irish: Ó Súilleabháin/Christiansen 1963; Italian: Cirese/Serafini 1975; Macedonian: cf. Čepenkov/Penušliski 1989 IV, No. 397; Polish: Krzyżanowski 1962f. II, No. 1455, cf. No. 1455A; Jewish: Jason 1975; Jordanian, Saudi Arabian, Egyptian: El-Shamy 2004.

1455* See Type 1470.

1456 *The Blind Fiancée.* A young woman of marriageable age is blind (half blind, nearsighted). When a suitor visits her, the young woman and her mother try to trick him into overlooking the daughter's disability. The mother hides a nail somewhere (in the hay, on the floor) where the daughter can pretend to find it. Later, the daughter reveals her poor vision by mistaking the butter (coffee pot) for the cat and shooing it off the table. The suitor leaves [K1984.5].

In some variants the suitor asks her to kiss him and presents his naked backside for the kiss [K1225].

Literature/Variants: BP III, 237–239; Schwarzbaum 1968, 305; EM 2 (1979) 745–

753 (E. Moser-Rath); Uther 1981, 89f.; Dekker et al. 1997, 61ff.
Finnish: Rausmaa 1982ff. VI, Nos. 107–110; Finnish-Swedish: Hackman 1917f. II, No. 268b; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Skattegraveren 11 (1889) 15 No. 18, 16f. No. 20, 36f. No. 62, Kristensen 1900, Nos. 5, 40; Irish: Ó Súilleabháin/Christiansen 1963; Portuguese: Cardigos (forthcoming); Frisian: Kooi 1984a; German: Zender 1935, No. 69, Wossidlo/Neumann 1963, No. 433, Cammann 1980, 201f., Moser-Rath 1984, 452 No. 129, cf. 193, Kooi/Schuster 1994, No. 108, Hubrich-Messow (forthcoming); Hungarian: MNK VII B; Czech: Klímová 1966, No. 58; Slovene: Vedež 3 (1850) 150; Rumanian: Stroescu 1969 I, No. 3748; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS, No. 1456*; Gypsy: MNK X 1; Yakut: Ėrgis 19 No. 349; Indian: Thompson/Roberts 1960; US-American: Baughman 1966; African American: Dorson 1958, No. 55, Abrahams 1970, 216f.; South African: Coetzee et al. 1967.

1456* ***The Blind Girl and Her Fiancé.*** A suitor leads his blind fiancée around her house (in the forest, through the swamp) and steals her possessions.

Or a doctor treating the eyes of a nearly-blind woman steals all her possessions. When he leaves, she refuses to pay for her treatment. She insists that she could see better before her treatment, because then she was able to see the things in her house [J1169.1].

Remarks: Documented in the late Middle Ages, e.g. *Mensa philosophica* (IV,44).
Literature/Variants: Tubach 1969, No. 3764.
Finnish: Rausmaa 1982ff. VI, No. 111; French: Cifarelli 1993, No. 355; German: Uther 1998, No. 73; Italian: Cirese/Serafini 1975; Polish: Krzyżanowski 1962f. II, No. 1481; Russian, Byelorussian: SUS, No. 1456; Siberian: Soboleva 1984.

1457 ***The Lisping Maiden.*** In order not to reveal their speech impediments, sisters are forbidden by their mother to speak to a suitor who has come to visit them. The daughters forget and speak, thus exposing their speech defects [K1984.1].

Literature/Variants: Bolte 1893f.; BP III, 237; EM 2 (1979) 745–753 (E. Moser-Rath); Uther 1981, 90.
Finnish: Rausmaa 1982ff. VI, Nos. 95, 112–115; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1884ff. III, No. 43, Kristensen 1900, Nos. 30–39; French: Joisten 1971 II, Nos. 225, 226; Spanish: Camarena Laucirica 1991, No. 203; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900f. II, No. 381, Cardigos (forthcoming); Dutch: Boer 1961, 31; Frisian: Kooi 1984a, Kooi/Schuster 1993, No. 34; German: Meyer 1925a, 272, Wossidlo/Neumann 1963, No. 432, Kooi/Schuster 1994, No. 109, Hubrich-Messow (forthcoming); Austrian: Haiding 1965, No. 311; Swiss: Lachmereis 1944, 173; Italian: Cirese/Serafini 1975; Hungarian: MNK VII B, Nos. 1457, 1457A*; Slovakian: Filová/Gašparíková 1993, No. 37; Serbian: Panić-Surep 1964, No. 108; Croatian: Dolenec 1972, No. 34; Bosnian: cf. Klarić

1917, 300; Rumanian: Stroescu 1969 I, Nos. 3725, 3754; Bulgarian: BFP; Greek: Loukatos 1957, 197f., Megas/Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, No. 338; Jewish: Haboucha 1992; Cheremis/Mari: Kecskeméti/Paunonen 1974; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, No. 351; Uzbek: Stein 1991, No. 184; Saudi Arabian, Kuwaiti, Qatar: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Beck et al. 1987, No. 27; Chinese: Ting 1978; Japanese: Ikeda 1971; Spanish-American: Robe 1973; Brazilian: Cascudo 1955a, 320f.; Puerto Rican, Chilean: Hansen 1957; Ecuadorian: cf. Carvalho-Neto 1966, No. 22.

1457* ***Stutterer Goes Matchmaking.*** A stutterer is going to be married (is a matchmaker). As he goes to the young woman's house, he is advised not to speak if possible. At the table, he notices that the potatoes are about to burn (that he has no spoon). He begins to speak and reveals his stutter. The marriage is canceled.

Literature/Variants:
Irish: Ó Súilleabháin/Christiansen 1963; Italian: Cirese/Serafini 1975; Hungarian: MNK VII B; Rumanian: Stroescu 1969 I, No. 3769; Indian: Jason 1989; Chinese: cf. Ting 1978, No. 1457A.

1458 ***The Girl Who Ate So Little.*** A mother boasts that her daughter eats very little. Her suitor observes the daughter as she cooks or bakes and sees that this is not true [K1984.2].

Or, the fiancée, who claims that she eats hardly any bread, drinks extra wine. Cf. Types 1373, 1373A, 1407, and 1407A.

Combinations: 1453, 1459**; and 1453***.
Literature/Variants: EM 2 (1979) 748; EM 4 (1984) 476–478 (E. Moser-Rath).
Finnish: Rausmaa 1982ff. VI, No. 116; Lappish: Qvigstad 1925, No. 1458*; Swedish: Liungman 1961; Norwegian: Hodne 1984; Faeroese: Nyman 1984; Irish: Ó Súilleabháin/Christiansen 1963; Spanish: Llano Roza de Ampudia 1925, No. 40, Childers 1948, No. K1984.2.2*; Flemish: Meyer 1968; German: Merkelbach-Pinck 1940, 48f., Moser-Rath 1964, No. 61; Italian: Busk 1874, 382ff.; Hungarian: MNK VII B; Slovene: Kühar/Novak 1988, 173; Macedonian: Čepenkov/Penušliski 1989 IV, No. 372; Polish: Krzyżanowski 1962f. II; Turkish: Eberhard/Boratav 1953, No. 319; Jewish: Jason 1965; Saudi Arabian: cf. Jahn 1970, No. 39; Jordanian, Iraqi, Yemenite: El-Shamy 2004; Indian: Beck et al. 1987, No. 5; African American: Burrison 1989, 37; Brazilian: Cascudo 1955a, 309f., 324f.; South African: Coetzee et al. 1967; Tunisian: El-Shamy 2004; Malagasy: Haring 1982, Nos. 2.3.53, 2.3.1458.

1458* ***The Careless Cook*** (previously ***The Bride Cooks Porridge full of Lumps***). A young wife cooks food that is always full of lumps (garbage). She explains to her husband (mother-in-law, guests) that what he found in the food is not a lump, but her child's sock.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 117; Estonian: Aarne 1918; Bulgarian: BFP, No. 1458*, cf. Nos. *1458A*–*1458C*.

1459* *The Suitor Takes Offense at a Word* used by the girl. A suitor takes offense at the woman wooed by him (at something she says), but then thinks better of it.

Literature/Variants:
Lappish: Kecskeméti / Paunonen 1974, Bartens 2003, No. 66; Swedish: Liungman 1961; Danish: Kristensen 1900, No. 31; Italian: Cirese / Serafini 1975; Hungarian: MNK VII B; Rumanian: Stroescu 1969 I, No. 3749; Greek: Laográphia 21 (1963/64) 491ff.

1459** *Keeping Up Appearances.* A suitor visits a poor farm. The family (the potential bride or bridegroom) desperately try to pretend that they are rich (they refer to their one cow as cattle, play other word games). The suitor discovers the truth [K1984].

Literature/Variants: EM 2 (1979) 745–753 (E. Moser-Rath).
Finnish: Rausmaa 1982ff. VI, Nos. 118–121; Norwegian: Hodne 1984; Swedish: Liungman 1961; Irish: Ó Súilleabháin / Christiansen 1963; Italian: Cirese / Serafini 1975; Bulgarian: BFP; Polish: cf. Krzyżanowski 1962f. II, No. 1459.

1460 *The Big Jump.* A princess wants to marry whichever boy is able to jump over a haystack so big that she cannot urinate over it. The boy has sexual intercourse with her and easily performs the feat because the young woman has lost her unusual ability along with her maidenhead.

Literature/Variants: Schumann / Bolte 1893, No. 7.
Norwegian: Hodne 1984, 344; German: Ranke 1955 III, 188f.; Hungarian: MNK VIIB; Russian: Afanas'ev 1883, Nos. 43, 45.

1461 *The Girl with the Ugly Name.* A young woman is ashamed of her ugly name. Her mother gives her a prettier one. When she addresses her daughter by her new name, the daughter does not respond, so the mother has to revert to using the old name [K1984.3].

Literature/Variants: Herbert 1910 III, 174 No. 87, 421 No. 83; EM 4 (1984) 476–478 (E. Moser-Rath).
Lithuanian: Kerbelytė 1999ff. II; Norwegian: Hodne 1984; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, Nos. 399, 400, Cardigos (forthcoming).

1462 *The Unwilling Suitor Advised from the Tree.* A young woman whose suitor hesitates to propose to her wants to hurry him along. She hides behind a tree and, pretending to be an angel, advises the man that he should get married. The man obeys the divine command and marries the young woman [K1971.6]. Cf. Types 1380A*, 1476.

Combinations: 1750.
Literature/Variants: EM 2 (1979) 226–230 (J. T. Bratcher).

Finnish: Rausmaa 1982ff. VI, No. 102; Latvian: Arājs / Medne 1977; Norwegian: Hodne 1984; Danish: Skattegraveren 8 (1887) 65ff. No. 219, Kvideland / Sehmsdorf 1999, No. 57; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 75; German: Wossidlo / Neumann 1963, No. 455, Kooi / Schuster 1994, No. 111; Greek: cf. Orso 1979, No. 148; Polish: cf. Krzyżanowski 1962f. II; Turkish: Boratav 1967, No. 40; Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978; Japanese: Ikeda 1971; US-American: Baughman 1966; African American: Burrison 1989, 37.

1462* See Type 1453***.

1463 ***Finger-Drying Contest Won by Deception.*** Three young women dip their hands in water. Whichever of them has the hands that are the first to dry will be the first to marry. The clever youngest insists that she does not want to marry, and waves her hands in the air to emphasize this. Thus her hands dry the quickest and she wins the contest [K95].

Literature/Variants: Wesselski 1908, No. 22; Pauli / Bolte 1924 I, No. 14; Legman 1968f. I, 487; EM 2 (1979) 745–753 (E. Moser-Rath); Dekker et al. 1997, 61f.
Finnish: Rausmaa 1982ff. VI, No. 122; French: cf. Perbosc 1907, No. 22; Portuguese: Cardigos (forthcoming); German: Wossidlo / Neumann 1963, No. 435, Moser-Rath 1984, 93, 288, 290, 399, 452; Italian: Cirese / Serafini 1975; US-American: Baughman 1966.

1463A* ***Foolish Bride Gives Away Her Dowry.*** A suitor and a matchmaker visit a foolish young woman whose parents are not at home. The young woman follows her mother's advice literally and gives the visitors her dower [J2463.1].

Literature/Variants:
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II, No. 1463*; Hungarian: MNK VII B.

1464C* ***Good Housekeeping.*** A suitor comes to visit three sisters although their house has not been cleaned. The first two sisters apologize for the disorder, but the third cleans the room for him. He marries the third.

Literature/Variants: BP III, 236f.
Finnish: Rausmaa 1973a, Rausmaa 1982ff. VI, Nos. 95, 123; Latvian: Arājs / Medne 1977, No. *1469*; Norwegian: Hodne 1984; Swedish: Liungman 1961, No. GS1464; Danish: Folkets Almanak 1898, 237f.; Faeroese: Nyman 1984; English: Briggs 1970f. A I, 106f.; Kooi 1984a, No. 1451A*; West African: Barker / Sinclair 1917, No. 14.

1464D* ***Nothing to Cook.*** A young woman tells her suitor that she cannot cook. "That doesn't matter", he says, "because I have nothing to cook anyway".

Literature/Variants: Legman 1968f. I, 690f.; Hansen 2002, 287–289.
Finnish: Rausmaa 1982ff. VI, No. 124; Norwegian: Hodne 1984.

1465A* ***The Concentrated Washer.*** A mother seeks a suitable wife for her son. She decides on a young woman who does nothing else when she washes.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 126; Swedish: Liungman 1961, No. GS1465; Polish: cf. Krzyżanowski 1962f. II.

1468 ***Money in the Bible.*** The king visits the house of a man (family members) who complains about his poverty. The king asks whether he reads the Bible regularly, and the man says yes, he is a great Bible reader. The king secretly puts some money inside the poor man's Bible. On his next visit, it is still there [H261].

Literature/Variants:
Finnish: Rausmaa 1973, No. 1453(1); Estonian: Raudsep 1969, No. 149; Frisian: Kooi 1984a, No. 1453B; Swiss: cf. Lachmereis 1944, 62f.; Italian: Anderson 1923, 361; US-American: Randolph 1965, No. 232, Dodge 1987, 147; South African: Coetzee et al. 1967, No. 1453.

1468* ***Marrying a Stranger.*** A young woman worries about her approaching marriage. When her mother tries to reassure her, the daughter replies, "It was easy for you because you married father, but I have to marry a stranger". [J2463.2].

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 127; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Wotian: Kecskeméti / Paunonen 1974; Norwegian: Hodne 1984; Danish: Kristensen 1892f. I, No. 28, II, Nos. 18, 527; French: Coulomb / Castell 1986, No. 34; Dutch: Tinneveld 1976, No. 121, Kooi 1985f., No. 21; Frisian: Kooi 1984a; German: Dittmaier 1950, No. 446, Wossidlo / Neumann 1963, No. 447, Kooi / Schuster 1994, No. 110; Austrian: Lang-Reitstätter 1948, 197, Haiding 1969, No. 114; Croatian: Dolenec 1972, No. 94; Rumanian: Stroescu 1969 I, No. 3786; Russian, Ukrainian: SUS; Jewish: Jason 1965, 1988a; Uzbek: Stein 1991, No. 183; Mexican: cf. Rael 1957 II, No. 454.

1470 ***Miscellaneous Bride Tests.*** Miscellaneous type with diverse variants. (Including the previous Types 1453*, 1453A*, and 1455*.)

Literature/Variants: HDM 1 (1930–33) 133–136 (G. Kahlo); EM 2 (1979) 745–753 (E. Moser-Rath).
Livonian: Loorits 1926, No. 1453*; Latvian: Arājs / Medne 1977; Lappish: Qvigstad 1927ff. II, No. 71, III, No. 95, Bartens 2003, No. 65; Portuguese: Soromenho / Soromenho 1984f. II, No. 506, Cardigos (forthcoming), No. 1479*–*A; Dutch: Overbeke / Dekker et al. 1991, No. 2058; Frisian: Kooi 1984a, No. 1452B*; Maltese: Mifsud-Chircop 1978, No. *1464C$_1$; Hungarian: MNK VII B, No. 1452A*; Bul-

garian: BFP, Nos. *1451A*, *1453B, *1457A*, *1462A*; Byelorussian: SUS, Nos. 1452*, 1452**; Spanish-American: Robe 1973, Nos. 1452*A, 1453*B.

1470* See Type 1488.

Jokes about Old Maids 1475–1499

1475 ***Marriage Forbidden Outside the Parish.*** A proclamation is read in church that says that it is forbidden for any young man to marry a young woman from another parish (that the men are required to marry the local old maids) [X751].

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 128; Finnish-Swedish: Hackman 1917f. II, No. 269; Estonian: Raudsep 1969, No. 253; Livonian: Loorits 1926; Latvian: Arājs/Medne 1977; Irish: Ó Súilleabháin/Christiansen 1963; Brazilian: cf. Cascudo 1955b, 50ff.

1476 ***The Prayer for a Husband.*** An old maid prays to God (saint) for a husband [X761]. The sexton (the wished-for husband) hides behind the altar (saint's statue) and tells her (pretending to be God) to put her foot on her neck (to denude herself) or to do something else that puts her in an shameful situation [K1971.9]. Cf. Types 1380A*, 1462.

Literature/Variants: BP III, 120–128; Röhrich 1962f. II, No. 11; EM 1 (1977) 365–369 (E. Moser-Rath); EM 2 (1979) 226–230 (J. T. Bratcher).
Finnish: Rausmaa 1982ff. VI, Nos. 129–131; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs/Medne 1977; Wotian: Kecskeméti/Paunonen 1974; Danish: cf. Kristensen 1900, Nos. 163, 164; Irish: Ó Súilleabháin/Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 204, B II, 341f.; Spanish: González Sanz 1996; Portuguese: Pires/Lages 1992, No. 33, Cardigos (forthcoming); Frisian: Kooi/Schuster 1993, No. 51; Flemish: Mont/Cock 1927, No. 8; Walloon: Legros 1962; German: Henßen 1951, No. 83, Wossidlo/Neumann 1963, Nos. 438, 442, Moser-Rath 1984, 92, Grimm KHM/Uther 1996 II, No. 139, Hubrich-Messow (forthcoming); Italian: Toschi/Fabi 1960, No. 67; Greek: cf. Hallgarten 1929, 37f.; Polish: Krzyżanowski 1962f. II; Byelorussian, Ukrainian: SUS; Jewish: Jason 1988a; Vietnamese: Landes 1886, No. 61, Karow 1972, No. 66; US-American: Baughman 1966; French-American: Ancelet 1994, No. 29; Cuban: cf. Hansen 1957, No. 1476*B.

1476A ***Prayer to Christ Child's Mother.*** (Including the previous Type 1479**.) An old maid prays to a statue of the Virgin Mary, asking her to grant her a husband. Hidden behind the statue, a man (sexton) answers that this cannot be. The old maid tells the baby Jesus to keep quiet, she had been speaking to his mother who will be more sympathetic to her request.

In some variants a saint does not answer the prayer of a certain woman. The woman curses him or takes violent revenge on his picture (statue) [V123]. (Previously Type 1479**) Cf. Types 1324A*, 1347*, and 1380A*.

Literature/Variants: Arlotto / Wesselski 1910 I, 57–60, 196–200; BP III, 120–128; Röhrich 1962f. II, 488–497; EM 1 (1977) 365–369 (E. Moser-Rath); EM 2 (1979) 226–230 (J. T. Bratcher); Schwarzbaum 1979, 471.
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Irish: Ó Súilleabháin / Christiansen 1963, No. 1479**; English: Briggs 1970f. A II, 169, B II, 92ff.; French: Joisten 1971 II, No. 220; Spanish: González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. II, No. 291, Martha / Pinto 192, 217f., Cardigos (forthcoming), Nos. 1476A, 1479**; Dutch: Sinninghe 1943, No. 1479; Frisian: Kooi 1993, No. 51; Flemish: Meyer 1968, Nos. 1476A, 1479**, Meyer / Sinninghe 1973; German: Peuckert 1932, No. 248, Dietz 1951, No. 106, Moser-Rath 1984, 202, Grimm KHM / Uther 1996 II, No. 139; Italian: Cirese / Serafini 1975, Nos. 1476A, 1479**; Hungarian: MNK VII B; Slovakian: Gašparíková 1981a, 147; Serbian: cf. Čajkanović 1934, No. 122; Bosnian: Krauss 1914, No. 120; Greek: cf. Loukatos 1957, 313, Orso 1979, No. 159; Polish: cf. Krzyżanowski 1962f. II, No. 1479; US-American: Baughman 1966, No. 1479*; Mexican: Robe 1970, No. 204, cf. Robe 1973, No. 1347*.

1476B *Old Maid Married to a Devil* (previously *Girl Married to a Devil*). (Including the previous Type 1476C.) An old maid who is tired of living alone cries out in despair, "I would even marry the devil, if he would have me!" The devil comes and carries her off (marries her) [G303.12.5].

Or as she lies down hoping to die (previously Type 1476C). A trickster climbs into her bed and she enjoys the sensation of "sweet death".

Literature/Variants: EM 1 (1977) 365–369 (E. Moser-Rath).
Finnish: Rausmaa 1982ff. VI, Nos. 132, 133; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. III, 268 No. 1.2.1.8; Wotian: Kecskeméti / Paunonen 1974; Icelandic: Sveinsson 1929, No. 1541I*; Portuguese: Soromenho / Soromenho 1984f. I, No. 274, Cardigos (forthcoming); German: Cammann 1967, No. 153; Maltese: cf. Ilg 1906 I, No. 11; Czech: Tille 1929ff. I, 88ff., Jech 1984, No. 62; Slovakian: Gašparíková 1991f. I, Nos. 53, 93, 206, 262, 293, 367, II, Nos. 482, 510, Filová / Gašparíková 1993, Nos. 36, 53, 93, Gašparíková 2000, No. 28; Croatian: Bošković-Stulli 1963, No. 61, cf. Bošković-Stulli 1967f., Nos. 10, 11; Polish: Krzyżanowski 1962f. II, No. 479; Mexican: Robe 1973.

1476C See Type 1476B.

1477 *The Wolf Husband* (previously *The Wolf Steals the Old Maid*). (Including the previous Type 1477*.) An old maid wants to marry regardless of who her husband is. A wolf (bear) passes by (is brought by). She takes him for her husband (and he eats her) [X755].

Literature/Variants: EM 1 (1977) 365–369 (E. Moser-Rath).
Finnish: Rausmaa 1982ff. VI, Nos. 134, 135; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Norwegian: Hodne 1984; French: Dardy 1891, No. 17, cf. Delarue 1947, No. 14, Perbosc 1954, No. 8; Portuguese: Vasconcellos 1963 II, No. 477, Cardigos (forthcoming), Nos. 1477, 1477*; Bulgarian: BFP; Macedonian: Popvasileva 1983, No. 106; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Turkish: Eberhard / Boratav 1953, No. 322; Palestinian: Muhawi / Kanaana 1989, No. 4, El-Shamy 2004.

1477* See Type 1477.

1478 ***Nibbling the Nails*** (previously ***The Meal of Beans***). An old maid wants to get married. A man promises to marry her if she is able to nibble (three) nails (beans, nuts) [H360]. After a while he asks her if she has nibbled the nails yet? "We can get married now", she replies, "After the one in my mouth I've only two more to go".

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, Nos. 136–138; Estonian: Aarne 1918; Portuguese: Ranke 1972, No. 179, Vasconcellos / Soromenho et al. 1963f. I, Nos. 50, 51, Cardigos (forthcoming), No. 1479*–*A; Frisian: Kooi 1984a; German: Neumann 1968b, No. 252; Greek: Megas / Puchner 1998, No. 1478*.

1479* ***The Old Maid on the Roof*** (previously ***The Youth Promises to Marry the Old Maid***). An old maid courts a young man. He promises to marry her if she will spend the entire night naked (lightly clothed) on the roof of the house (another place). While waiting she repeats a saying again and again, freezes to death and falls down from the roof [X753].

Combinations: 1475–1477, and 1737.
Literature/Variants: EM 1 (1977) 353–357 (U. Masing); Marzolph 1992 I, 231f., II, No. 1025.
Finnish: Rausmaa 1982ff. VI, No. 139; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Spanish: Chevalier 1983, No. 156; Portuguese: Oliveira 1900f. I, No. 150, Cardigos (forthcoming); Italian: Lo Nigro 1953, 290, No. 7c; Bulgarian: BFP; Macedonian: Popvasileva 1983, No. 106; Russian, Byelorussian, Ukrainian: SUS; Siberian: Soboleva 1984; Spanish-American: TFSP 31 (1962) 26, 34 (1967) 105; African American: Dorson 1956, No. 156, Dorson 1958, No. 96; Brazilian: Cascudo 1955a, 307f.

1479** See Type 1476A.

1480* See Type 1488.

1485* ***Pretty Lips.*** A mother tells her old maid daughter to say "Tirlipp" repeatedly, to keep her lips pretty [X756].

Literature/Variants: EM 1 (1977) 365–369 (E. Moser-Rath).
Finnish: Rausmaa 1982ff. VI, No. 140; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Portuguese: Vasconcellos/Soromenho et al. 1963f. II, No. 486, Cardigos (forthcoming); German: Wossidlo 1910, 98, Nimtz-Wendlandt 1961, No. 63, Hubrich-Messow (forthcoming).

1485A* ***Old Maid Wants to Attract Attention.*** An old maid complains that she goes to church but no man has ever taken notice of her. Her father advises her to wear a dog's collar or a wreath of twigs around her neck. She follows this advice and reports back that everyone in church stared at her and even laughed.

Literature/Variants: EM 1 (1977) 365–369 (E. Moser-Rath).
Finnish: Rausmaa 1982ff. VI, No. 141; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); German: Nimtz-Wendlandt 1961, No. 61, Hubrich-Messow (forthcoming).

1486* ***The Daughter Talks Too Loud.*** A mother advises her unmarried daughter to keep her mouth half closed in front of her suitors. The daughter does so but speaks even more loudly [X756].

Literature/Variants: EM 1 (1977) 365–369 (E. Moser-Rath).
Finnish: Rausmaa 1982ff. VI, Nos. 142, 143; Livonian: Loorits 1926; Danish: Skattegraveren 11 (1889) 37 No. 63; Bulgarian: BFP.

1487* See Type 1488.

1488 ***Miscellaneous Tales of Old Maids.*** Miscellaneous type with diverse variants. (Including the previous Types 1470*, 1480*, 1487*, and 1490*.) [X752].

Literature/Variants: EM 1 (1977) 365–369 (E. Moser-Rath).
Finnish: Rausmaa 1982ff. VI, No. 144; Estonian: Aarne 1918, No. 1480*; Livonian: Loorits 1926, Nos. 1470*, 1480*, 1481*, *1481A**, *1482*; Irish: Ó Súilleabháin/Christiansen 1963, No. 1480*; French: Perbosc/Bru 1987, 57f., Courrière 1988, 71ff.; Spanish: González Sanz 1996, No. 1476D; Portuguese: Cardigos (forthcoming), No. 1490*; Flemish: Meyer 1968, No. 1476*; Hungarian: MNK VII B, No. 1479***; Slovakian: Gašparíková 1991f. I, Nos. 35, 382, II, 490; Bulgarian: BFP, Nos. *1479A*, *1481A*, *1481B*, *1483*; Polish: Krzyżanowski 1962f. II, Nos. 1482–1484, 1488, 1489, 1491; Syrian: El-Shamy 2004, No. 1392§, 1392*; Palestinian: El-Shamy 2004, Nos. 1392§, 1392*; Iraqi, Oman: El-Shamy 2004, No. 1392*; Kuwaiti: El-Shamy 2004, No. 1392§; Iranian: Marzolph 1984, No. *1476; Egyptian: El-Shamy 2004, No. 1392*.

1490* See Type 1488.

Other Stories about Women 1500–1524

1501 ***Aristotle and Phyllis.*** An aged philosopher (Aristotle) warns his student (Alexander the Great) against letting himself be dominated by his wife. Alexander withdraws from his wife (Phyllis, Roxane, Candacis, Campaspe). In revenge the neglected queen makes the philosopher fall in love with her and he pursues her with proposals.

Pretending to woo him, she demands that he crawls on his hands and knees and let her ride on his back. Alexander surprises Aristotle in this undignified position [K1215]. Ashamed, the philosopher answers quickly that he was trying to warn Alexander against such foolishness. Alexander forgives Aristotle and continues to follow his teachings (Aristotle is so ashamed that he has to leave the country).

Remarks: The oldest version (with other actors) is a Buddhist tale from China from the year 516 C.E. Documented in Europe since the early 13th century.
Literature/Variants: Wesselski 1911 II, No. 402; Josephson 1934; Basset 1924ff. II, 135 No. 61; Delbouille 1951; HDS (1961–63) 328f.; Springer 1968, 203–217; Tubach 1969, No. 328; EM 1 (1977) 786–788 (R. W. Brednich); Rescher 1980; Herrmann 1991; Marzolph 1992 II, No. 469; Ragotzky 1996; Verfasserlexikon 11 (2000) 130–133 (E. Simon); Erfen 2001.
Portuguese: Cardigos (forthcoming); German: Grubmüller 1996, 492ff., 1185ff.; Italian: Cirese / Serafini 1975; Czech: Dvořák 1978, No. 328; Polish: cf. Krzyżanowski 1962f. II, No. 1421; Indonesian: Bezemer 1903, No. 13, Voorhoeve 1927, No. 170; Chinese: Chavannes 1910ff. III, No. 453.

1503* ***The Daughter-in-Law and the Real Daughter.*** A mother favors her own daughter, whom she thinks is more diligent than her daughter-in-law, although actually the reverse is true. For example she praises her daughter for spinning a big spool every week, and she criticizes her daughter-in-law for spinning only one small spool per day. She does not see that seven small spools are more than one big one.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, Nos. 145–148, p. 490; Norwegian: Hodne 1984; Bulgarian: BFP; Jewish: Jason 1965, 1988a.

1510 ***The Matron of Ephesus.*** (Vidua.) (Including the previous Type 1352*.) A woman mourns her dead husband by his grave (in his tomb, in a house nearby) and is completely inconsolable. Near the cemetery a soldier (knight) guards a gallows on which a man has been hanged. One cold night the soldier leaves his post and visits (spends the night with) the widow.

When he returns, he finds that the corpse which he was supposed to guard has been stolen. In order to prevent him from being punished, the widow offers to have her husband's body exhumed and substituted for the one on the gallows (the soldier proposes this)

[K2213.1]. (The soldier promises to marrry her. The woman knocks her husband's teeth out, in order to make the body like that of the stolen corpse. The soldier punishes the woman for her callousness by refusing to marry her [T231.4].) Cf. Type 1350.

Remarks: Documented in the Buddhist tradition; early European version see Petron, *Satyricon* (ch. 111f.).
Literature/Variants: Grisebach 1889; Chauvin 1892ff. VIII, 210ff. No. 254; Köhler/Bolte 1898ff. II, 564, 583; Basset 1924ff. II, 15 No. 6; Pauli/Bolte 1924 II, No. 752; Ranke 1953; Pedersen/Holbek 1961f. II, No. 82; Tubach 1969, Nos. 5262, 5263; Frenzel 1976, 666–669; Scobie 1977, 15–17; Schwarzbaum 1979, 394–417; Schwarzbaum 1981; Huber 1990; Bronzini 1993; Dekker et al. 1997, 165–168; Hansen 2002, 266–279; EM: Witwe von Ephesus (in prep.).
Estonian: Aarne 1918, No. 1352*; Latvian: Arājs/Medne 1977, No. 1352*; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin/Christiansen 1963, Nos. 1352*, 1510; English: Briggs 1970f. A II, 207f.; French: Tegethoff 1923 I, No. 7; Spanish: Chevalier 1983, No. 157; Dutch: cf. Sinninghe 1943, No. 1350*, Schippers 1995, No. 476, Kooi 2003, No. 86; Frisian: Kooi 1984a; German: Dittmaier 1950, No. 475, Rehermann 1977, 436 No. 32, Moser-Rath 1984, 121, 457; Swiss: EM 7 (1993) 874; Italian: Cirese/Serafini 1975, Schenda 1996, No. 4; Hungarian: György 1934, No. 60, MNK VII B; Czech: Dvořák 1978, No. 5262; Slovakian: Polívka 1923ff. III, No. 57, V, 111; Slovene: Soča 25 (1895) No. 37; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian: SUS; Turkish: Eberhard/Boratav 1953, No. 278; Jewish: Jason 1965, 1975; Syrian, Palestinian, Iraqi: El-Shamy 2004; Indian: Jason 1989; Nepalese: Heunemann 1980 No. 17; Chinese: cf. Wilhelm 1914, No. 39; US-American: Dodge 1987, 101; Egyptian, Algerian: El-Shamy 2004; Tunisian: Nowak 1969, No. 289, El-Shamy 2004; Moroccan: Laoust 1949, No. 33, El-Shamy 2004.

1511 See Type 871A.

1511* ***Advice of the Bells.*** A woman (widow) who wants to marry her farmhand asks the priest what he thinks of this idea. He advises her to listen to the bells. She believes they recommend the marriage. Her husband turns out to be a heavy drinker, and the wife complains to the priest. He advises her again to listen to the bells. Now these tell her not to marry the farmhand, but it is too late.

In some variants, it is a young man who listens to the advice of the bells. His wife's obstinate nature makes his life difficult. In the end he manages to subdue her.

Literature/Variants: cf. Tubach 1969, No. 4295b; EM 11,1 (2003) 239–242 (H. Lox).
Latvian: Arājs/Medne 1977; Portuguese: Vasconcellos/Soromenho et al. 1963f. II, Nos. 381, 387, 484, Cardigos (forthcoming), No. 1511*, cf. No. 1511*–*A; Dutch: Kooi 2003, No. 69; Frisian: Kooi 1984a; Flemish: Mont/Cock 1927, No. 12; Walloon: Laport 1932, No. *1511; German: Kubitschek 1920, 11, Moser-Rath 1984, 121f., Slovakian: cf. Filová/Gašparíková 1993, No. 68; Polish: cf. Krzyżanowski 1962f. II, No. 1522.

1512* ***Consolation.*** A clergyman visits a woman whose husband has recently died. He advises her to seek consolation for her grief in the Bible. She points to her husband's trousers hanging on the wall and says, "There are his trousers, but there is no consolation in them any more". (Or, "No book can give consolation like what was in those trousers used to".)

Literature/Variants:
Frisian: Kooi 1984a, Kooi/Schuster 1993, No. 50; German: Wossidlo/Neumann 1963, No. 509, Haddinga/Schuster 1982, 71; Polish: Simonides/Simonides 1994, No. 101.

1515 ***The Weeping Bitch.*** (Catala.) A merchant (knight) goes on a journey (pilgrimage). He leaves his faithful wife alone and unsupervised. A young man falls in love with her, but she rejects his advances. Sick with love, he goes to an old woman (nun) who promises to help.

The old woman gives her female dog nothing to eat for two days, and on the third day gives it food cooked with mustard (pepper), which makes its eyes water. The old woman (often disguised as a nun or dervish [K1837]) takes this "weeping" dog with her to visit the wife whom the young man loves. When the wife asks what is the matter with the dog, the old woman at first does not reply. Then she tells the wife that the dog is actually her daughter (sister), who turned into an animal because she did not reciprocate a man's love. The young wife believes this false story and asks the old woman to arrange a meeting for her with the young man [K1351].

The go-between cannot find the lovesick young man but does not want to lose her payment for arranging the meeting. She meets a man (who happens to be the husband, returning home) and offers him an assignation. When the wife recognizes her husband, she berates him and accuses him of adulterous intentions. She pretends to have set up the situation as a test. Thus she is exonerated, her husband is made to seem to be an adulterer, and the old woman loses her payment.

Remarks: Of Indian origin (*Śukasaptati, Kathāsaritsāgara*), carried to Europe by Arab and Jewish tradition. The text of Petrus Alfonsus, *Disciplina clericalis* (No. 13), is important.
Literature/Variants: Chauvin 1892ff. VIII, 45f. No. 13, IX, 22 No. 11; Pauli/Bolte 1924 II, No. 873; Pedersen/Holbek 1961f. II, No. 193; Tubach 1969, No. 661; Hatami 1977, No. 14; Chatillon 1980; Schwarzbaum 1989, 279–283; EM 6 (1990) 1368–1372 (H.-J. Uther); Marzolph/Van Leeuwen 2004, No. 193.
Swedish: Liungman 1961; Icelandic: Sveinsson 1929; Spanish: Goldberg 1998, No. K1351; Catalan: Neugaard 1993, No. K1351; Czech: Dvořák 1978, No. 661; Polish: Krzyżanowski 1962f. II; Persian Gulf: El-Shamy 1995 I, No. K1351; Egyptian: Littmann 1955, 86ff., 162f., El-Shamy 2004; Algerian: El-Shamy 2004; Moroccan: Laoust 1949, No. 85, El-Shamy 2004.

1516* *Marriage as Purgatory* (previously *Pleasant Purgatory*). (Including the previous Types 1516A*–1516D*.) Cf. Type 165B*. Miscellaneous type. Four important forms can be distinguished:

(1) A dead man would rather remain in purgatory than return to his quarrelsome wife on earth (would rather not go to heaven because he does not want to be with his wife).

(2) A shepherd compares his own sorry situation with the crucifixion: Christ suffered on the cross for only a few hours. Being married would have been a real punishment for him [T251.0.2], especially if he had had children and no money to buy them presents for Easter. (Previously Type 1516A*.)

(3) An old man comes to the door of heaven and St. Peter asks him what he did on earth. He answers that he was married. Peter lets him come right in because he already suffered his time in purgatory. A second man, who overheard this exchange, also wants to enter heaven. He tells Peter that he was married twice. Peter tells him that there is no place in heaven for such fools [T251.0.1]. (Previously Types 1516B* and 1516C*.)

(4) A priest demands payment from a man for having performed his marriage. The man proposes that he "unmarry" him instead. (Previously Type 1516D*.)

Literature/Variants: Basset 1924ff. I, 285 No. 27; Schwarzbaum 1968, 32, 445; EM 1 (1977) 357–359 (K. Ranke).
Finnish: Rausmaa 1982ff. VI, No. 1516C*; English: Zall 1963, 85; French: Joisten 1971 II, Nos. 215, 216, 218; Spanish: González Sanz 1996, No. 1516C*; Catalan: Ranke 1972, No. 28; Portuguese: Pires/Lages 1992, No. 74, Cardigos (forthcoming), No. 1516C*; Frisian: Kooi 1984a, No. 1516C*; Walloon: Laport 1932, Nos. *1518, *1518A, Legros 1962, No. 1516B*; German: Merkens 1892ff. I, No. 285, Nord 1939, 23; Corsican: Ortoli 1883, No. 27; Macedonian: Čepenkov/Penušliski 1989 IV, No. 456; Rumanian: Stroescu 1969 I, Nos. 3350, 3411; Bulgarian: BFP, No. 1516A*, cf. No. *1516F*; Polish: cf. Krzyżanowski 1962f. II, No. 1516*; Chinese: Ting 1978, No. 1516A*; Egyptian: cf. El-Shamy 2004, No. 1516C*; South African: Coetzee et al. 1967, No. 800.0.2.

1516A*–D* See Type 1516*.

STORIES ABOUT A MAN 1525–1724

The Clever Man 1525–1639

1525 *The Master Thief* [K301]. Miscellaneous type. This type refers to a cycle of related tales and is not clearly specified. It combines episodes esp. from types 1525A–1525D. Cf. Type 950.

Combinations: This type is often combined with one or more other types, esp. 950, 1737.
Literature/Variants: Chauvin 1892ff. VII, 138f. No. 408A, VII, 140 No. 409; Köhler / Bolte 1898ff. I, No. 10; BP III, 127f., 379–406; Ross 1963; Schwarzbaum 1968, 6, 80, 298, 349, 457; Schwarzbaum 1979, 564; Schwarzbaum 1980, 282; MacDonald 1982, No. K301; Dekker et al. 1997, 229–234; EM 9 (1999) 508–521 (H. Lox).
Finnish-Swedish: Hackman 1917f. I, No. 103(2), II, No. 293; Latvian: Arājs / Medne 1977; Lappish, Lydian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Christiansen 1921; Scottish: Briggs 1970f. A II, 158ff.; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A II, 170ff., 275f., 392f., 413ff., B II, 297f.; Spanish: González Sanz 1996; Walloon: Legros 1962; German: Henßen 1932, 63ff., Dittmaier 1950, No. 513, Grannas 1957, No. 37; Austrian: Haiding 1953, No. 74; Italian, Sardinian: Cirese / Serafini 1975; Hungarian: MNK VII B; Slovene: Komanova 1923, 60ff.; Serbian: Čajkanović 1927, No. 106, Čajkanović 1929, No. 88; Croatian: Bošković-Stulli 1963, No. 112, cf. Bošković-Stulli 1967f., No. 33; Rumanian: cf. Stroescu 1969 I, No. 3000; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II, No. 1525A; Jewish: Jason 1965, 1988a, Haboucha 1992; Gypsy: Briggs 1970f. A II, 408ff., 413ff., MNK X 1; Cheremis / Mari, Mordvinian: Kecskeméti / Paunonen 1974; Chuvash: Mészáros 1912, Nos. 13, 21; Yakut: Ėrgis 1967, Nos. 196, 238, 300–302, 304, 307, 309, 311, 322; Kalmyk, Buryat, Mongolian: Lőrincz 1979; Persian Gulf, Yemenite: Nowak 1969, No. 407, El-Shamy 2004; Palestinian, Oman: El-Shamy 2004; Indian: Thompson / Roberts 1960, Blackburn 2001, Nos. 52, 81; Chinese: Eberhard 1937, No. 21f., Eberhard 1941, No. 182; Japanese: Ikeda 1971; French-Canadian: Lemieux 1974ff. III, No. 7, IV, No. 4, X, No. 2, XI, No. 2, XIV, Nos. 27, 29; French-American: Carrière 1937, No. 65; Spanish-American: Rael 1957 II, Nos. 292, 347, 349–353, 355; Dominican, Puerto Rican: Flowers 1953; Mayan: Peñalosa 1992; West Indies: Flowers 1953; North African: Nowak 1969, No. 407, El-Shamy 2004; Egyptian: Nowak 1969, No. 116, El-Shamy 2004; Algerian, Moroccan: El-Shamy 2004; Tunisian: Nowak 1969, Nos. 116, 407, El-Shamy 2004; Congolese: Seiler-Dietrich 1980, No. 23; South African: Coetzee et al. 1967; Malagasy: Haring 1982, Nos. 2.3.67, 2.3.79, 2.3.1525.

1525A *Tasks for a Thief* (previously *Theft of Dog, Horse, Sheet, or Ring*). A good-for-nothing young man from a poor family learns the craft of stealing and comes home as a master thief. He (his father) boasts about his skill in front of the earl (godfather) [K301.1, F660.1, H915], who demands (usually) three tests [H1151].

(1) The master thief steals a horse (dog) out of a closely-guarded stall [H1151.2]. He disguises himself as an old woman (beggar) and gives liquor (a drug) to the farmhands (guards, soldiers) to make them sleep [K332].

(2) He steals the bedcover (shirt) and wedding ring of the earl's wife [H1151.3, H1151.4]. He contrives that the earl shoots a corpse (straw man) and goes to bury the body. The thief tells the earl's wife that the earl needs the blanket and ring for the corpse [K362.2].

(3) He traps the priest and the sexton in a sack (cf. Type 1737) and puts candles on the backs of crabs. The men take him for an angel and the lights for wandering souls (cf. Type 1740). He carries the sack to the goose house (hangs it in the bell tower or chimney). Cf.

Type 1737.

After these tests, the master thief is banished from the country (pardoned, rewarded). Cf. Type 328.

Combinations: This type is usually combined with one or more other types, esp. 950, 1525D, 1535, 1737, and also 653, 804B, 1004, 1071, 1072, 1084, 1525B, 1525E, 1539, 1735, and 1740.
Remarks: The full form of the tale is documented in the Renaissance by Straparola, *Piacevoli notti* (I,2).
Literature/Variants: Chauvin 1892ff. VIII, 136f. No. 133; BP III, 33–37, 379–406; Pauli/Bolte 1924 II, No. 850; Schwarzbaum 1968, 91; EM 9 (1999) 509–513; Schmidt 1999.
Finnish: Rausmaa 1982ff. VI, 491; Estonian: Raudsep 1969, No. 275; Livonian: Loorits 1926; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1921; Wepsian, Wotian, Karelian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961, No. 1525A–D; Norwegian: Hodne 1984; Danish: Holbek 1990, No. 41; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Scottish: Bruford/MacDonald 1994, No. 23; Irish: Béaloideas 2 (1930) 348–351, 358, 7 (1937) 72–75, 10 (1940) 165–172; English: Baughman 1966, Briggs 1970f. A II, 386; French: Sébillot 1880ff. I, No. 32, Tegethoff 1923 I, No. 1, Massignon 1965, No. 16; Spanish: Espinosa 1946f., No. 196, Childers 1977, No. H1151.4; Basque: Webster 1877, 145ff.; Catalan: Oriol/Pujol 2003; Portuguese: Cardigos (forthcoming); Dutch: Tinneveld 1976, Nos. 217, 238, Meder/Bakker 2001, Nos. 300, 466; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Plenzat 1927, Moser-Rath 1966, No. 82, Grimm KHM/Uther 1996 III, No. 192, Bechstein/Uther 1997 I, No. 4, Berger 2001; Austrian: Haiding 1969, Nos. 6, 82, 117, 121a, 121b; Ladinian: Decurtins 1896ff. II, 637 No. 106; Italian: Cirese/Serafini 1975; Corsican: Massignon 1963, Nos. 92, 105; Maltese: Mifsud-Chircop 1978, Nos. 1525A, 1525A IV; Hungarian: MNK VII B; Czech: Tille 1929ff. II 2, 283ff., 287ff., Klímová 1966, No. 59; Slovakian: Gašparíková 1991f. I, Nos. 26, 44, 168, 294, II, 417, 511, 535, 576; Serbian: Đjorđjevič/Milošević-Đjorđjevič 1988, No. 247; Croatian: Vujkov 1953, 247ff., Bošković-Stulli 1963, No. 80, Bošković-Stulli 1975b, No. 51; Rumanian: Schullerus 1928, Stroescu 1969 I, No. 3003, II, No. 5307; Bulgarian: BFP, No. 1525A, cf. No. *1525A*; Greek: Megas/Puchner 1998; Polish: Simonides 1979, No. 263, Simonides/Simonides 1994, No. 82; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, Nos. 342 (5–6), 346, 360 (5–6), 360 III (var. b, i); Jewish: Jason 1965; Gypsy: Erdész/Futaky 1996, No. 26, MNK X 1; Cheremis/Mari, Chuvash, Mordvinian: Kecskeméti/Paunonen 1974; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, Nos. 299, 305; Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Syrian, Saudi Arabian, Qatar: El-Shamy 2004; Pakistani: Thompson/Roberts 1960; Indian: Thompson/Roberts 1960, Jason 1989; Chinese: Ting 1978; Indonesian: Vries 1925f. II, No. 157; Japanese: Inada/Ozawa 1977ff.; US-American: Baughman 1966; French-American: Ancelet 1994, No. 22; Spanish-American, Mexican: Robe 1973; Cuban: Hansen 1957, No. 1525**J; Dominican, Chilean, Argentine: Hansen 1957; Persian Gulf, Yemenite: Nowak 1969, No. 407; North African: Nowak 1969, No. 407; Tunisian: Nowak 1969, No. 407, El-Shamy 2004; Somalian: El-Shamy 2004; South African: Coetzee et al. 1967, Nos. 1525, 1635.15–16; Grobbelaar 1981.

1525B *The Horse Stolen.* This tale exists chiefly in two different forms:

(1) A thief pretends to show how a horse can be stolen, but ac-

tually he steals the horse himself.

In some variants something else is stolen (shoes, clothing, a watch, dishes, purse, meat, etc.) [K341.8]. Cf. Types 1540, 1542.

(2) In a German version the horse is stolen in a different way. A rider meets a poor beggar who asks him to retrieve his crutch, which a prankster (bad boy) had hung up in a tree. When the rider climbs the tree, the pretended cripple jumps on his horse and rides away.

Combinations: 1525A, 1542.
Remarks: Version (2) is documented in the 17th centuries. In different regions, it has crystalized around actors such as Eulenspiegel or famous noble robbers like Schinderhannes or Rinaldo Rinaldi.
Literature/Variants: Chauvin 1892ff., 135 No. 404; EM 9 (1999) 513.
Finnish: Rausmaa 1982ff. VI, Nos. 152–156; Latvian: Arājs / Medne 1977, Nos. 1525B, *1525B$_1$; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961, No. 1525A–D; Irish: O'Faolain 1965, 157ff.; English: Briggs 1970f. B II, 36f.; French: Carnoy 1885, No. 32; Spanish: cf. Espinosa 1988, No. 319; Frisian: Kooi 1984a; German: Kölm / Gutowski 1937, 38ff., cf. Röhrich 1962f. II, 56ff., cf. Grimm DS / Uther 1993 I, No. 335; Hungarian: MNK VII B; Czech: Klímová 1966, No. 60; Slovakian: Gašparíková 1991f. II, No. 426; Serbian: Vrčević 1868f. I, No. 232, II, 69; Croatian: Bošković-Stulli 1963, No. 112; Rumanian: Stroescu 1969 II, No. 5309; Greek: Megas / Puchner 1998; Polish: cf. Krzyżanowski 1962f. II, No. 1635O; Russian: Afanas'ev / Barag et al. 1984f. III, No. 398; Byelorussian, Ukrainian: SUS; Jewish: Jason 1975; Gypsy: MNK X 1; Votyak: cf. Buch 1882, No. 9; Yakut: cf. Ėrgis 1967, Nos. 307, 363; Afghan: Lebedev 1955, 115; Indian: Knowles 1888, 338ff.; Chinese: Ting 1978; Japanese: Ikeda 1971; North American Indian: Thompson 1919, 426ff.; US-American: Baughman 1966, No. K341.8; Dominican, Puerto Rican: Hansen 1957; Cape Verdian: Parsons 1923b I, No. 30; Somalian: El-Shamy 2004.

1525C ***Fishing in the Street*** (previously ***The Traveler Watches the Man Fishing in the Street***). A traveler (travelers) watches a man fishing in the street. The companions of the fisherman meanwhile rob the traveler's wagon [K341.11]. Cf. Types 1382, 1525N*.

Remarks: Documented in the 16th century (Martin Montanus, No. 44).
Literature/Variants: Montanus / Bolte 1899, No. 44; EM 9 (1999) 513f.
Finnish: Rausmaa 1982ff. VI, Nos. 157, 158, 492; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977, No. 1525C, cf. No. *1525C$_1$; Swedish: Liungman 1961, No. 1525A–D; Danish: Kristensen 1900, No. 30; Walloon: Laport 1932; German: Nimtz-Wendland 1961, No. 83a, Neumann 1999, No. 161; Russian, Byelorussian, Ukrainian: SUS; Chuvash: Kecskeméti / Paunonen 1974.

1525D ***Theft by Distracting Attention.*** A master thief (apprentice) steals an ox (ram) of a farmer (farmhand) who is going to market. The thief drops first one, then the other, of a pair of matched objects (shoes, boots, sword and sheath, knife and fork) in the road [K341.6]. The farmer passes by the first object but, when he sees the second, he goes back for the first, leaving his animal behind. The thief takes the animal.

Other tricks are also used to distract the farmer's attention: the master thief pretends to hang himself in the forest [K341.3] (pretends to be dead). Or he imitates the cry of the farmer's animal [K341.7] or sets a rabbit (chicken) free.

In other variants one of the thieves takes the bell off a sheep that is following a donkey. He ties the bell to the donkey's tail and steals the sheep. A second thief steals the donkey by offering to take care of it while the owner goes to look for his missing sheep.

Combinations: This type is usually combined with one or more other types, esp. 950, 1525A, 1737, and also 1004, 1071, 1072, 1525E, 1525J, 1535, 1540, and 1654.
Literature/Variants: BP III, 389–395; Schwarzbaum 1968, 91; Schwarzbaum 1979, 483; Marzolph 1992 II, No. 368; Schmidt 1999; EM 9 (1999) 514.
Finnish: Rausmaa 1982ff. VI, 492ff.; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1921; Wepsian, Wotian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. 1525A–D; Danish: Holbek 1990, No. 41; Scottish: Baughman 1966; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966; French: Cosquin 1886f. II, No. 70, Joisten 1965, No. 23; Spanish: González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. II, Nos. 682, 687, 688, Cardigos (forthcoming); Dutch: Tinneveld 1976, Nos. 217, 260, Meder 2000, No. 112; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Plenzat 1927, Henßen 1935, No. 143, Zender 1935, No. 47; Italian: Cirese / Serafini 1975, Appari 1992, No. 2; Corsican: Massignon 1963, Nos. 92, 105; Hungarian: MNK VII B; Czech: Tille 1929ff. II 2, 287ff.; Slovakian: Gašparíková 1991f. II, Nos. 424, 536; Serbian: Karadžić 1937, No. 46, Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 249–253, Eschker 1992, No. 100; Croatian: Vujkov 1953, 247ff., Bošković-Stulli 1959, No. 55, Bošković-Stulli 1975b, No. 52; Rumanian: Stroescu 1969 I, No. 5307, 5310; Bulgarian: BFP, No. 1525D, cf. Nos. *$1525D_1$–*$1525D_4$; Albanian: Jarník 1890ff., 267ff.; Greek: Loukatos 1957, 199ff., Megas / Puchner 1998; Polish: cf. Krzyżanowski 1962f. II, No. 1635O; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 341 (2–3); Jewish: Jason 1965, 1975; Gypsy: MNK X 1; Cheremis / Mari, Mordvinian, Votyak: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Kalmyk: Lőrincz 1979; Georgian: Kurdovanidze 2000; Syrian, Qatar: El-Shamy 2004; Iranian: Marzolph 1984, No. 1525D, cf. No. *1525D; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Jason 1989; Chinese: Ting 1978; US-American: Baughman 1966; Spanish-American: TFSP 10 (1932) 15f., 18 (1943) 177–180, 25 (1953) 233–235, Robe 1973; African American: Dorson 1967, Nos. 12, 13, Baer 1980, 134f.; Mexican, Guatemalan, Nicaraguan: Robe 1973; Dominican, Puerto Rican, Chilean, Argentine: Hansen 1957; Mayan: Peñalosa 1992; Egyptian, Algerian: El-Shamy 2004; East African: Arewa 1966, No. 2930; Sudanese, Somalian, Tanzanian: El-Shamy 2004; Central African: Lambrecht 1967, No. 1223; Namibian: Schmidt 1989 II, No. 1230; South African: cf. Grobbelaar 1981.

1525E *Thieves Steal from One Another* (previously *The Thieves and their Pupil*). (Including the previous Types 1525H, $1525H_1$–$1525H_3$, and 1525N.) Thieves (robbers) test their expertise through a contest in which they steal from each other [K306]. Or a new member of a band of robbers has to demonstrate his skill and outdoes his teacher [L142.1]. Cf. Type 700.

This tale exists chiefly in three different forms:

(1) One thief steals an egg out of a bird's nest without disturbing the bird. A second thief steals the same egg from the breast (pants pocket) of the first, or steals the trousers (shoe soles) off him while he climbs up to get the egg. Or the first thief takes off his cloth in order to get the egg, and the second thief steals the cloth. (Previously Type 1525H$_1$.) Cf. Type 653.

(2) Two thieves steal a ham (butchered hog, goat) from the wife of a former member of their band. This man steals the ham from them, and finally they steal it back again [K306.1]. (Previously Type 1525H$_2$, 1525H$_3$.)

(3) Two thieves trick each other. First, they exchange supposedly valuable sacks which turn out to contain only worthless things (sand, hay, etc.) [J1516]. Next, they exchange jobs (tending an unmanageable cow, carrying water in a leaky pot, etc.) because each thinks the other's work is easier, and both come to grief [J2431.1, K1687]. Together they find (steal) a treasure and each tries to trick the other out of his share. One hides in a chest, and the other, believing it to be full of gold, carries it home [K307.1]. (Previously Type 1525N.)

Combinations: 950, 1525A, 1525D, 1641, 1654, and 1737.
Remarks: Versions (1) and (2) first appear in the 13th–14th century (Jean de Boves, *De Barat et de Haimet ou des trois larrons*). Recent examples of version (1) have spread from southeastern and eastern Europe; of version (2), from northern and eastern Europe. Version (3) is known primarily in India, the Near East, eastern and southeastern Europe, and northern and eastern Africa.
Literature/Variants: Köhler / Bolte 1898ff. I, 198–210; BP III, 389–395; Vries 1926; Walters-Gehrig 1961, 61–175; Tubach 1969, No. 4784; EM 3 (1981) 646–650 (E. Moser-Rath); Dekker et al. 1997, 229f.
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II, Nos. 1525E, 1525H; Wepsian: Kecskeméti / Paunonen 1974, No. 1525N; Karelian: Konkka 1959, 68ff.; Danish: Kristensen 1881ff. II, No. 10, Kristensen 1890, No. 94; Icelandic: Gering 1882f. II, No. 90, Sveinsson 1929; Scottish: Briggs 1970f. A II, 253f.; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A II, 337; Spanish: Childers 1977, Nos. K306.2, 307.4*–K307.6*, Chevalier 1983, Nos. 164, 167, Espinosa 1988, No. 318; Catalan: Oriol / Pujol 2003, Nos. 1525E, 1525H$_3$; Portuguese: Soromenho / Soromenho 1984f. II, Nos. 683, 684, 686–688, Cardigos (forthcoming), Nos. 1525E, 1525H$_1$, 1525H$_2$, 1525N; Dutch: Kruyskamp 1957, 51ff.; Frisian: Kooi 1984a, Nos. 1525H$_1$, 1525H$_2$; Flemish: Walschap 1960, 78ff.; German: Wolf 1845, No. 5, cf. Plenzat 1930, 10ff., Moser-Rath 1984, 255; Italian: Keller 1963, 235, Cirese / Serafini 1975, Nos. 1525E, 1525H, 1525H$_2$, 1525N, Todorović-Strähl / Lurati 1984, No. 30; Corsican: Massignon 1963, No. 95; Sardinian: Cirese / Serafini 1975, Nos. 1525E, 1525H, 1525H$_2$; Hungarian: Dégh 1955f. I, No. 43, MNK VII B, Nos. 1525H$_1$, 1525H$_2$, 1525N, cf. No. 1525N*; Czech: Tille 1929ff. I, 131, 361ff.; Slovakian: Polívka 1923ff. IV, No. 106, Gašparíková 1991f. I, Nos. 276, 318, II, Nos.

477, 579; Serbian: Vrčević 1868f. I, No. 291, Karadžić 1937, No. 47, cf. Đorđević / Milošević-Đorđević 1988, No. 254, cf. No. 256; Bosnian: Preindlsberger-Mrazović 1905, 44ff.; Macedonian: Tošev 1954, 193ff., Eschker 1972, No. 44, Piličkova 1992, No. 35; Rumanian: Ure 1960, 9ff., Bîrlea 1966 III, 479ff., Stroescu 1969 II, Nos. 5311, 5312; Bulgarian: BFP, Nos. 1525E, 1525H, $1525H_1$, 1525N, $*1525N_1$, cf. No. $1525N_3$; Albanian: Dozon 1881, No. 21, Mazon 1936, No. 57, Camaj / Schier-Oberdorffer 1974, No. 76; Greek: Hallgarten 1929, 175ff., Megas / Puchner 1998, Nos. $1525H_1$, $1525H_3$; Polish: Krzyżanowski 1962f. II, Simonides 1979, No. 266; Russian: SUS, Nos. 1525E, 1525H; Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 341 (1), 343, 360 (1–2); Jewish: Jason 1965, Nos. 1525H, $1525H_1$, $1525H_2$, Jason 1975, Nos. $1525H_1$, 1525N, Jason 1988a, No. $1525H_1$; Gypsy: Aichele / Block 1962, No. 17, MNK X 1, Nos. $1525H_1$, 1525N; Abkhaz: Šakryl 1975, No. 84; Cheremis / Mari, Votyak: Kecskeméti / Paunonen 1974; Udmurt: Kralina 1961, No. 84; Kurdish: Družinina 1959, 103ff.; Armenian: Macler 1928f. I, 15ff.; Yakut: cf. Ėrgis 1967, No. 310; Kazakh: Makeev 1952, 121ff., Sidel'nikov 1952, 97ff., 141ff., Sidel'nikov 1958ff. I, 358ff., 381ff., cf. 331ff.; Kalmyk: Ramstedt 1909 I, Nos. 3, 4, Džimbinov 1959, 55ff., Lőrincz 1979; Georgian: Papashvily / Papashvily 1946, 181ff., Dolidze 1956, 342ff., Kurdovanidze 2000; Aramaic: Lidzbarski 1896, No. 1; Palestinian: Schmidt / Kahle 1918f. I, No. 23, II, No. 125; Saudi Arabian: Müller 1902ff. II, No. 12; Iraqi: El-Shamy 2004, No. $1525H_1$; Oman: El-Shamy 2004, Nos. $1525H_1$, 1525N; Yemenite: El-Shamy 2004, No. 1525N; Iranian: cf. Marzolph 1984, No. *1525H*; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, No. 1525M, Jason 1989, Nos. 1525H, $1525H_1$, 1525N, Blackburn 2001, No. 44; Burmese: Esche 1976, 374ff.; Sri Lankan: Thompson / Roberts 1960, Schleberger 1985, No. 40; Chinese: Ting 1978, Nos. 1525H, 1525N; Malaysian: Hambruch 1922, No. 10; US-American: Beckwith 1940, 446; Spanish-American: Rael 1957 II, No. 346, Robe 1973, No. $1525H_1$; Mexican: Robe 1973, No. $1525H_1$; Panamanian: Robe 1973, No. $1525H_1$; Mayan: Peñalosa 1992, No. $1525H_2$, Dominican, Argentine: Hansen 1957, No. 1525A I**d; Chilean: Hansen 1957, No. 1525**H; Cape Verdian: Parsons 1923b, Nos. 28, 30; North African: El-Shamy 2004, No. 1525H; Egyptian: El-Shamy 2004, Nos. 1525E, 1525H, $1525H_1$, 1525N; Algerian: Rivière 1882, No. 4, Frobenius 1921ff. I, No. 40, II, No. 5, Lacoste / Mouliéras 1965, Nos. 61, 78, El-Shamy 2004, Nos. 1525E, 1525H, $1525H_1$, 1525N; Moroccan: El-Shamy 2004, Nos. 1525E, $1525H_1$; West African: Bascom 1975, Nos. 31, 33–35; Mali: Schild 1975, No. 20; East African: Kohl-Larsen 1966, 171ff.; Sudanese: El-Shamy 2004; Somalian: El-Shamy 2004, No. 1525N.

1525F See Type 1791.

1525G ***The Thief in Disguise*** (previously ***The Thief Assumes Disguises***). A master thief, in order to vindicate himself and his deceased mother in the eyes of the king (his father), disguises himself (as Shiva, fakir, woman, etc.) and steals repeatedly from the king [K311].

Remarks: Often introduced by Type 1525A.
Literature/Variants: EM 9 (1999) 515.
Latvian: Arājs / Medne 1977; Spanish: González Sanz 1996; Portuguese: Soromenho / Soromenho 1984f. II, No. 687, Cardigos (forthcoming); German: Lemke 1884ff. II, 81ff.; Italian: Cirese / Serafini 1975; Serbian: Đorđević / Milošević-Đorđević 1988, No. 247; Croatian: Bučar 1918, No. 3; Jewish: Jason 1965; Iraqi: El-Shamy 2004;

Pakistani: Thompson/Roberts 1960; Indian: Thompson/Roberts 1960, Jason 1989, Blackburn 2001, No. 18; Sri Lankan: Thompson/Roberts 1960; Chinese: Ting 1978; South American Indian: Wilbert/Simoneau 1992, No. K311; Algerian: El-Shamy 2004.

1525H See Type 1525E.

1525H$_1$–1525H$_3$ See Type 1525E.

1525H$_4$ ***The Youth in the Beehive.*** A boy (thief, boaster, fool, Eulenspiegel, couple) hides (falls asleep drunk) in an empty beehive. Two thieves come at night to steal the bees and weigh all the hives. Believing that the heaviest is the best, they carry off the one with the boy in it. He pulls the hair of one of them, who gets angry at his companion for bothering him. Then the boy pulls the hair of the other thief, who also blames his companion. The boy continues this until the thieves put down the hive to fight each other.

In some variants the boy (man) does not bother the thieves. They take the hive and build a fire under it. When the boy cries out, they are frightened and run away [K335.1.6.3].

Combinations: 1829, 1875.
Remarks: Popularized since the early 16th century through the *Eulenspiegelbuch* (No. 9). Different versions begin to appear in the 19th and 20th centuries.
Literature/Variants: EM 7 (1993) 757–760 (H.-J. Uther).
Finnish: Bødker et al. 1963, 17ff., Simonsuuri/Rausmaa 1968, No. 50; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Scottish: Aitken/Michaelis-Jena 1965, No. 63; French: Carnoy 1885, No. 5, Delarue 1956, 322ff., Massignon 1965, No. 10; Portuguese: Soromenho/Soromenho 1984f. II, Nos. 478, 587, 588, Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Joos 1889ff. III, No. 26; German: Zender 1935, No. 130, Henßen 1951, No. 54, Wossidlo/Neumann 1963, No. 315; Swiss: Jegerlehner 1913, No. 60; Austrian: Haiding 1965, No. 48, Haiding 1969, No. 123; Hungarian: György 1934, No. 138, MNK VII B; Slovakian: Polívka 1923ff. V, No. 139F; Bulgarian: BFP, No. *1875*; Albanian: Camaj/Schier-Oberdorffer 1974, Nos. 34, 73; Russian, Ukrainian: SUS; Votyak: Kecskeméti/Paunonen 1974; Siberian: Soboleva 1984; Georgian: Finger 1939, 182f.; Chinese: Ting 1978; US-American: Chase 1958, No. 1; Moroccan: Laoust 1949, No. 71; South African: Coetzee et al. 1967, No. 1525H4*.

1525J ***Thieves Cheated of Their Booty.*** (Including the previous Types 1525J$_1$ and 1525J$_2$.) Cf. Types 1525D, 1525E, 1653, 1654, 1875. This tale exists chiefly in two different forms:

(1) An uncle and his nephew (grandfather and grandson, group of thieves) steal an ox (sheep) and roast it. The nephew (apprentice thief) wants to keep all the meat for himself. He takes the hide to a waterhole. Hiding in the bushes, he beats the hide as if he himself were being beaten. He cries and shouts that it was not he but his uncle who stole the ox. The uncle thinks that the boy has been

caught, so he runs away [K335.1.3].

In some variants the thieves cut the tail (head) off the ox (sheep) and stick it in the mouth (backside) of another, so that it looks as if one ox has eaten the other. Or they put the severed part in a swamp [K404.1]. When the owner swims out to get his drowned animal, they steal his clothes. Cf. Type 1004.

(2) A boy (woman) tells a passing thief (soldier) that he has lost a silver cup (pail, etc.) in the well (river), and asks him to get it back for him. The thief takes off his clothes, climbs in the well, and finds nothing. When he comes back up, he finds that his clothes have been stolen [K345.2].

Combinations: 1535, 1740.
Remarks: Version (2) first appears in Persian literature in the 13th century.
Literature/Variants: Wesselski 1911 II, No. 428; BP III, 389–395; HDM 1 (1930–33) 346; Schwarzbaum 1979, xxxi No. 25, LIV not. 140; EM 9 (1999) 515f.
Finnish: Rausmaa 1982ff. VI, 493; Latvian: Arājs/Medne 1977, Nos. 1525J$_1$, 1525J$_2$; Scottish: Briggs 1970f. A II, 377ff.; English: Zall 1963, 42; French: Carnoy 1885, No. 32; Spanish: Chevalier 1983, No. 165, Goldberg 1998, No. K345.2; Catalan: Karlinger/Pögl 1989, No. 48, Neugaard 1993, No. K345.2; Portuguese: Oliveira 1900f. I, No. 51, Cardigos (forthcoming), No. 1525J$_2$; Dutch: Meder 2000, No. 112; Frisian: Kooi 1984a, No. 1525J$_2$; Flemish: Berg 1981, No. 304; German: Cammann 1967, No. 107; Swiss: EM 7 (1993) 868; Italian: Cirese/Serafini 1975; Maltese: Mifsud-Chircop 1978, No. *1525J$_1$; Hungarian: MNK VII B, No. 1525J$_2$; Czech: Dvořák 1978, No. 748*; Slovakian: Gašparíková 1991f. I, No. 26, II, cf. Nos. 391, 536; Serbian: Đjorđjevič/Miloševič-Đjorđjevič 1988, Nos. 249–253; Croatian: Bošković-Stulli 1963, No. 81, Bošković-Stulli 1967f., No. 32; Bulgarian: BFP, No. 1525J$_1$; Greek: Loukatos 1957, 199ff., Megas/Puchner 1998, Nos. 1525J$_1$, 1525J$_2$; Ukrainian: Hnatjuk 1909 I, No. 262; Turkish: Eberhard/Boratav 1953, Nos. 347, 348 IV 1, 360 (1–6), 360 III 3a; Jewish: Jason 1965, Nos. 1525J, 1525J$_1$, 1525J$_2$, cf. No. 1525J$_3$, Jason 1975, cf. No. 1525J$_3$, Jason 1988a; Cheremis/Mari, Mordvinian: Kecskeméti/Paunonen 1974, No. 1525J$_1$; Kazakh: Sidel'nikov 1952, 97ff.; Syrian: El-Shamy 2004, No. 1525J$_2$; Persian Gulf: El-Shamy 2004, No. 1525J$_1$; Saudi Arabian, Kuwaiti, Qatar, Yemenite: El-Shamy 2004, No. 1525J$_2$; Iranian: Christensen 1918, No. 9, cf. Christensen 1958, No. 18, cf. Marzolph 1984, No. *1525D; Indian: Thompson/Roberts 1960, No. 1525J, Jason 1989, No. 1525J, cf. No. 1525J$_3$; Chinese: Ting 1978, Nos. 1525J$_1$, 1525J$_2$; Vietnamese: Landes 1886, No. 22; Japanese: Ikeda 1971; Spanish-American: Robe 1973; Egyptian, Algerian, Sudanese: El-Shamy 2004, No. 1525J$_2$; Somalian: Reinisch 1900, No. 46.

1525J$_1$ See Type 1525J.

1525J$_2$ See Type 1525J.

1525K ***Ubiquitous Beggar.*** A beggar manages to obtain alms from the same person three (twenty-one) times by wearing various disguises [K1982].

Literature/Variants: Herbert 1910, 282 No. 37; EM 9 (1999) 516.
Spanish: Espinosa 1946, Nos. 210, 211; Frisian: Kooi 1984a; Rumanian: cf. Stroescu 1969 II, No. 5096; Iranian: cf. Marzolph 1984, No. *1525K; North American Indian: cf. Thompson 1929, 310 not. 117d; South American Indian: Wilbert/Simoneau 1992, No. K1982; Syrian: El-Shamy 2004.

1525L ***Creditor Falsely Reported Insane When He Demands Money.*** A hard-hearted merchant sends an assistant several times to (unwarrantedly) collect payment from a debtor. The debtor reports that the assistant is mentally deranged. The man is locked in an abbey where he is treated with prayers and holy relics. He resists these measures and is beaten. The merchant forgives the debt when he is threatened with the same treatment [K242].

Literature/Variants: Arlotto/Wesselski 1910 II, No. 92; Gonnella/Wesselski 1920, No. 2.
Finnish: Rausmaa 1982ff. VI, No. 163; Spanish: Chevalier 1983, No. 166, Goldberg 1998, No. K242; Catalan: Neugaard 1993, No. K242; Portuguese: Oliveira 1900f. I, No. 38, Cardigos (forthcoming); Italian: Cirese/Serafini 1975; Croatian: Bošković-Stulli 1963, No. 82; Palestinian: El-Shamy 2004; Iranian: cf. Marzolph 1984, No. 1642A; Spanish-American: Robe 1973; Egyptian: El-Shamy 2004.

1525M ***The Sheep in the Cradle*** (previously ***Mak and the Sheep***). (Including the previous Type 1525H*.) A man (farmer) steals (secretly kills) a sheep (hog). He is denounced by a neighbor (owner) and has to hide the animal. He wraps it in clothing (cloth) and lays it in a cradle as if it were a (sick) baby (in bed as if it were his brother, sets it on a toilet). The police (authorities) come looking for the stolen animal, but do not recognize it [K406.2].

In some variants a living pig is hidden in a cradle and is discovered when it squeals.

In other variants a farmer smuggles a slaughtered hog wearing his wife's clothes through a guarded gate (a stolen sheep is dressed and propped up at the rudder of a boat [K406.1]). (Previously Type 1525H*.)

Combinations: 1525D, 1654.
Remarks: The earliest version ca. 400 C.E. is in the *Saturnalia* of Macrobius (I,6,30). This tale is the basis of the mistery play *Secunda Pastorum* (*Second Shepherds' Play*) performed in England in the early 15th century.
Literature/Variants: Cosby 1945; Dégh 1982f., 103; EM: Schaf in der Wiege (forthcoming).
Finnish: Rausmaa 1982ff. VI, Nos. 165–167; Latvian: cf. Arājs/Medne 1977, No. *1525M$_1$; Spanish: Llano Roza de Ampudia 1925, No. 70, Lorenzo Vélez 1997, 117f.; Catalan: Oriol/Pujol 2003; Portuguese: Soromenho/Soromenho 1984f. II, No. 421, Cardigos (forthcoming); Dutch: Sinninghe 1943, No. 1525h*; Frisian: Kooi 1984a, Nos. 1525M, 1525H*, Kooi/Schuster 1993, No. 112; German: Wossidlo/Neumann 1963, No. 287, Moser-Rath 1984, 288, Brednich 1993, No. 94; Swiss: EM

7 (1993) 874; Italian: Cirese / Serafini 1975, Nos. 1525M, 1525H*; Hungarian: MNK VII B; Slovakian: Polívka 1923ff. V, No. 142G, Gašparíková 1991f. II, No. 501; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II, Simonides 1979, No. 230; Russian: SUS, No. 1525H*; Mingril: Bleichsteiner 1919, No. 5; Palestinian: El-Shamy 2004; Pakistani, Indian, Sri Lankan: Thompson / Roberts 1960; Burmese: Kasevič / Osipov 1976, Nos. 41, 68, 200; US-American: Baughman 1966, Burrison 1989, 48f.; Spanish-American: TFSP 10 (1932) 12f.; African American: Dorson 1956, Nos. 24, 50, Dance 1978, Nos. 354A, 354B; Moroccan: El-Shamy 2004, No. 1525H*; Nigerian: Walker / Walker 1961, 65ff.

1525N See Type 1525E.

1525P See Type 1004.

1525Q ***The Two Thieves Married to the Same Woman.*** Two thieves (day and night thieves, burglar and pickpocket) are both married to the same woman. When they discover this, they fight over her. They go to a judge or to the woman who decides that they should have a contest to see which of them is the better thief, and he will keep the woman as his wife. Cf. Type 1525E.

In some variants, one (the less able) thief breaks into the bedroom of his ruler and tells him his story. The ruler decides that the woman should belong to this thief. Cf. Type 1525K*.

Literature/Variants: Chauvin 1892ff. V, 253 No. 151; Horálek 1968f., 185f.; EM 9 (1999) 516f.; Marzolph / Van Leeuwen 2004, No. 425.
Macedonian: Eschker 1972, No. 44; Bulgarian: BFP; Albanian: Dozon 1881, No. 22, Mazon 1936, No. 68; Greek: Megas / Puchner 1998; Turkish: Eberhard / Boratav 1953, No. 340; Jewish: Jason 1965; Armenian: cf. Hoogasian-Villa 1966, No. 72; Indian: Thompson / Roberts 1960; North African: El-Shamy 2004; Egyptian: Nowak 1969, No. 408, El-Shamy 2004; Tunisian: Stumme 1895, No. 9; Moroccan: El-Shamy 2004.

1525R ***The Robber Brothers.*** Two older brothers refuse to take their stupid youngest brother on their thieving expeditions. The youngest brother hurries out before them and arranges with their intended victim to be paid to guard his belongings against theft. When the older brothers break in, the youngest, without being recognized, beats them, and they return home empty-handed [K308]. This happens twice. The third time the brothers take the youngest with them. Instead of valuables, he carries off the owner's door. Followed by Type 1653.

Combinations: 1653.
Literature/Variants: EM 11,1 (2003) 353–355 (L. Sauka).
Finnish: Rausmaa 1982ff. VI, No. 164; Finnish-Swedish: Hackman 1917f. II, Nos. 291, 292; Swedish: Liungman 1961, No. 1525*; Norwegian: Hodne 1984; Faeroese: Nyman 1984; German: Wossidlo / Henßen 1957, No. 114, Henßen 1963a, No. 82;

Austrian: Haiding 1969, Nos. 33, 123, Haiding 1977a, No. 34; US-American: Dorson 1964, 172ff., Roberts 1959, 143ff., Roberts 1969, No. 39.

1525H* See Type 1525M.

1525J* See Type 1525Z*.

1525K* *Awarding the Stolen Property* (previously ***Umpire Awards his own Stolen Coat to Thief***). Two thieves steal something valuable (fur coat, crown, cup) and dispute over how to divide it. At night one of them climbs into the bedroom of the owner (judge, lord of the manor) and tells him what happened in his dream. The owner gives him a decision in his sleep as to who should keep the object [K419.3]. Meanwhile the second thief robs the storeroom (pantry) of the owner. Cf. Type 1525Q.

Combinations: 1740.
Literature/Variants: EM 9 (1999) 516.
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Russian, Ukrainian: SUS; Jewish: cf. Jason 1988a, No. *1525J; Mordvinian, Votyak: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984.

1525L* ***Theft Committed While Tale is Told.*** (Including the previous Type 1525Q*.) Two (three) thieves steal from a man (woman). While one of them accomplishes the theft, the other relates a tale that describes what is actually happening. With the victim thus distracted, his companion can work without being noticed [K341.20].

In another version, one thief performs a song (dance) that tells his companion where to find the booty [K341.21]. (Previously Type 1525Q*.)

Literature/Variants: EM 9 (1999) 517.
Finnish: Rausmaa 1982ff. VI, No. 168; Latvian: Arājs / Medne 1977, No. 1525Q*; Lithuanian: Kerbelytė 1999ff. II, Nos. 1525L*, 1525Q*; Spanish: González Sanz 1996, No. 1525Q*; German: Wisser 1922f. II, 124f.; Italian: RTP 2 (1887) 503–505; Hungarian: MNK VII B, No. 1525Q*; Czech: Klímová 1966, No. 61; Slovakian: Gašparíková 1991f. II, No. 521; Rumanian: Stroescu 1969 I, No. 3004, cf. II, Nos. 5311, 5434; Bulgarian: BFP, No. 1525Q*; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II, No. 1525Q*; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965; Tatar: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Buryat: Lőrincz 1979, No. 1525Q*; Indian: Thompson / Balys 1958, No. K341.20; Algerian, Eritrean: El-Shamy 2004.

1525M* See Type 1624B.

1525N* ***Theft of Butter by Companion.*** A soldier weighs a stingy farmer (teaches him how to fish with a chisel). Meanwhile a companion of the soldier steals the farmer's butter (fish) [K365]. Cf. Type 1525C.

Literature/Variants:
Portuguese: Parafita 2001f. II, Nos. 180, 181, 201, Cardigos (forthcoming); Hungarian: MNK VII B; Russian: SUS, No. 1525N*, cf. No. 1525N***; Byelorussian: SUS; Ukrainian: SUS, No. 1525N**, cf. No. 1525N****.

1525P* See Type 1341.

1525Q* See Type 1525L*.

1525R* See Type 1525Z*.

1525Z* ***Other Tales of Thefts.*** (Including the previous Types 1525J* and 1525 R*.) Miscellaneous type with diverse variants.

Literature/Variants: Chauvin 1892ff. II, 126 No. 128, V, 43ff. No. 18, 245ff. No. 147, VI, 176 No. 335; EM 3 (1981) 625–639 (E. Moser-Rath).
Latvian: Arājs / Medne 1977, No. *1525J$_3$; Spanish: González Sanz 1996, No. 1525R*; Portuguese: Oliveira 1900f. II, No. 346, Cardigos (forthcoming), No. 1525*T; Frisian: Kooi 1984a, Nos. 1525W*, 1525X*, 1525Z*; Italian: D'Aronco 1953, No. [1219]; Maltese: Mifsud-Chircop 1978, Nos. *1525D$_1$, *1525S, *1525S$_1$, *1525S$_2$; Czech: Klímová 1966, No. 62; Greek: Megas / Puchner 1998, Nos. *1525N^2, *1525S–*1525V; Polish: Krzyżanowski 1962f. II, Nos. 1593, 1595, 1597; Russian: SUS, Nos. 1525B*, 1525L***, 1525Q***; Byelorussian: SUS, Nos. 1525B*, 1525B**, 1525Q**; Ukrainian: SUS, Nos. 1525B*, 1525K**–1525M***, 1525P**, 1525Q***; Turkish: Eberhard / Boratav 1953, Nos. 342 (4), 360 (3–4), 360 III 3 b, c, 364 (3), 364 (5); Jewish: Jason 1965, No. 1525*J$_3$, Jason 1975, Nos. 1525*J$_3$, 1525*S, Jason 1988a, Nos. 1525*S, 1525*T, Haboucha 1992, Nos. **1525S, **1525*; Mongolian: Lőrincz 1969, No. 1525S*; Georgian: Kurdovanidze 2000, No. 1525C*; Syrian: El-Shamy 2004, Nos. 525T§, 1525U§, 1538A§; Palestinian: El-Shamy 2004, Nos. 1525T§, 1525U§, 1525W§, 1538A§; Persian Gulf: El-Shamy 2004, Nos. 1525T§, 1525W§; Saudi Arabian: El-Shamy 2004, Nos. 1525T§, 1525W§, 1538A§; Iraqi: El-Shamy 2004, Nos. 1525T§, 1525U§, 1538A§; Oman: El-Shamy 2004, Nos. 1525T§, 1525U§; Kuwaiti: El-Shamy 2004, No. 1525W§; Qatar: El-Shamy 2004, Nos. 1525T§, 1525U§, 1525W§, 1538A§; Yemenite: El-Shamy 2004, Nos. 1525U§, 1538A§, 1525W§; Iranian: Marzolph 1984, No. *1525S; Indian: Jason 1989, Nos. 1525*J$_3$, 1525*S; Chinese: Ting 1978, Nos. 1525S*, 1525T*; Japanese: Ikeda 1971, No. 1525S; Spanish-American: Robe 1973, Nos. 1525*S, 1525*T, 1525*U, 1525*V; African American: Harris 1955, 331ff. 504ff.; Mayan: Peñalosa 1992, No. 1525*; West Indies: Parsons 1918, 511, Flowers 1953, 511; Egyptian: Nowak 1969, No. *1525S, El-Shamy 2004, Nos. 1525S§, 1525U§, 1525W§, 1538A§; Tunisian: El-Shamy 2004, No. 1538A§; Algerian, Moroccan: El-Shamy 2004, No. 1525U§, 1538A§; Sudanese: El-Shamy 2004, No. 1538A§; Eritrean: El-Shamy 2004, No. 1525T§; South African: Schmidt 1989 II, No. 1282.

1526 ***The Old Beggar and the Robbers.*** Swindlers (thieves, Gypsies, female trickster) dress a beggar (foolish farmer) as a noble lord. (They take him to an inn and pretend to be his servants.) They steal from one or more merchants by saying that their master will pay for what they take (they say they will get money from their master).

Leaving the man hostage in the inn or with the merchants, the swindlers leave with their spoils. The "noble" lord is discovered to be a beggar. He is either punished or permitted to leave [K455.3]. Cf. Type 1531.

Combinations: 1737, 1829.
Remarks: Documented in a German verse tale of the early 13th century by Stricker (*Der Pfaffe Amîs*). In the 18th and 19th centuries, disseminated through popular theatrical productions, in connection with particular well-known robbers (Schinderhannes, Cartouche, Antrašek and Juratšek). In oriental tradition the trickster is always female (Dalīla, Fatma, Aicha).
Literature/Variants: Chauvin 1892ff. II, 126 No. 128, V, 245ff. No. 147; BP III, 393–395; Ranke 1957; Röhrich 1962f. I, 173–291; Schwarzbaum 1968, 185; EM 2 (1979) 263–268 (K. Ranke); Köhler-Zülch 1989, 198–200; Marzolph / Van Leeuwen 2004, No. 224.
Finnish: Rausmaa 1982ff. VI, No. 169; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian: Kecskeméti / Paunonen 1974; English: Briggs 1970f. A II, 318ff., Spanish: Chevalier 1983, No. 168; German: Pröhle 1853, No. 49, Moser-Rath 1964, No. 102, Neumann 1968a, No. 45, Moser-Rath 1984, 255, 288, 290, Brednich 2004, No. 79; Maltese: Stumme 1904, No. 20; Hungarian: MNK VII B; Slovakian: cf. Gašparíková 1991f. I, Nos. 11, 329; Macedonian: Popvasileva 1983, No. 66, Čepenkov / Penušliski 1989 IV, No. 426, cf. III, No. 320; Rumanian: cf. Stroescu 1969 II, No. 4956; Bulgarian: BFP, No. 1526, cf. No. *1526C*; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 310 V; Jewish: Jason 1965, 1988a; Kurdish: Družinina 1959, 13ff.; Yakut: Ėrgis 1967, No. 303; Syrian, Iraqi: El-Shamy 2004; Iranian: Marzolph 1984; Filipino: Fansler 1921, No. 8; French-Canadian: Barbeau 1917, No. 71; Algerian, Moroccan: El-Shamy 2004; Somalian: Reinisch 1900, Nos. 42, 46.

1526A *Supper Won by a Trick.* Three (four) tricksters (thieves, students, soldiers) want some supper. They have no money, so they obtain their food through (three) successive tricks. Usually someone else has to pay for their food.

In some variants a single trickster gets a free meal through one of various tricks, e.g. by pretending that he is an invited guest [K455.1, K455.2, K455.4]. Cf. Type 1920E.

Combinations: 1555B.
Literature/Variants: Chauvin 1892ff. VI, 132 No. 285; EM: Zechpreller (in prep.).
Finnish: Rausmaa 1982ff. VI, Nos. 170, 171; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Irish: Ó Súilleabháin / Christiansen 1963; French: Massignon 1953, No. 23, Spanish: Espinosa 1946f., No. 197, Espinosa 1988, Nos. 431–434, cf. Nos. 435–438; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. II, No. 542, Braga 1987 I, 257c, Cardigos (forthcoming), Nos. 1526A, 1526*D; Dutch: Pleij / van Grinsven et al. 1983, 81ff., 96f.; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Moser-Rath 1964, Nos. 100, 197, Ranke 1979, 166 No. 128; Maltese: Mifsud-Chircop 1978, Nos. *1526A$_1$, *1526A$_2$; Hungarian: György 1934, No. 89, MNK VII B, No. 1526*; Czech: Tille 1929f. II 2, 447ff.,

Slovakian: Polívka 1923ff. V, No. 139A; Croatian: Bošković-Stulli 1963, No. 82; Macedonian: Eschker 1972, No. 54, Čepenkov / Penušliski 1989 I, Nos. 78, 79, Piličkova 1992, Nos. 33, 36; Bulgarian: BFP, No. 1526A, cf. Nos. *1526A$_1$, *1526A$_2$; Albanian: Jarník 1890ff., 302ff.; Greek: Orso 1979, Nos. 82, 87, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II, No. 1550; Jewish: Jason 1988a, Haboucha 1992; US-American: cf. Burrison 1989, 38, 140ff., 161f.; Mexican: Robe 1973, No. 1526A; Egyptian: El-Shamy 2004.

1526A** *Waiting until the Tower Falls.* Two men (students, farmhands) in an inn look out of the window and see that the churchtower is lopsided. They wager as to which side the tower will fall toward, to east or to west. The loser has to pay for the meal (wine). They enjoy their meal. When later the innkeeper asks for the payment they tell him, he has to wait until the tower falls.

Literature/Variants:
Dutch: Groningen 8 (1925) 138f.; Frisian: Kooi 1984a, No. 1526A**; Flemish: Cornelissen 1929ff. I, 163; German: Selk 1949, No. 154, Grannas 1960, No. 79.

1527 *Robbers are Tricked into Fleeing* (previously ***The Robbers are Betrayed***). A master covers his farmhand (workman) with tar and feathers (honey and wool) and takes him to the robbers' house. The robbers are frightened and run away, leaving their treasure behind [K335.1, K335.1.8]. Cf. Types 130, 1653.

Literature/Variants: EM 11,1 (2003) 330–336 (J. van der Kooi).
Finnish: Rausmaa 1982ff. VI, No. 172; Livonian: Kecskeméti / Paunonen 1974; Lithuanian: Cappeller 1924, No. 32; Irish: Ó Súilleabháin / Christiansen 1963; German: Toeppen 1867, 162f., Moser-Rath 1984, 288, 291, 381, 428, Tomkowiak 1987, 176; Czech: Jech 1984, No. 43; Greek: cf. Loukatos 1957, 202ff.; Byelorussian: SUS; Jewish: Jason 1965; Chuvash: Kecskeméti / Paunonen 1974; Tatar: cf. Kakuk / Kúnos 1989, No. 11; Chinese: Ting 1978; English-Canadian: Halpert / Widdowson 1996 II, No. 95.

1527A *The Robber Disarmed* (previously ***Robber Induced to Waste his Ammunition***). This tale exists chiefly in two different forms:

(1) A boy in the forest comes upon a robber who takes his sword and robs him. The boy asks the robber to cut off his hand, to make it appear that the boy had fought to defend himself. When the robber swings the sword, the boy pulls his hand back and the sword becomes stuck in a tree trunk. The boy pulls the sword out and kills the robber [K630].

(2) A robber attacks a farmer (merchant) and takes his money. The victim asks the robber to shoot his hat (clothes) so that it will appear that the robber had to use considerable force. When the robber has used up all his ammunition, the farmer chases him away with his stick [K724].

Remarks: Documented in the early 14th century by Johannes Gobi Junior, *Scala coeli* (No. 542).
Literature/Variants: BP III, 454f.; Wesselski 1925, No. 36; Schwarzbaum 1968, 58f., 454; Tubach 1969, No. 4806; Dekker et al. 1997, 67–69; EM 11,1 (2003) 330–333 (J. van der Kooi).
Lithuanian: Kerbelytė 1999ff. II; Wepsian: Kecskeméti / Paunonen 1974; Swedish: cf. Liungman 1961, No. 952; Scottish: Baughman 1966; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A II, 46f.; Dutch: Sinninghe 1943, No. 1528; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Henßen 1955, No. 401, Moser-Rath 1984, 288, 291, 381, 428, Kooi / Schuster 1994, No. 67; Swiss: EM 7 (1993) 872; Maltese: Mifsud-Chircop 1978; Slovakian: Gašparíková 1991f. I, No. 267; Polish: Krzyżanowski 1962f. II; Jewish: Haboucha 1992; Mordvinian: Kecskeméti / Paunonen 1974; Korean: Enshoff 1912, No. 45; US-American: Baughman 1960; Spanish-American: Robe 1973.

1527* *Night Lodging Requisitioned* (previously ***The Three Wanderers Seek Night Lodgings***). Three travelers need a place to spend the night. After they are turned away by an innkeeper, one of them climbs up to the roof and stops the chimney with his coat, so that the inn fills with smoke. (The other guests leave and) the innkeeper lets the travelers stay there (for free).

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 173; Finnish-Swedish: Hackman 1917f. II, No. 295; Swedish: Liungman 1961; Irish: Ó Súilleabháin / Christiansen 1963; Ossetian: cf. Benzel 1963, 99ff.

1528 *Holding Down the Hat.* This tale exists chiefly in two different forms:

(1) A merchant is chasing a thief who stole from him. Disguised as a farmer, the thief stands by the side of the road pretending to be guarding a valuable falcon which he has hidden under his hat. When the merchant comes by, the "farmer" offers to chase the thief, if the merchant will guard the falcon and lend him his horse. The merchant pays him for helping, and the thief keeps the horse in addition. Cf. Type 1540.

(2) A man defecates by the side of a road and covers the pile with his hat. When a priest comes by, the man explains that he has caught a beautiful bird. He sells the "bird" to the priest with the condition that he should not pick up the hat until the man is out of sight. After the man has left, the priest reaches under the hat to grasp the bird, and finds only a handful of feces [K1252].

Combinations: This type is usually combined with one or more other types, esp. 1085, 1384, 1530, 1535, 1539, 1540, 1540A*, and 1541.
Remarks: Documented in Germany in the early 14th century (*Neidhart mit dem Veilchen*). In the 19th and 20th centuries, the tale has become purely humorous; some of its old motifs have disappeared and have been replaced by others from other anecdotes.

Literature/Variants: Wesselski 1911 I, No. 305; Aarne 1915, 86, 96; Röhrich 1962f. II, 353–391, 497–503; EM 9 (1999) 1326–1331 (S. Neumann); Schmidt 1999.
Finnish: Rausmaa 1982ff. VI, Nos. 174–176; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wotian, Karelian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Irish: Ó Súilleabháin/Christiansen 1963; French: Fabre/Lacroix 1973f. II, No. 44; Portuguese: Cardigos (forthcoming); Dutch: Sinninghe 1943, Tinneveld 1976, No. 289, Swanenberg 1978, 224f.; Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Laport 1932; German: Peuckert 1959, No. 215, Neumann 1968a, No. 127, Moser-Rath 1984, 76f., 233, 289; Italian: Cirese/Serafini 1975; Hungarian: MNK VII B; Czech: Tille 1929ff. I, 404ff.; Slovakian: Gašparíková 1991f. I, Nos. 263, 301; Slovene: Bolhar 1959, 144; Serbian: Đorđjevič/Milošević-Đorđjevič 1988, No. 257; Rumanian: Stroescu 1969 I, No. 3747; Bulgarian: cf. BFP; Greek: Orso 1979, No. 336; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Cheremis/Mari, Mordvinian: Kecskeméti/Paunonen 1974; Siberian: Soboleva 1984; Buryat, Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Saudi Arabian: El-Shamy 2004; Burmese: Kasevič/Osipov 1976, 124; Chinese: Ting 1978, No. 1528, cf. No. 1528A; Korean: Zaborowski 1975, No. 83; Indonesian: cf. Vries 1925f. II, No. 185; North American Indian: Thompson 1919, 420, 426, Robe 1973; US-American: Baughman 1966; Spanish-American, Mexican: Robe 1973; Dominican, Puerto Rican: Hansen 1957; Mayan: Peñalosa 1992; Brazilian: Alcoforado/Albán 2001, Nos. 78, 79; Chilean, Argentine: Hansen 1957; Cape Verdian: Parsons 1923b I, No. 19; Egyptian: El-Shamy 2004; Namibian: Schmidt 1989 II, Nos. 524, 530; South African: Coetzee et al. 1967, Grobbelaar 1981.

1529 *Thief as Donkey* (previously *Thief Claims to have been Transformed into a Horse*). A clever thief (student, beggar, traveling monk) steals a donkey (horse, mule, ox, cow) that had been tied up (to a tree or hedge, behind a wagon) or saddled or yoked. He leaves his companion in place of the stolen animal. The companion convinces the owner (farmer, minister, pilgrim) that he had been turned into the animal as a punishment for his sins (for cursing his father or mother). The period of his punishment is now over and he has become human again [K403]. The owner of the animal believes this and lets him go free (and often apologizes for having beaten or insulted him, and gives him hospitality or money).

The owner goes to buy a new donkey at the market, where he finds his old animal. Believing that this is his acquaintance, the owner reproaches him for having sinned again, and refuses to buy the animal.

Literature/Variants: Chauvin 1892ff. VII, 136f. No. 406; Basset 1924ff. I, 491 No. 186; Wesselski 1911 II, No. 487; BP III, 9, 389–395; Schwarzbaum 1968, 29, 348–350, 445, 480; EM 3 (1981) 640–643 (M. Matičetov); Marzolph 1992 II, No. 1240; Marzolph/Van Leeuwen 2004, No. 118.
Estonian: Aarne 1918, No. 1529*; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; French: Joisten 1971 II, No. 134; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900f. I, No. 38, Cardigos (forthcoming); Dutch: Sinninghe 1943, Medder/Bakker 2001, No. 226; Frisian: Kooi 1984a, Kooi/Schuster 1993,

Nos. 121a–b; Flemish: Meyer 1968; Luxembourg: Gredt 1883, No. 1214; German: Peuckert 1932, No. 254, Henßen 1955, No. 479, Berger 2001; Italian: Cirese/ Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: György 1934, No. 242, MNK VII B; Czech: Tille 1929ff. I, 257ff.; Slovakian: Gašparíková 1981a, 192; Slovene: Brezovnik 1884, 33f.; Serbian: Karadžić 1959, No. 170; Croatian: Bošković-Stulli 1963, No. 83; Rumanian: Stroescu 1969 II, No. 5308; Bulgarian: BFP; Albanian: Jarník 1890ff., 265f.; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, No. 341 III 3; Jewish: Jason 1988a, Haboucha 1992; Gypsy: MNK X 1; Lebanese: Nowak 1969, No. 424, El-Shamy 2004; Palestinian: Nowak 1969, No. 424; Iranian: Marzolph 1984; Filipino: Fansler 1921, No. 15; US-American: Dodge 1987, No. 22; Mexican, Guatemalan, Panamanian: Robe 1973; Chilean: Hansen 1957, No. *1852; Tunisian: El-Shamy 2004; Moroccan: Nowak 1969, No. 424, El-Shamy 2004; South African: Coetzee et al. 1967, Grobbelaar 1981.

1529A* *The Exchange of Horses.* This tale exists chiefly in two different forms:

(1) A gentleman agrees to exchange his good horse for the poor horse of a farmer, provided the farmer will eat its dung. The farmer does so and discovers valuables in the dung.

(2) A gentleman (Englishman) agrees to give a farmer (Russian) a cow (his fortune) if the farmer will eat a frog. The farmer succeeds in eating half, and offers the other half to the gentleman to eat if he wants to keep the cow (the Russian fulfills the condition but the Englishman cannot; so he does not get back his fortune).

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 177; Lithuanian: Kerbelytė 1999ff. II; Danish: Christensen 1939, No. 69; Scottish: Briggs 1970f. A II, 253; Slovakian: Gašparíková 1979, No. 120, cf. Nos. 119, 121; Bulgarian: BFP; Russian, Ukrainian: SUS.

1529B* *Wolf-Hunting Sheep.* A farmer sells a gentleman (pope) a sheep (goat) which supposedly hunts wolves. The wolves devour the sheep.

Literature/Variants:
Russian, Byelorussian, Ukrainian: SUS; Siberian: Soboleva 1984; Burmese: Kasevič/Osipov 1976, No. 200.

1530 *Holding up the Rock.* A dupe puts his shoulder under a huge rock (tree, stationary animal) and pretends to hold it up. He persuades a passer-by (fool, shepherd) to take his place (so he can go and get a drink of water) and then runs away with the passer-by's horse (belongings, animals) [K1251]. Cf. Types 9, 1528, and 1731.

Combinations: This type is usually combined with one or more other types, esp. 34, 49A, 175, 1384, 1528, 1535, and 1542.
Remarks: In Africa and the Americas, the characters are usually animals.
Literature/Variants: Bascom 1992, 114–136; Schmidt 1999; Hansen 2002, 197–201;

EM: Tausch von Pseudotätigkeiten (in prep.).
Latvian: Arājs / Medne 1977; Irish: Ó Súilleabháin / Christiansen 1963; German: Peuckert 1959, No. 215; Maltese: cf. Mifsud-Chircop 1978, No. *1530A; Serbian: Eschker 1992, No. 88; Rumanian: Schullerus 1928, No. 1332*, Bîrlea 1966 III, 495ff.; Bulgarian: cf. BFP, No. *1530A; Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 351 III 5 (var. n), 352 (5); Jewish: Haboucha 1992; Abkhaz: Šakryl 1975, No. 72; Kabardin: Levin 1978, No. 32; Cheremis / Mari, Votyak: Kecskeméti / Paunonen 1974; Tatar: Jarmuchametov 1957, 170; Udmurt: Kralina 1961, No. 83; Siberian: Soboleva 1984; Uzbek: Schewerdin 1959, 175f.; Tadzhik: Rozenfel'd / Ryčkovoj 1990, No. 46; Georgian: Kurdovanidze 2000; Qatar: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Jason 1989; Chinese: Ting 1978, No. 1530, cf. No. 1530A*; US-American: Dorson 1964, 187f.; Spanish-American, Mexican, Guatemalan: Robe 1973; African American: Baer 1980, 98f., 154; Dominican, Puerto Rican: Hansen 1957; South American Indian: Hissink / Hahn 1961, Nos. 337, 339, 340; Mayan: Peñalosa 1992; Guianese: cf. Koch-Grünberg / Huppertz 1956, 175f., 177f.; Brazilian: Karlinger / Freitas 1977, No. 90; Chilean, Argentine: Hansen 1957; Cape Verdian: Parsons 1923b I, No. 21; Tunisian: El-Shamy 2004; Moroccan: Topper 1986, No. 31; East African: Arewa 1966, No. 1934, Klipple 1992; Angolan, Namibian, Botswana, South African: Schmidt 1989 II, No. 524; Malagasy: Haring 1982, No. 2.3.1525.

1530* *The Man and His Dogs.* A man has two (three) dogs with peculiar names, e.g. "Shepherd" and "Get-the-Stick". When the man calls his dogs, a thief (thieves) believes he has been discovered and will be beaten (caught) [J2493]. He runs away. Cf. Types 883C, 1641.

Combinations: 1383, 1791.
Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 178; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: cf. Espinosa 1988, Nos. 452, 453; Dutch: Sinninghe 1943, No. 957; Frisian: Kooi 1984a; Hungarian: MNK VII B; Slovakian: Gašparíková 1991f. II, No. 440; Slovene: Kühar / Novak 1988, 185; Greek: Megas / Puchner 1998; Jewish: Jason 1965; Gypsy: MNK X 1, Nos. 1530*, 1530A*; Japanese: cf. Ikeda 1971, No. 1530*A, Inada / Ozawa 1977ff.; French-American: Ancelet 1994, No. 116; Spanish-American, Mexican: Robe 1973; Argentine: cf. Hansen 1957, No. 1940*D; Tunisian: Jahn 1970, No. 43, El-Shamy 2004; Algerian, Moroccan: El-Shamy 2004.

1531 *Lord for a Day* (previously *The Man Thinks he has Been in Heaven*). A rich man (ruler) orders that a drunken farmer (a merchant who has been drugged into sleep) be brought into his house. He dresses him in fine clothes and feeds him well (and lets him perform the rich man's duties).

After a day (an hour, three years) the farmer is taken in his sleep back to his old house. He thinks he has been in heaven (has dreamed it all. He is no longer satisfied with his old position) [J2322]. Cf. Types 944, 1313A*, 1526.

Remarks: Documented in the tale *The Sleeper Awakened* in the *Arabian Nights* (III,

454–456). Literary treatments cf. Shakespeare, *The Taming of the Shrew* (1595); Gerhart Hauptmann, *Schluck und Jau* (1900).
Literature/Variants: Chauvin 1892ff. V, 272ff. No. 155; Köhler/Bolte 1898ff. I, 580f.; Suits 1927; Schwarzbaum 1968, 225; EM 1 (1977) 1343–1346 (E. Frenzel); Marzolph/Van Leeuwen 2004, No. 263.
Finnish: Rausmaa 1982ff. VI, 496; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; English: Wehse 1979, No. 372; Spanish: Chevalier 1983, No. 169; Dutch: Sinninghe 1943; Walloon: Laport 1932, No. *1531A; Flemish: Lox 1999a, No. 131; German: Moser-Rath 1964, No. 256, Rehermann 1977, 303f. No. 50, Moser-Rath 1984, 242, 288, 291; Italian: Cirese/Serafini 1975; Hungarian: György 1934, No. 202, MNK VII B, Dömötör 1992, No. 368; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Turkish: Kúnos 1905, No. 25; Jewish: Jason 1965, 1988a; Cheremis/Mari: Beke 1951, No. 20; Aramaic: Bergsträsser 1915, No. 8; Jordanian: Jahn 1970, No. 49.

1531A See Type 1284.

1531B See Type 1284B.

1532 *The Voice from the Grave.* Two swindlers hear of a wealthy man who has died recently. One of them takes the dead man's place and is buried (hides near the grave). The other finds the relatives of the dead man and tells them that the man had borrowed a large amount of money from him. Asking that they repay the money, he suggests that they verify the debt by asking the dead man.

They do so and the confederate answers from his hiding place that the debt must be paid [K451.5, K1974]. The swindler who takes the money goes away, leaving his confederate still buried in the ground. Cf. Type 1676.

Combinations: 1654.
Literature/Variants: EM: Stimme aus dem Grab (forthcoming).
Portuguese: Pires/Lages 1992, No. 27, Cardigos (forthcoming); Greek: Megas/Puchner 1998; Jewish: Jason 1965; Iranian: Marzolph 1984; Pakistani: Thompson/Roberts 1960; Indian: Thompson/Roberts 1960, Jason 1989; Tibetian: O'Connor 1906, No. 18; US-American: cf. Baker 1986, No. 219; Spanish-American: cf. Robe 1973, No. 1532*A; Egyptian, Tunisian, Somalian: El-Shamy 2004; Central African: Lambrecht 1967, No. 1223; Malagasy: Haring 1982, Nos.2.3.67, 2.3.1532.

1533 *The Wise Carving of the Fowl* [H601]. This tale exists chiefly in two different forms:

(1) A poor man (farmer, clever man) brings his master (ruler) a chicken (dove, goose, etc.) as a present. The master asks him to divide the bird appropriately among the members of his household. The poor man gives the master the head and his wife the neck, because the head and the neck belong together (the wife the rump, because she sits at home, or the heart). He gives the two sons the legs, because they work outside the house to support the household, and

the two daughters the wings, because they will fly away. He takes the body for himself. The master rewards him well for his wisdom. Cf. Type 875.

Sometimes the tale continues: A neighbor hears of the poor man's good fortune. He brings the master a present of five chickens along with rice. When he is asked to divide these appropriately he cannot do so, and he is beaten.

(2) Sometimes as a conclusion to the version above: A master asks the poor man to divide (these) five chickens (other birds) among the members of his household. The poor man gives the master and his wife one bird, to make three. Likewise he gives one to the two sons and one to the two daughters. Finally he takes the last two for himself, to make another set of three. Cf. Type 1663.

Combinations: 875, 875A.
Remarks: Documented in the 7th century in the *Midrasch Echa rabbati*.
Literature/Variants: Wünsche 1897; Köhler / Bolte 1898ff. I, 499–503, 582, II, 645–647; Wesselski 1911 II, No. 399; BP II, 359–361; Pauli / Bolte 1924 I, No. 58; HDM 2 (1934–40) 375f.; Spies 1952, 40f.; Schwarzbaum 1968, 40, 446f., 474; Tubach 1969, No. 4187; Schwarzbaum 1979, xxii; Schwarzbaum 1980, 281; Marzolph 1992 II, No. 90; Hasan-Rokem 2000, 67–87; EM: Teilung: Die sinnreiche T. des Huhns (in prep.).
Finnish: Rausmaa 1982ff. VI, No. 179; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Livonian, Wotian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. 1533*; Norwegian: cf. Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; Catalan: Oriol / Pujol 2003; Portuguese: Braga 1987 I, 191ff., Cardigos (forthcoming); German: Peuckert 1932, No. 263, Moser-Rath 1984, 285, 289; Italian: Cirese / Serafini 1975, No. 1533, and app.; Hungarian: György 1934, No. 51, MNK VII B, No. 1533, cf. No. 1533B*; Czech: Klímová 1966, No. 63; Slovakian: cf. Gašparíková 1991f. I, No. 202; Rumanian: Stroescu 1969 II, No. 4664, cf. I, No. 3010; Bulgarian: BFP; Greek: Loukatos 1957, 183ff., Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965, 1975, 1988a; Chuvash: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, No. 319; Syrian: El-Shamy 2004; Lebanese, Iraqi: Nowak 1969, No. 375, cf. No. 472, El-Shamy 2004; Kuwaiti: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960; Chinese: Ting 1978; Filipino: Fansler 1921, 63, 253, 351; US-American: Baughman 1966; Egyptian, Tunisian, Algerian: El-Shamy 2004; South African: Grobbelaar 1981.

1533A ***Hog's Head Divided According to Scripture.*** A clergyman, a sexton, and a schoolmaster (three students) want to divide a roasted pig (a pig's head) among themselves. The criterion for the division is their skill in quoting Scripture. The minister cuts off an ear and says, "So Peter cut off an ear from the servant of the high priest". The sexton cuts the head off the pig (the second ear) and says, "So was the head of John the Baptist cut off" ("and they gave him a box on the ear"). The schoolmaster considers for a long time. Finally he spreads a cloth and puts the rest of the pig (head) on it and says, "And then they took the holy body away". [J1242.1].

In some variants, three monks find a single egg and agree that it should go to the one who gives the most appropriate quote from the Bible. The first says, "Purify it from the shell of falsehood". The second says, "Sprinkle it with the salt of wisdom". The third says, "Come in to praise the Lord!" and eats the egg. Cf. Type 1626.

Combinations: 1626, 1741, and 1847*.
Remarks: This anecdote goes back to the apocryphal *Historia Jeschuae Nazareni.*
Literature/Variants: Basset 1924ff. I, No. 161; Schwarzbaum 1968, 447; Schwarzbaum 1979, xxii not. 106; Marzolph 1992 II, No. 1035.
Finnish: Rausmaa 1982ff. VI, Nos. 180–182; Estonian: Raudsep 1969, No. 382; Latvian: Arājs / Medne 1977; Danish: Kristensen 1899, Nos. 491, 515, 571, 572; Dutch: Geldof 1979, 200f., Meder / Bakker 2001, Nos. 182, 377; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 126, 128; German: Zender 1935, Nos. 76, 77, Wossidlo / Neumann 1963, No. 79, cf. No. 76, Berger 2001, No. 1533A*; Austrian: Haiding 1969, Nos. 109, 177; Slovakian: Gašparíková 1991f. I, Nos. 265, 278; Serbian: cf. Vrčević 1868f. I, Nos. 238–240; Croatian: Bošković-Stulli 1963, No. 84; Rumanian: Stroescu 1969 II, No. 5603, cf. I, No. 3188; Bulgarian: cf. BFP, No. *1533A*; Greek: Ranke 1972, No. 76; Polish: Krzyżanowski 1962f. II; Byelorussian: cf. SUS; Ukrainian: cf. SUS, Nos. 1533A, 1533A*; Yemenite: El-Shamy 2004; Japanese: Ikeda 1971; Egyptian: El-Shamy 2004.

1533B *The Third Egg.* A farmer's son who is studying philosophy (medicine) has returned home. One day two eggs (fowls, pancakes) are served for dinner. In order to show off his education, he explains that these are not two but three: "This is one, that makes two, and together they are three". His father refrains from contradicting him. He takes one egg for himself, gives the second to his wife, and invites his son to eat the third egg [J1539.2].

Literature/Variants: Wesselski 1908, No. 19; Perry 1960, 153–155; Schwarzbaum 1968, 446f.; Pearce 1973; McGrady 1978.
English: Hazlitt 1881 I, 62f., Baughman 1966, No. 1533B*; Frisian: Kooi 1984a, No. 1533B*; German: Merkens 1892ff. I, No. 119, Moser-Rath 1984, No. 44; Hungarian: György 1934, No. 164, MNK VII C, No. 1663*; Polish: Krzyżanowski 1962f. II; US-American: Randolph 1958, 159; African American: cf. Dance 1978, No. 548; South African: Coetzee et al. 1967, No. 2411.

1533C *The Clever Division of the Herd.* A man (farmer, Turk, Arab) leaves his three sons (nephews, farmhands) a total of 17 cows (horses, camels, coins) to be divided as follows: the oldest son is to have half; the middle son, one third; and the youngest, one ninth. They are unable to solve this problem until a bystander adds one of his own animals to the herd. From 18 animals, each son can take his proper inheritance, and then the bystander takes his own animal back [J1249].

Literature/Variants: Schwarzbaum 1968, 236f.
Dutch: Zweerde 1981, 35; Frisian: Kooi 1984a, No. 1579A*; German: Kooi / Schuster 1994, No. 124; Austrian: Haiding 1965, No. 291; Maltese: Mifsud-Chircop 1978, Nos. *1579A–*1579D; Jewish: Ausubel 1948, 93f.; Iranian: Bulatkin 1965, 64ff.; US-American: Shannon 1985, No. 12.

1534 *Series of Clever Unjust Decisions.* (The Decisions of Shemjaka.) A poor man (merchant, baker) causes a series of accidents:

He pulls off the tail of a (borrowed) horse (one of two oxen that he has borrowed dies). The owner sues him.

The poor man flees into a house and frightens (hits) a pregnant woman so that she miscarries. Or a woman invites him in out of the rain, and he sits on her sofa and accidentally kills her child. Her husband (the woman) sues him as well.

Out of desperation, the poor man jumps from a high tower (bridge) and kills a passer-by [N320, N330], whose brother (other relative) sues him.

The injured parties bring the poor man before a judge. The judge decides as follows [J1173]:

The poor man should keep the borrowed horse until its tail grows back.

He should impregnate the mother with another child (and her husband should hit her again, to give her another miscarriage). Her husband rejects this settlement and withdraws his suit. (In some variants, he has to pay a fine to the poor man.)

The brother (other relative) of the killed man should jump from the tower upon the poor man in order to kill him. He also withdraws his suit. (In some variants he also has to pay a fine to the poor man.)

(The poor man leaves with the horse and his settlements.)

Some variants have a frame tale: The judge persuades a baker (merchant) to give him a goose (duck) that belongs to someone else. He promises to protect him if the owner of the goose accuses him of theft. Then as above.

Cf. Types 926C.

Combinations: 1660, 1861A.
Remarks: The episodes of this type also appear individually or in other sequences. Cf. also the judgment of Solomon in Types 926ff.
Literature/Variants: Chauvin 1892ff. VII, 172f. No. 448; Köhler / Bolte 1898ff. I, 578; Wesselski 1911 II, No. 515; Ranke 1955b, 55–58; Sofer 1965; Schwarzbaum 1968, 252–254; Schwarzbaum 1979, 565; Marzolph 1992 II, No. 413; Vasil'eva 1989; Marzolph / Van Leeuwen 2004, No. 454; EM: Schemjaka: Die Urteile des S. (forthcoming).
Finnish: Rausmaa 1982ff. VI, No. 183; Livonian: Löwis of Menar 1922, No. 85; Latvian: Arājs / Medne 1977; Danish: Kristensen 1896f. II, No. 13; Spanish: Childers 1948, No. J1173; Catalan: Oriol / Pujol 2003; Portuguese: Meier / Woll 1975, No. 117, Cardigos (forthcoming); Dutch: Sinninghe 1943, No. 891*A, Overbeke / Dekker et al. 1991, Nos. 376, 2400; Frisian: Kooi 1984a; German:

Müllenhoff 1845, No. 526, Wossidlo / Neumann 1963, No. 209, Moser-Rath 1984, 291; Italian: cf. Keller 1963, 42ff., Italian: Cirese / Serafini 1975; Corsican: Ortoli 1883, No. 25; Sardinian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: György 1934, No. 205, MNK VII B; Serbian: cf. Vrčević 1868f. II, No. 51, Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 258, 264; Croatian: Bošković-Stulli 1963, No. 88, Bošković-Stulli 1975b, No. 47; Macedonian: Vroclavski 1979f. II, No. 43, cf. Čepenkov / Penušliski 1989 III, Nos. 293, 326, 332; Rumanian: Stroescu 1969 I, No. 3211; Bulgarian: BFP; Greek: Hallgarten 1929, 191ff., Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 296; Jewish: Noy 1963a, No. 128, Jason 1988a, Haboucha 1992; Gypsy: MNK X 1; Abkhaz: Šakryl 1975, No. 56; Kurdish: Džalila et al. 1989, No. 64; Siberian: Doerfer 1983, No. 95; Turkmen: Stebleva 1969, No. 42; Tadzhik: Amonov 1961, 534ff.; Syrian: El-Shamy 2004; Aramaic: Lidzbarski 1896, No. 17, Bergsträsser 1915, No. 19, Arnold 1994, No. 31; Palestinian: Campbell 1954, 40ff., El-Shamy 2004; Iraqi, Persian Gulf, Saudi Arabian, Qatar: El-Shamy 2004; Iranian: Marzolph 1984; Pakistani: Schimmel 1980, Nos. 18, 28; Indian: Thompson / Roberts 1960; Tibetian: Hoffmann 1965, No. 37; Cambodian: Sacher 1979, 324ff.; Filipino: Fansler 1965, No. 5; Chilean: Pino Saavedra 1960ff. III, No. 184; Dominican: cf. Hansen 1957, No. 1535**B; Argentine: Hansen 1957, No. 1535*A; North African: El-Shamy 2004; Egyptian: Nowak 1969, No. 398, El-Shamy 1980, No. 54, El-Shamy 2004; Tunisian: Brandt 1954, 112, El-Shamy 2004; Algerian: Frobenius 1921ff. III, No. 54; Moroccan: Dermenghem 1945, 81ff., Laoust 1949, No. 70, Nowak 1969, No. 398, El-Shamy 2004; Sudanese: El-Shamy 2004.

1534A ***The Innocent Man Condemned to Death*** (previously ***The Innocent Man Chosen to Fit the Stake [Noose]***). A holy man and his disciple come to a city where the king and all his ministers are fools, and where all kinds of food are sold for the same price [J342.1.1, X1503.3]. The holy man leaves at once and warns his disciple to do so too, but the disciple stays despite the warning [N347.7].

A thief tries to break into a house at night but is killed when the wall collapses (he puts his eye out on a projecting stick). The householder is called before the king and sentenced to death (to have his eye put out). The householder, however, blames the mason who built the wall who, in turn, blames the man who supplied the mortar, etc., until finally one man is found who is too stupid to find someone else to blame. He is condemned to death [J2233].

The owner explains that he needs both his eyes for his work, but his neighbor, who is a hunter, needs only one. The hunter says he really needs both eyes, but his neighbor, who is a musician, always closes his eyes when he plays, etc. The king decrees that one of his eyes be put out. Cf. Type 978.

The condemned man is too thin to fit the stake (noose). The disciple is chosen to be executed in his place [N178.2]. The holy man returns and announces that he has discovered that the next man to be executed will go directly to heaven [K841.1, J1189.3]. The king leaps upon the stake himself [K842.4, K843]. Cf. Type 980*.

Literature/Variants: Schwarzkopf 1968, 250, 253; Marzolph 1992 II, No. 722.
Spanish: Chevalier 1983, No. 170; Jewish: Jason 1965, 1975, 1988a; Uzbek: Afzalov et al. 1963 II, 246ff.; Lebanese: El-Shamy 2004; Iraqi: Jahn 1970, No. 37, El-Shamy 2004; Oman: El-Shamy 2004; Pakistani, Sri Lankan: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Jason 1989; Egyptian, Tanzanian: El-Shamy 2004.

1534A* *Barber Substituted for Smith at Execution.* A smith commits a crime and is condemned to death. The villagers complain to the judge (mayor) that they cannot manage without the smith. They ask him to execute a barber instead, because they have two of those [J2233.1.1].

Literature/Variants: Schwarzbaum 1968, 252f.; Marzolph 1987a, No. 138.
English: Zall 1963, 11f.; Spanish: González Sanz 1996; Dutch: Overbeke / Dekker et al. 1991, No. 712; Frisian: Kooi 1984a; German: Knoop 1893, 221 No. 20, Moser-Rath 1984, 200, 287, 289, 291; Austrian: Schmidt 1946, No. 272; Hungarian: György 1934, No. 55, Kovács 1966, No. 8, Kovács 1988, No. 228, MNK VI, No. 1283*V; Croatian: Bošković-Stulli 1963, No. 86; Polish: Krzyżanowski 1962f. II; Jewish: Jason 1975, 1988a; US-American: Jackson / McNeil 1985, 48, 122f.

1534B* See Type 1534Z*.

1534C* See Type 1534Z*.

1534D* *Sham Dumb Man Wins Suit.* A trickster (farmer) (carrying a tall tree) calls to a (rich) man to get out of the way. The man refuses and the trickster overturns his wagon (tears his clothes). The rich man brings him before a magistrate. The trickster pretends to be mute (is too afraid to speak). The angry plaintif protests that the man is not dumb, and that he had given him a loud warning. Thus the plaintif loses his case, because he did not heed the man's warning [K1656].

Literature/Variants: Wesselski 1911 II, No. 425; Schwarzbaum 1968, 62; Schwarzbaum 1980, 278; Marzolph 1992 II, No. 814.
Catalan: Oriol / Pujol 2003; German: Moser-Rath 1964, No. 229, Moser-Rath 1984, 287, 289, 389, 440, Tomkowiak 1993, 270; Maltese: Mifsud-Chircop 1978; Hungarian: György 1934, No. 136, Kovács 1988, 219; Slovakian: Gašparíková 1991f. II, No. 422; Rumanian: Stroescu 1969 II, No. 4800; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II, No. 1534D; Ukrainian: SUS; Jewish: Noy 1963a, No. 94, Jason 1965; Uzbek: Afzalov et al. 1963 II, 279f.

1534E* *Good Decision.* Two men bring their argument before a judge. The judge hears one side of the case and decides that it is right. Then he hears the other side and decides that it too is right. When someone complains that both sides cannot be right, the judge says, "You are right too".

Literature/Variants: Schwarzbaum 1968, 193; Scheiber 1985, 391; Raskin 1992, 13–44.
Frisian: Kooi 1984a, No. 1583*; German: Peuckert 1959, 141, 205, Neumann 1968b, No. 193; Rumanian: Stroescu 1969 I, No. 3319; Bulgarian: BFP, Nos. *1534E*; Jewish: Ausubel 1948, 22, Richman 1954, 24f., Landmann 1973, 118; Uzbek: Stein 1981, No. 174; US-American: Raeithel 1996, 7f.

1534Z* *Other Absurd Decisions.* (Including the previous Types 1534B* and 1534C*.) Miscellaneous type with diverse variants.

Literature/Variants: Schwarzbaum 1968, 252; Fabula 25 (1984) 90; Wacke 1999; EM 11,1 (2003) 406–418 (C. Shojaei Kawan).
Irish: uí Ógáin 1995, 130ff.; Spanish: González Sanz 1996, No. 1534D; Maltese: Mifsud-Chircop 1978, No. *1534E; Bulgarian: BFP, Nos. *1534***; Russian: SUS, No. 1534**; Jewish: Jason 1988a, No. 1534*B; Syrian: El-Shamy 2004, No. 1534X§; Palestinian, Iraqi: El-Shamy 2004, No. 1534B§; Chinese: Ting 1978, Nos. 1534E*, 1534F*, 1534G*; Egyptian: El-Shamy 2004, Nos. 1534B§, 1534X§.

1535 *The Rich and the Poor Farmer.* (Unibos.) This tale often begins with one of the following episodes:

(1) The family of a poor man (farmer) kills their only cow (two oxen) and uses all their flour to bake bread. They invite all the villagers to a big dinner. The family waits in vain for a return invitation from the guests.

(2) A rich man kills his poor brother's only horse, and gives him its skin.

Main part:

The poor man goes to the city to sell the cowhide (oxhide, horsehide). During the night he discovers the innkeeper's wife with her lover and threatens to expose them. They bribe him not to tell. Or, a merchant believes that the poor man's sacks of refuse contain valuables. The merchant takes the sacks, and in return leaves his goods for the poor man.

Back at home, the poor man tells his rich brother (the villagers) that he received all the money for the animal hide (the refuse). The brother (villagers) kills all his cattle in order to sell their hides, and impoverishes himself (tries to sell refuse and is beaten).

In some variants the rich man is angry and tries to kill his brother, but instead he kills an old relative (dead man) who is lying in his place in bed. The poor man takes the corpse away, and convinces an innocent man that he killed the person. This man bribes the poor man not to tell. Then the poor man claims that he had sold the corpse. Cf. Types 1536C, 1537. The rich man kills all his relatives, hoping to sell their corpses. He is put in prison and set free after he serves his sentence.

Still angry, he tries to drown his brother. The poor brother, confined in a sack (chest), finds a passer-by (shepherd, rich lord) who is willing to trade places with him. After this person has been thrown into the water, the poor man comes back to the village with the sheep (horse, riches) and claims he found them under the water. The jealous rich man (the villagers) jumps into the water and drowns. Cf. Types 1539, 1737.

Combinations: This type is usually combined with one or more other types, esp. 1539, 1653, and also 326, 613, 650A, 841, 954, 1000, 1004, 1030, 1060, 1119, 1120, 1202, 1203, 1210, 1358A–1358C, 1525–1542, 1590, 1642, 1650, 1651, 1681–1696, 1725, 1737, 1875, 1920, and 1960D.
Remarks: Traced to *Versus de Unibove* of the 10th–11th century, and popular since the 15th century (Sercambi, *De bono fatto*).
Literature/Variants: Chauvin 1892ff. V, 245ff. No. 147; Köhler / Bolte 1898ff. I, 91f., 230–255; Wesselski 1911 II, Nos. 388–391; BP II, 1–18, III, 188–193, 389–395; Wesselski 1925, No. 27; Müller 1934; Roberts 1964, 69–73; Krzyżanowski 1965, 415f.; Schwarzbaum 1968, 5, 80, 442, 457; Beyer 1969, 73–79; Peeters 1970; Suchomski 1975, 106–110; Takehara 1977; Nicolaisen 1980; Schwarzbaum 1980, 279; Wolterbeek 1985; La Placa 1985f.; Wells 1988; Dekker et al. 1997, 154f.; Verfasserlexikon 10 (1994) 80–85 (B. K. Vollmann); Schmidt 1999; EM 10 (2002) 885; cf. Marzolph / Van Leeuwen 2004, No. 353; EM: Unibos (in prep.).
Finnish: Rausmaa 1982ff. VI, Nos. 162, 184–187, 200, 272; Finnish-Swedish: Hackman 1917f. II, Nos. 297, 298; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Livonian, Lappish, Wepsian, Lydian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. I, No. 49, II, No. 53, IV, No. 35, Bødker 1964, No. 23, Andersen / Perlet 1996 I, No. 2; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Scottish: Aitken / Michaelis-Jena 1965, No. 64, Briggs 1970f. A I, 324f, Bruford / MacDonald 1994, No. 22; Irish: Ó Súilleabháin / Christiansen 1963, Baughman 1966; English: Baughman 1966; French: Carnoy 1885, No. 7, Tegethoff 1923 II, 97ff., Joisten 1971 I, No. 39; Spanish: González Sanz 1996; Catalan: cf. Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. I, No. 201–203, II, 487, 488, 546, Cardigos (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a, Kooi / Schuster 1994, No. 143; Flemish: Meyer 1968, Meyer / Sinninghe 1976; Walloon: Legros 1962; Luxembourg: Gredt 1883, No. 914; German: Jenssen 1963, 33–38, Moser-Rath 1984, 33, 232, Grimm KHM / Uther 1996 II, No. 61, cf. III, No. 146, Berger 2001, No. 1535A; Ladinian: Decurtins 1896ff. XIV, 37, Decurtins / Brunold-Bigler 2002, No. 125; Italian: Cirese / Serafini 1975, No. 1535, and app.; Corsican: Massignon 1963, Nos. 9, 106; Sardinian: Cirese / Serafini 1975; Maltese: Karlinger 1979, No. 53; Hungarian: MNK VII B; Czech: Tille 1929ff. II 2, 144ff., Klímová 1966, Nos. 65–67; Slovakian: Gašparíková 1991f. I, Nos. 98, 143, II, Nos. 352, 389, 473, 540, 575; Slovene: Križnik 1874, 2ff.; Serbian: Čajkanović 1927, Nos. 109, 110, Đjorđjevič / Milošević-Đjorđjevič 1988, No. 259; Croatian: Bošković-Stulli 1959, Nos. 57, 58; Rumanian: Stroescu 1969 I, Nos. 3000, 3321, II, No. 5004, cf. I, No. 3001; Bulgarian: BFP; Greek: Hallgarten 1929, 105ff., Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 351 III 2, cf. Nos. 77 IV, 176 IV 6, 265 (2–4), 274, 352 (6); Jewish: Jason 1965, 1975, 1988a; Gypsy: MNK X 1; Cheremis / Mari, Chuvash, Tatar, Mordvinian, Votyak, Vogul / Mansi: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, Nos. 289, 290, 292, 294; Buryat, Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Lebanese: Nowak 1969, No. 391, cf.

No. 390; Palestinian: Hanauer 1907, 87ff., El-Shamy 2004; Iraqi, Persian Gulf, Saudi Arabian, Qatar: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Thompson/Roberts 1960, Jason 1989, Blackburn 2001, No. 57; Burmese: Kasevič/Osipov 1976, Nos. 122, 143, 156; Sri Lankan: Thompson/Roberts 1960; Chinese: Ting 1978; Korean: cf. Choi 1979, No. 649; Malaysian: Overbeck 1975, 247; Indonesian: Coster-Wijsman 1929, No. 5; Japanese: Ikeda 1971, Inada/Ozawa 1977ff.; English-Canadian: Fauset 1931, No. 1, Halpert/Widdowson 1996 II, No. 99; North American Indian: Thompson 1919, 419ff.; US-American: Baughman 1966; French-American: Ancelet 1994, 10. 22; Spanish-American: TFSP 24 (1951) 128–132, 28 (1958) 154–156, Robe 1973; Mexican, Panamanian: Robe 1973; Dominican, Puerto Rican: Hansen 1957; Mayan: Peñalosa 1992; Brazilian: Cascudo 1955a, No. 23; Chilean, Argentine: Hansen 1957; West Indies: Flowers 1953; Egyptian, Algerian, Moroccan: El-Shamy 2004; Tunisian: Nowak 1969, No. 391, cf. No. 390, El-Shamy 2004; East African: Klipple 1992; Sudanese: El-Shamy 2004; South African: Coetzee et al. 1967, Nos. 1535, 1635, 5–8, Grobbelaar 1981; Malagasy: Haring 1982, Nos. 2.3.67, 2.3.75, 2.3.79, 2.3.1525, 2.3.1655.

1536 ***Disposing of the Corpse.*** The motif of having to get rid of a corpse [K2151] appears in a series of different narratives. It has different results depending on its situation in the tale. This type combines episodes particularly from types 1536A and 1537.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 188; Latvian: Arājs/Medne 1977; Danish: Kristensen/Rom 1884, 143ff.; Icelandic: Sveinsson 1929; German: Berger 2001; Italian: Cirese/Serafini 1975, No. 1536, and app.; Czech: Jech 1961, No. 50; Slovakian: Gašparíková 1991f. II, Nos. 497, 585; Bulgarian: BFP; Armenian: Hoogasian-Villa 1966, No. 69; Palestinian: El-Shamy 2004; French-Canadian: Lemieux 1974ff. III, No. 20, V, No. 5, IX, No. 9; Sudanese: El-Shamy 2004.

1536A ***The Woman in the Chest.*** A poor brother (neighbor, sexton) steals a hog (cow, food) from his rich brother (neighbor, clergyman). The rich man suspects his brother, but wants to be certain, so he hides his mother-in-law (mother, wife, cook) in a chest (cupboard) in his brother's house to spy. Cf. Type 1360C.

The woman confirms the rich man's suspicion and cries out (curses, makes noise). The poor brother opens the chest, strangles the woman (kills her in some other way), and puts some food (cheese, meat, sausage, bread) in her mouth.

The rich brother opens the chest, sees that the woman is dead, and thinks she has suffocated. He wants to keep her death secret and bribes the poor brother not to tell any one and to bury her. Later, the poor brother digs her up at night (keeping some of her valuables) and sets her body at his brother's door, where it falls over when the door is opened in the morning. The rich brother thinks the corpse has returned to haunt him [K2151, K2321]. Cf. Type 1537.

He pays his poor brother more money to bury the corpse again (often three or four times), but it turns up in the barn, close to the well, on a foal that follows the rich man, etc. The poor man gets so much money (cattle, provisions) for reburying the body that he becomes as rich as (richer than) his brother.

Combinations: 1535, 1537, 1735A, and 1792.
Remarks: Documented in the 19th–20th century. The second part has affinities with a number of old French fabliaux.
Literature/Variants: Köhler / Bolte 1898ff. I, 190; Taylor 1917, 225f.; Suchier 1922; Dekker et al. 1997, 142–144; EM 1 (1977) 369–373 (K. Roth).
Finnish: Rausmaa 1982ff. VI, Nos. 188–190; Finnish-Swedish: Hackman 1917f. II, Nos. 298, 302(1); Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1921; Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. II, No. 54, III, No. 63, Kristensen 1897a, No. 15, Holbek 1990, No. 42; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929, Boberg 1966, No. K2321; Scottish: Campbell 1890ff. I, No. 15; Irish: Ó Súilleabháin / Christiansen 1963, Baughman 1966; Spanish: Espinosa 1946f., No. 176; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. II, No. 698, Cardigos (forthcoming); Frisian: Kooi 1984a, Kooi / Schuster 1994, No. 183; Flemish: Meyer 1968; German: Wisser 1922f. I, 29ff., Ranke 1966, No. 52; Austrian: Haiding 1969, Nos. 19, 27, 36; Ladinian: Decurtins / Brunold-Bigler 2002, No. 123; Hungarian: MNK VII B; Czech: Tille 1929ff. II 1, 437ff.; Slovakian: Gašparíková 1991f. I, No. 9, II, Nos. 446, 583; Croatian: Bošković-Stulli 1959, No. 60; Rumanian: cf. Stroescu 1969 II, No. 5728; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965; Gypsy: MNK X 1; Siberian: Soboleva 1984; Yemenite: El-Shamy 2004; Indian: Thompson / Balys 1958, No. K2152; Chinese: Ting 1978; Japanese: Ikeda 1971, No. 1537A; English-Canadian: Halpert / Widdowson 1996 II, Nos. 96–98; African American: Baughman 1966; Spanish-American, Mexican: Robe 1973; Puerto Rican: Flowers 1953, Hansen 1957; Chilean: Pino Saavedra 1960ff. III, Nos. 195, 196; Argentine: Hansen 1957; Cape Verdian: Parsons 1923b I, No. 125.

1536B *The Three Hunchback Brothers Drowned.* There are two parts to this tale. The first part exists in two forms, but the second part is largely the same.

(1) Three hunchbacked musicians are asked by the wife of another hunchbacked man to play some music. (One of the three hunchbacked brothers marries a rich widow, and his poor brothers visit her uninvited.) The husband unexpectedly comes home. The musicians hide in a chest (oven, cellar), where they die [N320] (kill each other).

(2) Three monks (clergymen, knights, students) court a beautiful woman. On the advice of her husband, she invites them to visit her. The visit of the first lover is interrupted by that of the second, etc., and they hide in a chest (oven, cellar). The third lover hides when the husband arrives. The husband kills them in their hiding place [K1551.1]. Cf. Type 1730.

A drunken man (stupid farmhand, farmer, porter, undertaker, beggar, soldier, the devil) is employed to dump one of the dead bodies into the river (to bury it). When he returns, he finds the second body in the same place as if it had come back from the dead, and then the third. After he gets rid of all three bodies, he meets the hunchbacked husband (another monk, clergyman, knight) and, thinking that this is another revenant, kills him and dumps him into the river (buries him) also. Cf. Type 1537.

Combinations: 1535, 1539, and 1730.
Remarks: Documented in the early 13th century (*Mishlé Sendebar* and the fabliaux *Les trois bossus ménestrels*, *Estormi* and *Les quatre prestres*).
Literature/Variants: Chauvin 1892ff. VIII, 72 No. 38, IX, 88; Schumann/Bolte 1893, No. 19; Frey/Bolte 1896, No. 19; Pillet 1901; Taylor 1917, 221–246; BP III, 485f.; Espinosa 1936; Schwarzbaum 1968, 58, 91, 454; Frosch-Freiburg 1971, 199–209; Morin 1974, No. 1089; EM 2 (1979) 980–987 (K. Roth).
Finnish: Rausmaa 1982ff. VI, Nos. 191, 192; Finnish-Swedish: Hackman 1917f. II, Nos. 300, 302; Estonian: Raudsep 1969, No. 361; Livonian: Loorits 1926, No. 1601; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Icelandic: Sveinsson 1929, Boberg 1966, No. K1551.1; Irish: Ó Súilleabháin/Christiansen 1963; Spanish: Childers 1977, No. K1551.1; Catalan: Neugaard 1993, No. K1551.1, Oriol/Pujol 2003; Portuguese: Soromenho/Soromenho 1984f. II, No. 438, 439, Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Laport 1932; German: Wossidlo/Neumann 1963, No. 282, Grubmüller 1996, No. 32; Italian: Cirese/Serafini 1975, No. 1536B, and app.; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII B; Czech: Tille 1929ff. II 1, 440ff.; Slovakian: Gašparíková 1991f. II, No. 585; Slovene: Planinski 1891f. II, 1ff.; Croatian: Vujkov 1953, 319ff.; Rumanian: Stroescu 1969 I, No. 3473, II, No. 5724; Bulgarian: BFP; Greek: Hallgarten 1929, 127f., 219ff., Megas/Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, No. 264; Jewish: Haboucha 1992; Gypsy: Briggs 1970f. A II, 17; MNK X 1; Cheremis/Mari, Votyak: Kecskeméti/Paunonen 1974; Siberian: Soboleva 1984; Georgian: Kurdovanidze 2000; Syrian: Nowak 1969, No. 348, El-Shamy 2004; Palestinian: El-Shamy 2004; Saudi Arabian: Littmann 1957, 373ff.; Iranian: Marzolph 1984; Indian: Thompson/Roberts 1960, Jason 1989; Chinese: Riftin et al. 1977, No. 60, Ting 1978; French-Canadian: Barbeau 1919, No. 88, Barbeau/Lanctot 1931, No. 159; Spanish-American, Mexican: Robe 1973; Puerto Rican: Hansen 1957; Mayan: Peñalosa 1992; Chilean: Hansen 1957; West Indies: Flowers 1953; Egyptian: Nowak 1969, No. 348, El-Shamy 2004; Algerian: El-Shamy 2004.

1536C *The Murdered Lover.* A woman wants to meet her lover without her husband's knowledge. She asks a neighbor (God, saint) for advice, and is told (by her husband hiding in the church or behind the saint's picture) that she should give her husband a particular food that will make him blind (and deaf). She does so and he pretends to be blind. When the wife receives her lover, her husband finds an opportunity to kill him (and puts some food in his mouth to make it look as if he choked on it). Cf. Type 1380.

The husband brings the body of the lover back home (to a shop, inn) and asks in a disguised voice if he may come in. The wife (the shopkeeper) thinks her husband (a drunk) is at the door, and tells him to spend the night with his mistress (to go home). The woman refuses to open the door even when the man says he will die (hang himself). The husband leans the corpse against the door (hangs it on the door).

In some variants the woman (repeatedly) has the body delivered to another place where it is "killed" again by someone else (thief, etc.). Cf. Types 1535, 1537.

Remarks: This type is a combination of Types 1380 and 1537.
Literature/Variants: Taylor 1917, 226; Schwarzbaum 1980, 281.
Finnish: Rausmaa 1982ff. VI, 500; Lithuanian: Kerbelytė 1999ff. II; Lappish: Kecskeméti / Paunonen 1974, No. 1537; Wepsian: Kecskeméti / Paunonen 1974, Nos. 1380, 1536C; Karelian, Lydian: Kecskeméti / Paunonen 1974, Nos. 1380, 1537; Syrjanian: Kecskeméti / Paunonen 1974, Nos. 1380, 1536C, 1537; Italian: Cirese / Serafini 1975; Rumanian: Stroescu 1969 I, No. 3467; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Simonides 1979, No. 248, Russian: Kryptádia 1 (1883) 240–245, 249; Cheremis / Mari: Kecskeméti / Paunonen 1974, Nos. 1536C, 1537; Chuvash: Kecskeméti / Paunonen 1974, No. 1537; Tatar: Kecskeméti / Paunonen 1974, Nos. 1380, 1537; Votyak, Vogul / Mansi: Kecskeméti / Paunonen 1974, No. 1537; Georgian: Dirr 1920, No. 14, Dolidze 1956, 356ff.; Indian, Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978; Korean: Zŏng 1952, No. 96; Cambodian: Gaudes 1987, No. 61; West Indies: Flowers 1953; Malagasy: Haring 1982, Nos. 2.3.1655, 3.2.1536C.

1537 *The Corpse Killed Five Times.* A certain woman's lover (often a clergyman or a monk) is killed by her angry husband, or a man (clergyman, occasionally a woman) is killed by accident (on purpose, is murdered). The wife (married couple, bystanders, murderer) secretly leaves the body by the neighbors' door. The neighbor thinks it is a robber (adulterer) and "kills" it again.

To cover up this murder, the neighbor takes the body to a monastery (and puts it in the abbot's room, or on a toilet), where it is "killed" again because it will not speak [K2152]. This "murderer" puts the body into a sack and throws it into the river. Fishermen find it and hang it in a shop (put it in a boat or on a sledge, or tie it on a horse and drive it into a field or into a crockery shop), and the shopkeeper "kills"' it again [K2151]. Cf. Type 1536C.

Often the trickster (the first murderer) blackmails the subsequent "murderers" for not exposing their "murders". Cf. Type 1536A.

Combinations: This type is usually combined with one or more other types, esp. 1000, 1013, 1380, 1525D, 1535, 1536A, 1536B, 1537*, 1539, 1643, 1653, 1792, and 1875.
Remarks: Documented in the 13th century. Popular in literary and oral versions since the 15th century, and as a modern legend in the 20th century.
Literature/Variants: Chauvin 1892ff. V, No. 105; Köhler / Bolte 1898ff. I, 65, III, 164; Wesselski 1911 II, No. 438; BP II, 1–18; Taylor 1917; Suchier 1922; Espinosa

1936; Schwarzbaum 1968, 185; Frosch-Freiburg 1971, 210–216; EM 8 (1996) 902–907 (K. Roth); Schmidt 1999; Schneider 1999a 167; Marzolph / Van Leeuwen 2004, Nos. 23, 504.
Finnish: Rausmaa 1982ff. VI, Nos. 190, 193, 194; Finnish-Swedish: Hackman 1917f. II, Nos. 298, 299; Estonian: Raudsep 1969, No. 360; Latvian: Arājs / Medne 1977; Lappish, Lydian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. IV, No. 59, Kristensen 1884ff. III, No. 45, Kristensen 1898, No. 28; Icelandic: Sveinsson 1929; French: Sébillot 1880ff. I, No. 36, Meyrac 1890, 434ff., Joisten 1971 II, No. 162; Spanish: González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. I, Nos. 201–203, II, No. 348, 349, Cardigos (forthcoming); Dutch: Meder / Bakker 2001, No. 100; Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Laport 1932, No. *1537C; German: Peuckert 1932, No. 251, Brednich 1990, 141f., Kooi / Schuster 1994, No. 191, Grubmüller 1996, No. 33, Berger 2001; Italian: Cirese / Serafini 1975, Appari 1992, No. 44; Hungarian: MNK VII B, No. 1537, cf. No. 1537A*; Slovakian: Gašparíková 1991f. I, No. 9, II, Nos. 446, 497, 540, 585; Slovene: Gabršček 1910, 255ff.; Rumanian: Stroescu 1969 I, Nos. 3000, 3467, 3472; Bulgarian: BFP; Albanian: Jarník 1890ff., 267ff.; Greek: Hallgarten 1929, 207ff., Megas / Puchner 1998; Polish: Simonides 1979, No. 248, Simonides 1987, 271; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 351 III 2a, 359 III 3–9 (var. g), 368 (3); Jewish: Jason 1965, 1975, 1988a; Gypsy: MNK X 1; Cheremis / Mari, Chuvash, Tatar, Votyak, Vogul / Mansi: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, Nos. 288, 292–294; Buryat, Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Syrian: El-Shamy 2004; Iranian: Marzolph 1984; Pakistani, Sri Lankan: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Nos. 1537, 1537A, Jason 1989; Korean: Choi 1979, No. 686; Indonesian: cf. Vries 1925f. II, 411 No. 278; Japanese: Inada / Ozawa 1977ff.; English-Canadian: Baughman 1966; North American Indian: Thompson 1919, 420ff.; US-American: Baughman 1966; Spanish-American, Mexican, Panamanian: Robe 1973; Cuban: Hansen 1957, Nos. 1537**C, 1537**J; Dominican: Flowers 1953, Hansen 1957, Nos. 1537, 1537**E, 1537**G, 1537**I; Puerto Rican: Flowers 1953, Hansen 1957, Nos. 1537**D, 1537**H; Brazilian: Karlinger / Freitas 1977, No. 89; Cape Verdian: cf. Parsons 1923b I, Nos. 26*, 26a*; Ghanaian: Schott 2001, 428f.; Cameroon: Kosack 2001, 351; Malagasy: Haring 1982, No. 2.3.1537.

1537* ***Corpse's Legs Left.*** A soldier finds a corpse and cuts off its legs. He stays overnight with a rich farmer, and goes away early the next morning leaving the legs. A comrade of the soldier accuses the farmer of murder and blackmails him [K2152.2].

Combinations: 1537.
Literature/Variants:
Lithuanian: Kerbelytė 1999ff. II; Lydian: Kecskeméti / Paunonen 1974; Frisian: Kooi 1984a; Russian, Byelorussian, Ukrainian: SUS; Siberian: Soboleva 1984.

1538 ***The Revenge of the Cheated Man*** (previously ***The Youth Cheated in Selling Oxen***). A youth (farmer, fool) goes to the market to sell cattle (fowl, eggs). On the way he meets a trickster (monk, robber, landlord, judge) who convinces him that his cattle are not worth very much. He sells (is compelled to sell) them for a very low price [K132]. Cf. Type 1551.

The youth resolves to revenge himself on the trickster. He disguises himself as a beggar-woman (bride, carpenter, woodcutter, builder) and tricks him so that the trickster lets himself be tied to a tree [K713.1] and the youth is able to beat him. The trickster goes to get medical help. The youth disguises himself as a doctor and beats him again (in a monastery, bathhouse, robbers' den) [K1825.1.3]. In the end the youth takes his cattle back and also gets some money.

In some variants, instead of one trickster, the youth takes revenge on many (seven, twelve, forty).

Combinations: 1525A, 1535, 1539, and 1551.
Remarks: Documented in an Akkadian version from 711 B.C.E., *The Poor Man of Nippur*.
Literature/Variants: Chauvin 1892ff VII, 150f. No. 430, VIII, 136f. No. 133; BP III, 393–395; Schwarzbaum 1968, 17, 63, 64, 443, 455; Julov 1970; Gurney 1972; Jason 1979; Schwarzbaum 1980, 279; Noegel 1996; EM 11,1 (2003) 149–153 (H. Lox); Marzolph / Van Leeuwen 2004, No. 376.
Finnish: Rausmaa 1982ff. VI, No. 195; Finnish-Swedish: Hackman 1917f. II, No. 301; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Syrjanian: Rédei 1978, No. 144; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. II, No. 15, Levinsen / Bødker 1958, No. 31; Faeroese: Nyman 1984; French: Cosquin 1886f. II, No. 81, Lambert 1899, No. 33, Joisten 1971 II, No. 132; Spanish: Espinosa 1946f., Nos. 37, 192, Espinosa 1988, Nos. 333–337, Lorenzo Vélez 1997, No. 30; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. II, No. 476–482, Cardigos (forthcoming); Flemish: Meyer 1968; Ladinian: Decurtins 1896ff. II, 124 No. 99; Italian: Cirese / Serafini 1975, No. 1538, and app.; Corsican: Massignon 1963, Nos. 39, 96; German: Wossidlo / Henßen 1957, No. 112, Cammann 1973, 294ff.; Hungarian: György 1934, No. 127, MNK VII B, Czech: Tille 1929ff. II 2, 141ff.; Serbian: cf. Đorđevič / Milošević-Đorđevič 1988, No. 260; Rumanian: Stroescu 1969 I, No. 3301; Bulgarian: BFP; Albanian: Camaj / Schier-Oberdorffer 1974, No. 66; Greek: Megas / Puchner 1998; Polish: cf. Krzyżanowski 1962f. I, No. 942; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965, 1988a; Gypsy: MNK X 1; Kurdish: Wentzel 1978, No. 24; Armenian: Levin 1982, No. 18; Siberian: Soboleva 1984; Kazakh: Sidel'nikov 1952, 130ff.; Georgian: Kurdovanidze 2000; Syrian: El-Shamy 2004; Aramaic: Lidzbarski 1896, No. 9; Palestinian, Persian Gulf, Kuwaiti: El-Shamy 2004; Pakistani: Sheikh-Dilthey 1976, No. 70; French-Canadian: Barbeau 1916, No. 18, Lemieux 1974ff. III, No. 27; US-American: Baughman 1966; Spanish-American, Mexican: Robe 1973; Dominican, Puerto Rican, Chilean: Hansen 1957; Brazilian: Alcoforado / Albán 2001, No. 80; Cape Verdian: Parsons 1923b I, No. 8; Egyptian, Tunisian, Algerian: Lacoste / Mouliéras 1965, No. 71, El-Shamy 2004; Moroccan: El-Shamy 2004; Sudanese: El-Shamy 2004.

1538* ***The Jester as Bride.*** A witty fellow (trickster) dresses himself in his sister's clothes and works as a servant girl (employee) to a clergyman (master). The son of a rich man (mayor) chooses him as his bride and prefers him to the priest's daughters, because only he is able to pass a test of feminity (is the cleverest of the girls).

On the wedding night a rope is tied to the "bride"s' leg. He frees himself, ties a goat (ram) to the end of the rope, and goes away. Then he returns wearing his own clothes and demands compensation for his sister's having been turned into a goat.

In some variants the bridegroom discovers that his bride is a man and leaves town. The groom's parents bribe the "servant girl" not to tell what happened. Cf. Type 1542.

Combinations: 1535, 1539.
Literature/Variants:
Finnish: Rausmaa 1982ff. VI, 501; Estonian: Raudsep 1969, No. 368; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Karelian: Konkka 1959, 114ff., Konkka 1963, No. 67; Syrjanian: Kecskeméti / Paunonen 1974; Macedonian: cf. Vroclavski 1979f. II, No. 44; Bulgarian: BFP; Russian, Byelorussian, Ukrainian: SUS; Cheremis / Mari, Chuvash, Mordvinian, Votyak, Vogul / Mansi: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Egyptian: El-Shamy 2004.

1539 *Cleverness and Gullibility.* Three students (butchers, rascals) convince a farmer (fool, trickster) that his cow (donkey, mule, ox) is a goat (hen, donkey), so he sells the animal cheaply [K132]. (In variants from southern and eastern Europe, the farmer is persuaded to cut off the animal's horns, ears, and tail in order to get a better price.)

The farmer pays in advance at three inns and invites the students to eat with him. Instead of paying, he turns his hat around three times (hits it on the table, throws it on the floor, rings a bell), and the innkeeper says that the bill has been settled. The students buy the hat for a high price. When they try to use it, they discover the trick [K111.2]. (Variants from central Europe end here.)

When the students come back for revenge, the farmer pretends to be dead. His wife (occasionally the students) revives him with a stick [K113.4]. (Or, the farmer ties a skin filled with blood under his wife's clothes and pretends to kill her.) He revives her with a "magic wand" (flute, violin, knife), which he sells to the students.

The students kill their wives (mothers) but cannot revive them. They put the farmer into a sack (cask) to be drowned, but he trades places with a herdsman who comes by. By pretending to have found the herd of cattle on the bottom of the sea, the farmer induces his greedy adversaries to jump into the water. Cf. Type 1535.

In variants from southern and eastern Europe, after the introduction in which the animal is mutilated, the farmer puts coins in the anus of his donkey (horse, cow) or mixes them with its dung. He sells the animal as a gold-producer [K111.1] (and says that the animal must remain in its stall for two weeks or forty days. The animal dies.).

In some versions, the farmer sells his adversaries supposedly wonderful objects, e.g. a messenger rabbit [K131.1], a pot that cooks by itself [K112.1], a pick that locates gold, a rifle that always hits its mark, or a self-propelled sled. Or the farmer promises to teach them to speak Latin and cuts their tongues off [K1068.2].

Some variants end with the farmer buried alive. When his adversaries come to rob the grave, he brands them [K911.1] or cuts off their genitals (noses).

Combinations: This type is usually combined with one or more other types, esp. 1535, 1551, and also 1000, 1004, 1240, 1382, 1525A, 1525D, 1528, 1542, 1685, and 1696.

Remarks: This episodic humorous tale is composed of various popular, interchangeable scenes (which often belong to Type 1535), and therefore the type does not have well-defined limits.

Literature/Variants: Cf. Wesselski 1911 II, No. 391; Dekker et al. 1997, 204–206; EM 8 (1996) 1104–1108 (A. Schöne); Schmidt 1999; Marzolph / Van Leeuwen 2004, No. 377.

Finnish: Rausmaa 1982ff. VI, Nos. 192, 196–200; Finnish-Swedish: Hackman 1917f. II, Nos. 262, 302, 304(6), 305, 316(3); Estonian: Raudsep 1969, No. 277; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Livonian, Lappish, Wepsian, Lydian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, Nos. 1260, 1539; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. IV, No. 36, Kristensen 1884ff. III, No. 46; Scottish: Campbell 1890ff. II, No. 39; Irish: Ó Súilleabháin / Christiansen 1963; English: Ehrentreich 1938, No. 59, cf. Baughman 1966, Nos. 1539A, 1539B, Briggs 1970f. A II, 129f.; Spanish: González Sanz 1996; Basque: Blümml 1906, No. 3, Karlinger / Laserer 1980, No. 59; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. II, No. 487, 488, 546, Cardigos (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a, No. 1539, cf. No. 1539C; Flemish: Meyer 1968; Luxembourg: Gredt 1883, No. 917; German: Plenzat 1927, Henßen 1935, Nos. 187, 204, Grimm KHM / Uther 1996 II, No. 61, III, No. 146; Ladinian: Decurtins / Brunold-Bigler 2002, Nos. 122, 125; Italian: Cirese / Serafini 1975; Corsican: Massignon 1963, No. 74; Sardinian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII B; Czech: Tille 1929ff. II 2, 154ff.; Slovakian: Gašparíková 1991f. II, Nos. 389, 575; Slovene: Tomažič 1942, 157ff.; Serbian: Đorđevič / Miloševič-Đorđevič 1988, Nos. 261–263, Eschker 1992, No. 104; Croatian: Bošković-Stulli 1963, No. 89; Rumanian: Stroescu 1969 I, Nos. 3006, 3312, 4581; Bulgarian: BFP; Greek: Dawkins 1953, No. 69, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 274 V, 351 III (5–6), 351 IV 3; Jewish: Jason 1975, 1988a; Gypsy: Briggs 1970f. A II, 32, MNK X 1; Ossetian: Levin 1978, No. 38; Chuvash: Mészáros 1912, No. 25, Kecskeméti / Paunonen 1974; Cheremis / Mari, Tatar, Mordvinian, Votyak, Vogul / Mansi: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, No. 289; Buryat, Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Syrian, Iraqi, Saudi Arabian: El-Shamy 2004; Iranian: Marzolph 1984; Pakistani, Indian, Sri Lankan: Thompson / Roberts 1960; Nepalese: Heunemann 1980, Nos. 22, 23, Unbescheid 1987, No. 34; Chinese: Ting 1978; Indonesian: Vries 1925f. II, 411 No. 279, Kratz 1978, No. 14; Korean: Zaborowski 1975, No. 78; Vietnamese: Karow 1972, No. 112; Japanese: Ikeda 1971, Inada / Ozawa

1977ff.; North American Indian: Thompson 1919, 413, 419ff., Robe 1973; English-Canadian: Halpert / Widdowson 1996 II, Nos. 99–103; US-American: cf. Baughman 1966, No. 1539A; Spanish-American, Mexican, Guatemalan, Panamanian: Robe 1973; South American Indian: Hissink / Hahn 1961, Nos. 358, 359, Wilbert / Simoneau 1992, Nos. K111.1, K112.1; Mayan: Laughlin 1977, 86ff., 379ff.; Cuban, Puerto Rican, Chilean, Argentine: Hansen 1957; Brazilian: Alcoforado / Albán 2001, No. 81; West Indies: Flowers 1953; Egyptian, Libyan: El-Shamy 2004; Tunisian: Nowak 1969, No. 411, El-Shamy 2004; Algerian: El-Shamy 2004; East African, Sudanese: Klipple 1992; Eritrean: El-Shamy 2004; Namibian: Schmidt 1989 II, Nos. 452–454; South African: Coetzee et al. 1967, No. 1635.23, Grobbelaar 1981.

1539A* *Closing Up the Wine Cask.* A master (landlord) makes up a pretext to send a boy (a farmer) who has offended him to the wine cellar, where the servant is supposed to give him a beating. When the boy sees the servant, he pulls the bung out of the wine cask so that the servant has to use his thumb to close it up. The boy beats him up and runs away, taking bacon (sausage), bread, and a jug of wine with him. Cf. Type 921D*.

In some variants, a guest tries to cheat an innkeeper (leaves without paying his bill) who has boasted to him that such a thing had never happened to her. He tells her that he can draw both red and white (any kind of) wine from the same cask. He bores two holes in one cask and tells her to stop them with her thumbs while he goes upstairs to get a glass (some glasses). He leaves and does not come back, so the innkeeper has to wait until her husband comes to rescue her.

Literature/Variants:
Latvian: Ambainis 1979, No. 105; English: Wardroper 1970, No. 18; Dutch: Tinneveld 1976, No. 122, Overbeke / Dekker et al. 1991, No. 1415, Meder / Bakker 2001, No. 250; Frisian: Kooi 1984a; Flemish: Meyer 1968, No. 1539A*; German: Wossidlo / Neumann 1963, No. 2, Moser-Rath 1964, No. 21, Kooi / Schuster 1994, No. 162; Greek: cf. Orso 1979, 175f.; Jewish: Ausubel 1948, 315f.; US-American: cf. Randolph 1955, 78f.

1540 *The Student from Paradise (Paris).* A student (beggar, traveler, clergyman) tells a (foolish) woman that he comes from Paris. She understands this to be Paradise. (Or, he sings, "I come from heaven", or says he comes from the beyond or is a messenger from hell). The wife tells him that her husband (son) died shortly before. The student claims to have met him in paradise (hell) and tells her that her husband needs certain things. The wife gives the student money (clothes, food, horse, etc.) to take to her husband [J2326].

The oldest son (brother-in-law, husband) goes after the trickster to retrieve the money. The trickster steals his horse (the son runs his own horse to death) [K341.9.1]. Cf. Type 1540A*.

Combinations: This type is usually combined with one or more other types, esp.

1245, 1285, 1382, 1384, 1385, 1541, and also 1200, 1210, 1383, 1386, 1387, 1408, 1450, 1528, 1535, 1539, 1540A*, and 1653.
Remarks: Documented in Latin at the end of the 15th century.
Literature/Variants: Clouston 1888, 204–217; Stiefel 1891; Köhler / Bolte 1898ff. I, 383f.; Bebel / Wesselski 1907 I 2, No. 50; Wesselski 1911 I, No. 305; Aarne 1915; BP II, 440–451; Pauli / Bolte 1924 I, No. 463; Lengyel 1962; Schwarzbaum 1968, 405, 483; Tekinay 1980, 193–195; Dekker et al. 1997, 354–357; EM: Student aus dem Paradies (forthcoming).
Finnish: Rausmaa 1982ff. VI, Nos. 201–203, 392; Finnish-Swedish: Hackman 1917f. II, Nos. 263, 308, 330; Estonian: Raudsep 1969, No. 276; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish, Wepsian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. I, No. 29, Kristensen 1881ff. IV, No. 46, Kristensen 1897a, No. 2; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 131ff.; French: Cosquin 1886f. I, No. 22, Tegethoff 1923 II, No. 30g; Portuguese: Soromenho / Soromenho 1984f. II, No. 343, Cardigos (forthcoming); Basque: Blümml 1906, No. 2; Dutch: Duyse 1903ff. II, 1155ff., III, 2737, Sinninghe 1943; Frisian: Kooi 1984a, Kooi / Schuster 1994, No. 141; Flemish: Meyer 1968; Luxembourg: Gredt 1883, No. 917; German: Moser-Rath 1984, 288, 378f., 424, Grimm KHM / Uther 1996 II, No. 104, Berger 2001; Austrian: Haiding 1969, No. 77; Ladinian: Decurtins / Brunold-Bigler 2002, No. 131; Italian: Cirese / Serafini 1975; Corsican: Massignon 1963, No. 40; Maltese: Mifsud-Chircop 1978; Hungarian: György 1934, No. 169, MNK VII B; Czech: Tille 1929ff. I, 404ff.; Slovakian: Gašparíková 1991f. I, Nos. 207, 263, 301, II, No. 520; Slovene: Bolhar 1974, 164ff.; Serbian: Čajkanović 1927, No. 104, Karadžić 1937, No. 28, Eschker 1992, No. 97; Croatian: Vujkov 1953, 223ff.; Rumanian: Stroescu 1969 I, Nos. 3009, 3746, 3747, 3870, cf. No. 3763; Bulgarian: BFP, No. 1540, cf. No. *1540***; Greek: Loukatos 1957, 199ff., Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 331 III 2f, 339; Jewish: Jason 1965, 1975, 1988a; Gypsy: MNK X 1; Cheremis / Mari, Mordvinian: Kecskeméti / Paunonen 1974; Georgian: Kurdovanidze 2000; Aramaic: Arnold 1994, No. 15; Palestinian: Schmidt / Kahle 1918f. II, No. 97, El-Shamy 2004; Iraqi, Persian Gulf: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Thompson / Balys 1958, Nos. J2326, K346.1, Jason 1989; Sri Lankan: Schleberger 1985, No. 29; Chinese: Ting 1978; Indonesian: Vries 1925f. II, 411 No. 284, Coster-Wijsman 1929, 73; Japanese: Ikeda 1971; English-Canadian: Halpert / Widdowson 1996 II, No. 104; Mexican: Robe 1973; Brazilian: Alcoforado / Albán 2001, Nos. 77, 82; Argentine: Hansen 1957; West Indies: Flowers 1953; Egyptian, Libyan, Tunisian, Algerian: El-Shamy 2004; Moroccan: Basset 1897, 114, El-Shamy 2004; East African: Arewa 1966, No. 3351; South African: Coetzee et al. 1967.

1540A* ***Lady Sends Pig as Wedding Hostess.*** A trickster (farmer) tells a foolish woman (lady) that he has come to invite her hog to a wedding. She puts a gold necklace on the hog and lets him take it. (She also gives him a horse and coach to transport the animal.)

In some variants her husband sets out after the man hoping to retrieve the hog. The trickster manages to steal his horse [K341.9.1]. Cf. Type 1540.

Combinations: 1384, 1540, and 1653.
Remarks: Documented in Russia in the 18th century.
Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 175; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian, Karelian: Kecskeméti / Paunonen 1974; Portuguese: Soromenho / Soromenho 1984f. II, Nos. 343, 714, Cardigos (forthcoming); German: Berger 2001, No. 1540A**; Maltese: Mifsud-Chircop 1978, Nos. 1540A*, *1540A$_1$; Rumanian: Stroescu 1969 I, No. 3009A; Bulgarian: BFP; Greek: Megas / Puchner 1998; Russian, Byelorussian, Ukrainian: SUS; Chuvash: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Buryat, Mongol: cf. Lőrincz 1979, No. 1540A.

1541 *For the Long Winter.* A man (farmer) has accumulated a store of provisions (saved some money, good clothing, or a sausage). His stupid wife reproaches him with this, and he says that it is for the long winter (spring, emergencies, a good day).

Later, when he is away, a trickster (beggar) comes to the woman and says (in answer to her question) that he is the long winter. (He greets her with "Good day", and she thinks that is his name.) The wife gives him the provisions [K362.1, J2460.1]. Cf. Types 1385*, 1463A*, and 1700.

Combinations: This type is usually combined with one or more other types, esp. 1384, 1386, 1387, 1540, 1653, and also 563, 1204**, 1210, 1245, 1291, 1381B, 1383, 1450, 1528, 1539, 1540A*, and 1653.
Remarks: Documented ca. 1400 in an Italian novella by Giovanni Sercambi (No. 63).
Literature/Variants: Köhler / Bolte 1898ff. I, 341f.; BP I, 520–528, II, 205f.; Dekker et al. 1997, 203f.; EM: Winter: Für den langen W. (in prep.).
Finnish: Rausmaa 1982ff. VI, No. 204; Finnish-Swedish: Hackman 1917f. II, Nos. 263, 302(13), 309; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. I, No. 29, Kristensen 1900, No. 1, Christensen 1941, No. 3; Icelandic: Sveinsson 1929; Scottish: Briggs 1970f. A II, 125, 310ff.; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 104f., 116ff., 310ff.; French: Hoffmann 1973; Spanish: Espinosa 1988 II, Nos. 338, 339; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. II, No. 719, Cardigos (forthcoming); Dutch: Sinninghe 1943, Kooi 2003, No. 82; Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Laport 1932; Luxembourg: Gredt 1883, No. 1214; German: Kooi / Schuster 1994, No. 97, Grimm KHM / Uther 1996 I, No. 59, Berger 2001; Austrian: Haiding 1969, No. 77; Italian, Sardinian: Cirese / Serafini 1975; Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII B; Czech: Tille 1929ff. I, 404ff.; Slovakian: Gašparíková 1991f. I, Nos. 207, 301; Slovene: Križnik 1874, 8f.; Rumanian: Stroescu 1969 I, No. 3742, cf. II, No. 5751; Bulgarian: BFP; Albanian: Jarník 1890ff., 218ff.; Greek: Hallgarten 1929, 163ff., Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 332 III 1, 333 III 1 (var. j); Jewish: Haboucha 1992; Gypsy: MNK X 1; Siberian: Soboleva 1984; Palestinian: El-Shamy 2004; Iraqi: Nowak 1969, Nos. 415, 417, El-Shamy 2004; Persian Gulf, Qatar: El-Shamy 2004; Iranian: Marzolph

1984; Indian: Thompson/Roberts 1960, Blackburn 2001, No. 71; Burmese: Kasevič/Osipov 1976, No. 41; Sri Lankan: Thompson/Roberts 1960; Nepalese: Unbescheid 1987, No. 34; Japanese: Ikeda 1971; North American Indian: Thompson 1919, 417f.; US-American: Baughman 1966; Spanish-American: TFSP 31 (1962) 10f.; African American: Dorson 1967, No. 105; South American Indian: Hissink/Hahn 1961, No. 360; Brazilian: Alcoforado/Albán 2001, No. 78; West Indies: Flowers 1953; Egyptian: Nowak 1969, No. 417, El-Shamy 2004; Libyan, Moroccan: El-Shamy 2004; South African: Coetzee et al. 1967, Grobbelaar 1981.

1541** ***The Student Betrays the Shoemakers.*** A student (Gypsy) orders the same kind of new shoes (boots) from two shoemakers. He tries on those of the first shoemaker and says that the left shoe needs adjustment, and keeps the right shoe. He goes to the second shoemaker and says that the right shoe needs adjustment, and keeps the left. He leaves town with one shoe from each shoemaker, without having paid for them.

Remarks: Early treatment, see Bonaventure Des Périers, *Nouvelles Récréations* (No. 23).

Literature/Variants:
Finnish-Swedish: Hackman 1917f. II, No. 311; Karelian: Kecskeméti/Paunonen 1974; Spanish: Chevalier 1983, No. 174; Frisian: Kooi 1984a, No. 1525V*; Hungarian: MNK VII B; Rumanian: Stroescu 1969 II, No. 5406; Greek: Megas/Puchner 1998; Polish: cf. Krzyżanowski 1962f. II; West Indies: Flowers 1953.

1541*** ***"Today for Money, Tomorrow for None"*** (previously ***"Today for Money, Tomorrow for Money"***). A barber (innkeeper) hangs out a sign, "Today for money, tomorrow for none", meaning that the shop is about to go out of business. Customers wait a day and think, they will not have to pay. The proprietor throws them out.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 205; Finnish-Swedish: Hackman 1917f. II, No. 315; Frisian: Kooi 1984a.

1542 ***The Clever Boy.*** (Including the previous Type 1542A.) The king challenges the trickster Peik (Eulenspiegel, Abū Nuwās, Aldar Iwan, Nasreddin Hodja, Toba, etc.) to play a trick on him.

Peik borrows the king's horse to go home and get his fooling sticks (book of lies, trickster's secrets). Instead of coming back, he sells the horse [K341.8.1]. (Previously Type 1542A.) Cf. Type 1525B.

When next he meets the king, Peik sells the king a cooking pot that is supposed to cook without fire [K112.1]. Later, Peik pretends to stab his sister, who has hidden a blood-filled bladder under her clothes. He "revives" her with a supposedly-magic flute, which he sells to the king [K113]. Cf. Type 1539.

The king kills one of his daughters but cannot revive her with the flute [J2401]. Peik wears his sister's clothes and is engaged as a lady-in-waiting in the king's court. A prince wants to marry him, but Peik flees on the wedding night. (He is found to be responsible for the pregnancy of the princess [K1321.1].) Cf. Type 1538*.

Peik is sentenced to death and is to be drowned in a sack (cask). He tricks someone else into taking his place [K842]. The king forgives Peik and makes him his son-in-law [L161]. Cf. Types 1535, 1539.

Combinations: 1530, 1535, and 1539.
Remarks: This episodic humorous tale is composed of various popular, interchangeable scenes, and therefore the tale does not have well-defined limits. The tale is often associated with a popular, named trickster. The episode of the stolen horse also exists independently.
Literature/Variants: Chauvin 1892ff. V, 278 No. 61, VI, 176 No. 335; Montanus/Bolte 1899, No. 15; Schwarzbaum 1980, 279; Schmidt 1999, No. 1542A; EM 10 (2001) 690–695 (M. van den Berg).
Finnish: Rausmaa 1982ff. VI, No. 162, p. 504f.; Estonian: Aarne 1918, No. 1525*; Latvian: Arājs/Medne 1977, No. 1642A; Lithuanian: Kerbelytė 1999ff. II, No. 1542A; Lappish: Qvigstad 1927ff. I, No. 46, II, Nos. 74, 75, III, No. 97; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. IV, No. 68; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin/Christiansen 1963; French: cf. Blümml 1906, No. 42; Spanish: cf. Espinosa 1988, No. 319; Portuguese: Oliveira 1900f. II, No. 269, Cardigos (forthcoming), No. 1535*A; Walloon: Laport 1932; German: Wisser 1922f. I, 281ff.; Italian: Cirese/Serafini 1975; Slovakian: Gašparíková 1991f. I, No. 426; Serbian: Karadžić 1959, No. 137; Croatian: Smičiklas 1910ff. 16, No. 13; Rumanian: Schullerus 1928, No. 1332*, Stroescu 1969 I, No. 3007, II, No. 4926, cf. No. 4927; Bulgarian: BFP, No. 1542A; Greek: Megas/Puchner 1998; Polish: Krzyżanowski 1962f. II, No. 1542**; Russian, Byelorussian, Ukrainian: SUS, No. 1542 II; Turkish: Eberhard/Boratav 1953, Nos. 202 II 2 (var. a), II 3 (var. 6), 351, 364; Jewish: Jason 1965, 1975; Gypsy: cf. Mode 1983ff. IV, No. 245; Ossetian: Bjazyrov 1960, No. 36; Abkhaz: cf. Šakryl 1975, No. 50; Tatar: Jarmuchametov 1957, 170; Votyak: Munkácsi 1952, No. 81; Vogul/Mansi: Kannisto/Liimola 1951ff. III, No. 2; Udmurt: Kralina 1961, No. 83; Yakut: Ėrgis 1967, No. 363; Kazakh: Sidel'nikov 1958ff. I, 312ff.; Georgian: Papashvily/Papashvily 1946, 117ff.; Syrian, Palestinian, Iraqi, Yemenite: El-Shamy 2004; Indian: Jason 1989; Burmese: Kasevič/Osipov 1976, No. 125; Tibetian: Kassis 1962, 58ff.; Chinese: Ting 1978, Nos. 1542, 1542A; Korean: Choi 1979, No. 643; Japanese: Ikeda 1971, No. 1539, Inada/Ozawa 1977ff.; Malaysian: Hambruch 1922, No. 17; French-Canadian: Lemieux 1974ff. IV, No. 26, VI, No. 46; North American Indian: Thompson 1919, 419ff.; US-American: Randolph 1955, 87f.; West Indies: Crowley 1966, No. 1542 IV; Egyptian, Algerian, Sudanese, Eritrean: El-Shamy 2004; Namibian: Schmidt 1989 II, No. 465; South African: Grobbelaar 1981, No. 1542 III.

1542A See Type 1542.

1542* *Sailor Substitute.* A woman loves a sailor, but she will only kiss him in the dark. His captain hears about this, disguises himself as the sailor, and sleeps with the woman. The woman marries the sailor.

He is surprised that his wife has a baby six months later. Cf. Type 1362A*.

Literature/Variants:
Finnish-Swedish: Hackman 1917f. II, Nos. 199(5), 326(3); English: Wehse 1979, No. 121; Hungarian: cf. MNK VII B, No. 1542A**; Greek: Laográphia 11 (1934–37) 496–498, 19 (1961) 569–575; Ukrainian: Hnatjuk 1909f. I, No. 239.

1542** *The Maiden's Honor.* A mother tells her daughter to take care not to lose her honor (virginity). A tailor offers to "sew up" the daughter's honor.

In some variants, the tailor sleeps with the daughter (repeatedly), and then says he cannot sew her up because he does not have enough thread. She asks him, what about the spool(s) he has behind his needle (penis) [K1363].

Literature/Variants: Chauvin 1892ff. V, 277 No. 160; Legman 1968f. I, 141; cf. Verfasserlexikon 9 (1995) 78–80 (R. M. Kully); Hansen 2002, 251–255.
Finnish: Rausmaa 1982ff. VI, No. 206; Finnish-Swedish: Hackman 1917f. I, 493f.; Estonian: Aarne 1918, No. 1542*; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Norwegian: Hodne 1984, No. 1543**; French: Hoffmann 1973, No. 1543**, EM 3 (1981) 786; Portuguese: Cardigos (forthcoming); Dutch: Overbeke / Dekker et al. 1991, No. 641, Meder / Bakker 2001, No. 364; Frisian: Kooi 1984a; Flemish: Loots 1985, 37f.; German: Anthropophyteia 4 (1907) 124, Ranke 1972, 112, 179, Moser-Rath 1984, 289; Italian: Cirese / Serafini 1975; Slovene: Anthropophyteia 6 (1909) 272f.; Serbian: Anthropophyteia 1 (1904) 360f.; Macedonian: cf. Vroclavski 1979f. II, No. 45; Greek: Orso 1979, No. 55, Megas / Puchner 1998; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965; Syrian, Egyptian: El-Shamy 2004.

1543 *Not One Penny Less.* This tale exists chiefly in two different forms:

(1) A poor man (soldier, youth) prays to a saint's picture for a certain amount of money, promising to give back double that amount at the end of a month. The sexton overhears and, hoping for the large repayment, gives the poor man what he asked for. The sexton claims to be the messenger of the saint, but the poor man refuses to repay the money to him [K464].

(2) A poor man (journeyman, farmhand, sexton, trickster) asks God (a saint) for a certain sum of money, no more and no less. A rich man (master, gentleman, priest, Jew) tests him by giving him (as a joke) 99 (999) instead of 100 (1000) (gold) coins. The poor man accepts them, saying, "Whoever gave me these will surely give me the last one too", (he counts the value of the purse as the missing coin, adds a coin of his own). He refuses to pay back the money and makes blasphemous excuses (God is old and forgetful, or He cannot count) [J1473.1].

Often the tale continues: The lender goes to a judge in order to force the poor man to repay his money. Before the case is tried, the poor man tricks the lender out of his overcoat, shoes, and often his horse. Even the judge is tricked by the poor man, who makes the lender so suspicious that the judge thinks he must be insane. (Cf. Types 1525L, 1642A.)

On his way home, the poor man meets someone who says he is the Son of God. The poor man demands that he give him the missing coin which his father had overlooked.

Combinations: 1642, 1642A.
Remarks: Version (2) goes back to Italian, Spanish, and English facetiae of the 15th and 16th centuries, to Baroque German jestbooks, and to 18th-century French literature.
Literature/Variants: Wesselski 1911 I, No. 54; Poliziano / Wesselski 1929, No. 353; BP I, 65–67; Schwarzbaum 1989, 329; EM 10 (2001) 906–909 (H. Lox).
Finnish: Rausmaa 1982ff. VI, No. 207; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Spanish: Espinosa 1988, No. 320; Dutch: Sinninghe 1943, No. 1543*, Meder / Bakker 2001, No. 325; Flemish: Meyer 1968; German: Wossidlo / Neumann 1963, No. 210; Austrian: Haiding 1969, No. 7, Haiding 1977a, No. 25; Italian: Cirese / Serafini 1975, No. 1542, and app.; Maltese: Mifsud-Chircop 1978; Hungarian: György 1934, No. 227, MNK VII B; Czech: Tille 1929ff. II 2, 422f.; Slovakian: Gašparíková 1991f. I, No. 269; Macedonian: Piličkova 1992, No. 41; Rumanian: Stroescu 1969 II, Nos. 4561, 4565; Bulgarian: BFP; Greek: Orso 1979, No. 123; Polish: cf. Krzyżanowski 1962f. II, No. 1618; Russian, Byelorussian, Ukrainian: SUS; Jewish: Noy 1963a, No. 130, Jason 1988a, Haboucha 1992; Gypsy: MNK X 1; Georgian: Kurdovanidze 2000; Iraqi: El-Shamy 2004; Australian: Adams / Newell 1999 III, 418f.; English-Canadian: Fauset 1931, No. 61; Spanish-American: TFSP 10 (1932) 28f., 21 (1946) 97f.; Puerto Rican: Hansen 1957, No. **1618; Egyptian, Libyan, Algerian: El-Shamy 2004.

1543A *The Greedy Dreamer.* A man dreams that he has nine coins (bills). He demands ten (he wants to change the bills into gold). He wakes up and realizes that he had been dreaming. He regrets that he did not accept the nine coins (the bills) [J1473].

In Arabic variants the greedy man dreams that he is trying to sell his sheep (hogs) for eight dirhams (100 denari) each. A customer offers to pay him half of that. When he wakes up and sees no money, he closes his eyes and says, "At least give me four".

Remarks: Early version in the Greek *Philogelos* (No. 124).
Literature/Variants: Chauvin 1892ff. IX, 37 No. 30; Wesselski 1911 I, No. 5; Tubach 1969, No. 1788; Spies 1973b, 170–199; Marzolph 1987a, No. 124; Schwarzbaum 1989, 328f.; Marzolph 1992 II, No. 162.
Spanish: Goldberg 1998, No. J1473.1; Portuguese: Martinez 1955, No. J1473; German: Wossidlo / Neumann 1963, No. 571; Hungarian: György 1934, No. 211; Rumanian: Stroescu 1969 II, No. 5240; Jewish: Haboucha 1992, No. **1239; Egyptian, Tunisian: El-Shamy 2004.

1543* *The Man without a Member.* (Including the previous Type 1543A*.) A father (farmer) has a marriageable daughter who is ignorant about (afraid of) sex. He finds a husband for her who claims to have no penis. This man sleeps with her and entertains her with his "curry-comb" ("comb" or some other word for his penis) so successfully that she becomes too demanding for him. He tells her that he does not have his curry-comb any more (he had only borrowed it and had to give it back, etc.). She gives him money (he borrows it from her) to go to the market and buy a new one [J1919.8].

After he leaves her (is sent away by her father because she became pregnant), she goes after him and asks him to leave her his curry-comb. He pretends to cut off his penis, but instead puts a stone in water and says that that is his comb. She asks a passer-by (monk, her father) to get it out of the water. When the passer-by takes off his clothes, she discovers "her" curry-comb hanging between his legs and grabs hold of it (tears it off).

Combinations: 1281A, 1739.
Remarks: Documented in verse in the 14th century (*Der Striegel*).
Literature/Variants: Erk/Böhme 1893f. I, No. 152; Poliziano/Wesselski 1929, No. 222; Verfasserlexikon 9 (1995) 450f. (H.-J. Ziegeler); EM 10 (2001) 707–709 (J. van der Kooi).
Finnish: Rausmaa 1982ff. VI, No. 208, p. 505; Estonian: Raudsep 1969, No. 391; Livonian: Loorits 1926; Lithuanian: Kerbelytė 1999ff. II; Wotian: Kecskeméti/Paunonen 1974; Syrjanian: Kecskeméti/Paunonen 1974, No. 1543A*; Norwegian: Hodne 1984; English: Wehse 1979, No. 116; French: Hoffmann 1973, No. 1543A*; Portuguese: cf. Cardigos (forthcoming), No. 1424*A; Dutch: Volkskunde 19 (1907/08) 235; Frisian: Kooi 1984a, Nos. 1543*, 1543A*; Austrian: Haiding 1969, No. 181; Czech: Tille 1929ff. II 2, 422f.; Macedonian: Vroclavski 1979f. II, No. 46; Russian: SUS, No. 1543A*; Jewish: Jason 1965, Nos. 1543*, 1543A*; Syrian: El-Shamy 2004; US-American: Hoffmann 1973, No. 1543A*, Randolph 1976, 15; West Indies: Parsons 1933ff. III, No. 356; Cape Verdian: Parsons 1923b I, No. 54.

1543A* See Type 1543*.

1543B* See Type 1544.

1543C* ***The Clever Doctor.*** A man complains to a doctor that he has no sense of taste, can never tell the truth, and has a bad memory. The doctor treats him with three capsules filled with feces (puts dung in his mouth). The first restores his sense of taste, after the second, he is able to speak the truth, and when he takes the third, he proves that his memory is good.

In some variants, a clever doctor heals a patient by diverting his attention. For example, in a Jewish variant a king has an inflamed eye because he touches it all the time. The doctor tells him that he is pregnant and will give birth in nine months. The king begins to worry about his stomach and touches it: Thus his eye is able to heal. When the birth does not take place, the doctor explains his trick and is made court physician.

Literature/Variants: Legman 1968f. II, 934.
Finnish: Rausmaa 1982ff. VI, No. 209; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Portuguese: Soromenho / Soromenho 1984f. II, No. 616, Cardigos (forthcoming); Dutch: Vogelschor 1941, No. 15; Frisian: Kooi 1984a; Polish: Krzyżanowski 1962f. II, No. 1543C*, cf. No. 1635K; Jewish: Jason 1988a, Haboucha 1992; US-American: Randolph 1976, 53.

1543D* *Stone as Witness.* A farmer makes a contract with his farmhand and calls on a stone to witness it. When the farmhand demands his wages, the farmer refuses to pay him. They go to court. The judge orders the stone be brought to the court to testify. The farmer exposes himself by explaining that it is too heavy (too far away) to be brought [J1141.1.3.1].

Remarks: Oriental origin, documented in the 10th century as an Arabian anecdote. Rich medieval documentation.
Literature/Variants: EM 1 (1977) 1398–1400 (U. Masing); Marzolph 1992 II, No. 447.
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; German: Tomkowiak 1993, 270; Bulgarian: BFP; Byelorussian: cf. SUS, No. 1546A**; Jewish: Noy 1965, No. 30, Haboucha 1992; Kurdish: Džalila et al. 1989, No. 269; Indian: Hertel 1953, No. 15.

1543E* *Tree as Witness.* Two friends with names that describe their characters (e.g. stupid, clever) become rich (find a treasure) in a foreign country. They decide to bury the money under a tree in order to share it later.

The clever one steals the money, accuses the stupid one of theft and brings him to trial. He names the tree(spirit) as witness. The next day the judge intends to interview the tree.

The clever one asks his father to hide in the hollow of the tree and to tell the judge that the stupid one has stolen the money. The astonished judge (the clever one) orders the tree to be burned [K1971.12]. The father screams, and his son is exposed and punished. The stupid one is given all the money [K451.3].

Remarks: Early Indian version in the Indian *Pañcatantra* (I,19).
Literature/Variants: Kirchhof / Oesterley 1869 I 1, No. 179, V not. 45; Chauvin 1892ff. II, No. 34; Penzer 1924ff. V, 59 not. 2; EM 1 (1977) 1398–1400 (U. Masing) Danish: Nielssen / Bødker 1951f. II, No. 36; German: Talitz (1663) No. 101, Scheer-Geiger (1673) No. 92, Schau-Platz der Betrieger (1687) No. 230 (EM archive); Italian: Rotunda 1942, No. K1971.12; Jewish: Bin Gorion 1918ff. IV, 61, 277; Avar: Saidov / Dalgat 1965, 39ff.; Siberian: Ošarov 1936, 139ff., Voskobojnikov / Menovščikov 1959, 294ff., Dolgich 1961, 32ff., Dul'zon 1966, No. 38, cf. Nos. 12, 44; Uzbek: Afzalov et al. 1963, 279f.; Indian: Hertel 1922b, No. 12; Thompson / Balys 1958, No. K1971.12, MacDonald 1982, No. K451.3; Indonesian: Pleyte 1894, 212; Moroccan: Laoust 1949, 65f.

1544 *The Man Who Got a Night's Lodging.* (Including the previous Type 1543B*.) A rascal (trickster) pretends to be deaf and takes a householder's greeting as an invitation to sit at the table and help himself to the best food [K1981.1]. (He ignores the householder's hints and eats well; previously Type 1543B*.)

He trades the householder's horse for his own, and when he is asked to pay for his food with a goatskin, he kills one of the householder's goats [K258].

At night he sleeps with the wife and / or daughter. When the wife bakes pancakes for her hungry husband, the guest sneaks them himself. He informs the husband about his sexual relations with the wife (daughter) [K1572].

The husband becomes angry and goes to kill the guest's horse, but kills his own instead [K942]. Every time, the guest gets the better of the householder.

Literature/Variants: Aarne 1914b, No. 24; Basset 1924ff. I, 375 No. 90; Schmidt 1999; EM 5 (1987) 727–729 (E. Moser-Rath).
Finnish: Rausmaa 1982ff. VI, Nos. 210, 211; Latvian: Arājs / Medne 1977, No. 1543B*; Lappish: Kecskeméti / Paunonen 1974, Bartens 2003, No. 68; Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1892f. II, No. 204, Kristensen 1897a, No. 9, Kristensen 1900, No. 32; Scottish: Bruford / MacDonald 1994, No. 25; Irish: Ó Súilleabháin / Christiansen 1963; Frisian: Kooi 1984a; German: Wossidlo / Neumann 1963, No. 90; Italian: Cirese / Serafini 1975; Hungarian: MNK VII B; Serbian: Karadžić 1937, No. 62, Đjorđjevič / Milošević-Đjorđjevič 1988, No. 82, cf. Nos. 265, 266; Greek: Megas / Puchner 1998, Nos. 1543B*, 1544; Polish: Krzyżanowski 1962f. II; Russian: SUS, Nos. 1543B*, 1544, cf. No. 1543B**; Byelorussian: SUS, No. 1543B*, cf. No. 1543B**; Turkish: Eberhard / Boratav 1953, No. 356; Jewish: Jason 1988a; Gypsy: Mode 1983ff. IV, No. 209; Dagestan: Chalilov 1965, 285; Chuvash: Kecskeméti / Paunonen 1974; Kazakh: Veršinin 1962, No. 32; Kalmyk: cf. Džimbinov 1962, No. 36; Indian: Thompson / Roberts 1960; Chinese: Ting 1978; French-Canadian: Lemieux 1974ff. XVIII, No. 4; Brazilian: cf. Karlinger / Freitas 1977, No. 88; West Indies: Flowers 1953; Egyptian: cf. El-Shamy 1995 I, No. K258.

1544A* *A Soldier's Riddle.* A soldier (apprentice, beggar) is given hospitality by an old woman (farmwife, priest, etc.). He induces her to leave the kitchen, puts the goose (chicken) that she is roasting into his sack, and substitutes his shoe.

The woman asks him what the latest news is (how the war is going; the priest asks him what he wants to confess). The soldier answers with wordplay: "King Goose has moved from Ovenhome to Sackhouse". The woman does not understand and lets him leave with the goose.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 212; Latvian: Arājs / Medne 1977; Karelian: Kecskeméti / Paunonen 1974; French: cf. Tenèze / Hüllen 1961, Nos. 28, 30; German:

Wossidlo 1910, 200, Peuckert 1932, No. 259, Neumann 1968b, 71, Berger 2001; Austrian: Haiding 1969, No. 183; Hungarian: MNK VII B; Czech: Jech 1984, No. 73; Slovakian: Gašparíková 1981a, 106, Gašparíková 2000, No. 30; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian: SUS, No. 1544A*, cf. No. 1544A***; Byelorussian, Ukrainian: SUS, No. 1544A*, cf. No. 1544A**; Turkish: cf. Eberhard / Boratav 1953, No. 356; Gypsy: MNK X 1; Siberian: Soboleva 1984; Japanese: Ikeda 1971, No. 1775.

1544B* ***The Troublesome Guest.*** Miscellaneous type. This Type comprises various tales in which a rascal (relative) manages to receive hospitality from a stingy host (relative), or in which, against the host's will, the guest demands hospitality for too long a period of time.

Literature/Variants:
Bulgarian: BFP, Nos. *1544***, *1544D*, *1544F*, *1544G*, *1544G**; Russian, Ukrainian: SUS, Nos. 1544D*, 1544E*; Polish: Krzyżanowski 1962f. II, No. 1544B; Jewish: Jason 1965, No. 1544*C, Jason 1988a, No. 1544*C, Haboucha 1992, No. 1544*B; Indian: Jason 1989, No. 1544*C–A.

1545 ***The Boy with Many Names.*** A man is employed as a farmhand by a master (king, rich man, clergyman), but refuses to use his right name. Various people call him absurd names, for example, Bird, Hair, Sultry (I Myself, Cat, Cramp) [K602].

The different names cause misunderstandings that work to the farmhand's advantage: He sleeps with the daughter and wife of his master. When they accuse him, the master does not understand them, and the farmhand continues this behavior. The master knows that the servant has stolen money (other valuables), but because of his peculiar names he is not convicted of the theft. After the farmhand leaves, his tricks are discovered, but he is not apprehended because the people who seek him are ridiculed for calling out his names.

Combinations: 1562A, 1833A.
Remarks: Documented e.g. in the collection *Heer-Paucker* (1660, 171–176 [EM archive]). The roll of the servant is often assigned to regional tricksters (e.g. Pedro Urdemales in Central and South America).
Literature/Variants: EM 7 (1993) 773–777 (Á. Dömötör); Marzolph / Van Leeuwen 2004, No. 395.
Finnish: Rausmaa 1982ff. VI, Nos. 213, 214; Finnish-Swedish: Hackman 1917f. II, Nos. 306, 310, 318; Estonian: Raudsep 1969, No. 390; Latvian: Arājs / Medne 1977; Wepsian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1896f. I, No. 28, Bødker et al. 1957, No. 14; Irish: Ó Súilleabháin / Christiansen 1963, No. 1541*; French: Soupault 1963, No. 15, Joisten 1971 II, No. 130.1, Perbosc / Bru 1987, 22ff., 25f.; Spanish: Llano Roza de Ampudia 1925, No. 68, Espinosa 1946, No. 19, Espinosa 1988, Nos. 448–450; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. II, Nos. 548, 550, 551, 554, 555, Cardigos (forthcoming); Dutch: Sinninghe 1943, No. 1541, Meder / Bakker 2001, Nos. 421, 452; Frisian: Kooi 1984a; Flemish: Meyer 1968;

German: Moser-Rath 1984, 289; Italian: Cirese/Serafini 1975; Corsican: Ortoli 1883, No. 21; Sardinian: Cirese/Serafini 1975; Hungarian: MNK VII B; Czech: Tille 1929ff. II 2, 121ff.; Serbian: Anthropophyteia 1 (1904) 40f.; Bulgarian: BFP; Greek: Hallgarten 1929, 174f., Orso 1979, No. 218, Megas/Puchner 1998; Polish: Simonides 1979, Nos. 52, 105, 161; Russian: Moldavskij 1955, 55f.; Byelorussian: Kabašnikau 1960, No. 82; Ukrainian: Hnatjuk 1909f. I, No. 284, II, Nos. 314–316, 389, 390, cf. Nos. 306, 387, 388; Turkish: Eberhard/Boratav 1953, No. 357 IV 1; Jewish: Jason 1965; Gypsy: MNK X 1; Yakut: Ėrgis 1967, No. 381; Iraqi: Nowak 1969, No. 67; Oman: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Jason 1989; Nepalese: Sakya/Griffith 1980, 198ff.; Chinese: Eberhard 1937, No. 210; English-Canadian: Halpert/Widdowson 1996 II, No. 110; French-Canadian: Lemieux 1974ff. IV, No. 27, IX, No. 19, X, No. 15, XI, No. 3, XIV, No. 30; US-American: Hoffmann 1973, Randolph 1976, No. 23; African American: Abrahams 1970, 250f.; Mexican: Robe 1973; Chilean: Hansen 1957, No. 1940*B; Algerian: El-Shamy 2004; Somalian: Reinisch 1900, No. 47.

1545A ***Learning to Sleep in Bed.*** A man seduces a woman by pretending that he does not know how to go to bed. She must teach him [K1349].

Literature/Variants: EM: Schlafenlernen (forthcoming).
Portuguese: Melo 1991, 44, Cardigos (forthcoming); Greek: Kretschmer 1917, No. 65, Megas/Puchner 1998; Russian: SUS; Turkish: Eberhard/Boratav 1953, No. 199; Jewish: Jason 1965; Iraqi: El-Shamy 2004; Iranian: cf. Marzolph 1984, No. *1545A.

1545B ***The Boy Who Knew Nothing of Women.*** A rich clergyman (farmer) wants a farmhand who will not seduce his daughter(s), and asks applicants about the genitals of a horse (other animal), the procedure of copulation, or the difference between men and women. The boys who know the right answers are not hired.

After a time, a youth in disguise comes again pretending that he cannot answer the question(s), and the clergyman hires him. The clergyman calls the wife's and daughter's vaginas prisons, and the youth pretends to be innocent and not to know what they are for. Through other tricks (e.g. using ambiguous names; cf. Type 1545), he seduces the sexually-naive wife and daughter in the presence of the clergyman [K1327].

For example, in a Russian variant, one night the farmhand tells his employer that he has caught a thief (which is his penis) who should be sent to prison. In the presence of the unsuspecting clergyman, he sends the "thief" into the prisons of the wife and daughter. When he realizes what has happened, the clergyman gets angry and curses the farmhand, thus losing an expensive wager (cf. Type 1000), and has to let him go free.

Combinations: 1000, 1545.
Literature/Variants: Schwarzbaum 1968, 49, 450; EM 7 (1993) 769–773 (H.-J. Uther).

Finnish: Rausmaa 1982ff. VI, No. 215; Estonian: cf. Raudsep 1969, Nos. 391, 392; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Bødker et al. 1957, No. 33; Spanish: Camarena Laucirica 1991, No. 215; Portuguese: Soromenho / Soromenho 1984f. II, Nos. 550, 552, Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Loots 1985, 67ff.; German: Brunner / Wachinger 1986ff. IV, No. ²Met / 311; Italian: Cirese / Serafini 1975; Hungarian: MNK VII B; Czech: Tille 1929ff. II 2, 395f.; Bulgarian: BFP, No. 1545B, cf. No. *1545C; Greek: Orso 1979, No. 219; Polish: Simonides 1979, No. 162; Russian: SUS, Nos. 1545B, 1545B*; Turkish: Hansmann 1918, 93ff.; Jewish: Jason 1965; Cheremis / Mari: Kecskeméti / Paunonen 1974; Dominican: Hansen 1957, No. **1564; Chilean: Pino Saavedra 1960ff. III, No. 204.

1545* *Keeping Warm in Bed.* A young man (student) teaches the daughter of his master (clergyman, innkeeper) how to keep him warm in bed. When her father feels cold, she offers to warm him too.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 216; Estonian: Raudsep 1969, No. 392; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Russian: Hoffmann 1973, No. 1545**; Jewish: Jason 1965; Cheremis / Mari: Kecskeméti / Paunonen 1974.

1545A* *"It's a Man!"* A man disguises himself as a pregnant woman and is admitted to a house where a beautiful daughter (wife) lives. The daughter discovers his true identity (the wife wants to help at the birth and is raped by the man) and cries out, "It's a man!" Her father (husband) thinks the pregnant woman has given birth to a son and blesses the child. (The young man is driven out, but in the end he marries the daughter.)

Literature/Variants:
Italian: Cirese / Serafini 1975; Serbian: cf. Đjorđjevič / Miloševič-Đjorđjevič 1988, No. 224; Bulgarian: BFP; Greek: Megas / Puchner 1998; Turkish: Hansmann 1918, 85ff.

1546 *The Lump of Gold.* A farmer (farmhand, rascal) asks a goldsmith (master, rich man) what he would pay for a lump of gold of the size of a brick (cat, horse's head, etc.). The goldsmith, thinking to get the gold cheaply, pays him a substantial amount of money (offers him hospitality).

When the trickster is supposed to produce the lump of gold, he makes an excuse: He had only asked the question so he would know what to expect if he ever found such a lump. He leaves town with the money (thanks the goldsmith for the meal) [K261, K476.2].

Remarks: Documented in the 16th century.
Literature/Variants: Bebel / Wesselski 1907 I 2, No. 141; Schwarzbaum 1968, 57, 453; EM 5 (1987) 1383–1385 (E. Moser-Rath).
Finnish: Rausmaa 1982ff. VI, No. 217; Finnish-Swedish: Hackman 1917f. II, No.

314; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961, No. 1541****; Irish: Ó Súilleabháin / Christiansen 1963; French: Joisten 1956, No. 20, Joisten 1971 II, No. 140; Spanish: Camarena Laucirica 1991, No. 220; Dutch: Sinninghe 1943, No. 1541*; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Wisser 1922f. II, 103ff., Moser-Rath 1984, 288f., Tomkowiak 1993, 270; Maltese: cf. Mifsud-Chircop 1978, No. *1546A; Czech: Klímová 1966, No. 68; Slovakian: Polívka 1923ff. V, 75f., Gašparíková 1991f. II, No. 469; Bulgarian: BFP; Russian, Ukrainian: SUS; Jewish: Keren / Schnitzler 1981, No. 25; Malaysian: Hambruch 1922, 223f.; US-American: Dodge 1987, 21; Spanish-American: Robe 1973; Cuban: Hansen 1957, Nos. 1550**F, 1550**G; Puerto Rican: Hansen 1957, No. 1550**F; Chilean: Pino Saavedra 1987, No. 64; Argentine: cf. Hansen 1957, No. 1550**D.

1547* *The Trickster with Painted Penis.* A soldier (student) lodges with a farmer (innkeeper). He wants to seduce the housewife (and the daughter) but can never find her alone. He paints three colored rings on his penis and lets it hang out of his clothes (at night, or as if by accident). The wife is curious and asks him why his penis is so different from her husband's. He tells her that, depending on which rings go in, he can beget a soldier, officer, or general (minister, dean, or bishop).

The couple ask him to beget an officer and pay him for his services. While the soldier and the wife are having intercourse, the farmer gives the soldier a push from behind, so that, for the same price, the wife should get a general instead of an officer [K1398]. Cf. Type 1855A.

In some variants the farmer, who is unable to impregnate his wife, initiates the bargain.

Remarks: Documented in the 15th century by Poggio, *Liber facetiarum* (No. 161).
Literature/Variants: Legman 1968f. I, 469, 798.
Livonian: Loorits 1926; Lithuanian: Kerbelytė 1999ff. II; Norwegian: Hodne 1984, 352; Austrian: Anthropophyteia 2 (1905) 196f.; Italian: Cirese / Serafini 1975; Rumanian: Stroescu 1969 I, No. 3831; Polish: Anthropophyteia 6 (1909) 287f.; Ukrainian: Hnatjuk 1909f. I, Nos. 308, 309, II, Nos. 308, 345; Turkish: Hansmann 1918, 59–67.

1548 *The Soup Stone.* A soldier (traveler, monk) asks an old woman for food and lodging for the night. She agrees to the lodging but will not give him any food. The soldier offers to show her how to make soup from a stone (nail, ax, horseshoe) (sometimes without the introductory situation). She agrees. While the stone "cooks", she brings him all that he asks for, one after another: flour, grease, meat (bacon), vegetables, etc. After they eat the soup, the soldier says he is too full to eat the stone (he sells the wonderful stone to the woman) [K112.2].

Remarks: Documented in the 14th–15th century (Sercambi, No. 1).
Literature/Variants: Köhler / Bolte 1898ff. II, 576; Schwarzbaum 1968, 176f.; EM

7 (1993) 1218–1221 (L. Marks); Marks 1993; Schmitt 1993, 371f.
Finnish: Rausmaa 1982ff. VI, No. 218; Estonian: Viidalepp 1980, No. 130; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lydian: Kecskeméti/Paunonen 1974; Syrjanian: Fokos-Fuchs 1951, No. 13, Rédei 1978, No. 229; Swedish: Liungman 1961; Irish: Ó Súilleabháin/Christiansen 1963; English: Briggs 1970f. A II, 94f.; French: cf. Thibault 1960, No. 23; Spanish: Chevalier 1983, No. 175; Portuguese: Vasconcellos/Soromenho et al. 1963f. II, No. 424, Cardigos (forthcoming); Dutch: Swanenberg 1978, 110; Frisian: Kooi 1984a, Kooi/Schuster 1993, No. 120; German: Henßen 1963a, No. 57, Neumann 1968b, 35; Swiss: Brunold-Bigler 1997, 234f.; Hungarian: MNK VII B; Slovakian: Gašparíková 1981a, 42; Slovene: Brezovnik 1884, 112; Serbian: cf. Vrčević 1868f. I, No. 293, Karadžić 1959, No. 130, Panić-Surep 1964, No. 84; Macedonian: Čepenkov/Penušliski 1989, No. 554; Rumanian: cf. Stroescu 1969 II, No. 4646; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian: SUS, No. 1548, cf. No. 1548*; Ukrainian: SUS; Gypsy: MNK X 1; Yakut: cf. Ėrgis 1967, Nos. 292, 293, 365; Siberian: Soboleva 1984; Turkmen: Stebleva 1969, No. 40; Georgian: Kurdovanidze 2000; US-American: Baughman 1966; Mexican: Robe 1973; South African: Coetzee et al. 1967.

1548* *The Fool's Talent* (previously *The Gift of the Fool*). Three brothers have different talents: the oldest makes shoes for the queen and the princess, the second sews clothes for them, and the third (fool) gives them children [J1272].

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 219; Livonian: Loorits 1926; Lithuanian: Kerbelytė 1999ff. I, No. 654A*; Portuguese: Cardigos (forthcoming); Rumanian: cf. Stroescu 1969 II, No. 4690.

1551 *The Wager That Sheep are Hogs.* A farmer (poor man) drives his sheep (cow, horse) to market. A trickster (soldier, student) who would like to buy the sheep cheaply tries to convince the farmer that they are piglets (goats, donkeys). The farmer insists that they are sheep. An accomplice of the trickster arrives and offers to settle the dispute: he proclaims that the animals are pigs. Another passer-by, also an accomplice, agrees. The farmer sells his sheep for the price of pigs [K451.2]. Cf. Type 1538.

In some variants, five tricksters one after the other convince a farmer, who is taking his lamb to market, that it is a dog. The farmer throws the animal away, and the five men get roast lamb for free.

Combinations: 1538, 1539.
Remarks: Documented in the Indian *Pañcatantra*; in Europe since the early 13th century, e.g. Jacques de Vitry, *Sermones vulgares* (Jacques de Vitry/Crane, No. 20,1).
Literature/Variants: Chauvin 1892ff. II, 96 No. 51, VII, No. 430; Wesselski 1909, No. 29; Wesselski 1911 II, No. 437; Pauli/Bolte 1924 I, No. 632; Tubach 1969, No. 2975; cf. Gurney 1972; Schwarzbaum 1979, 567 not. 27; Takahashi 1987, 42f.; Marzolph/Van Leeuwen 2004, No. 376; EM: Wettbetrug (in prep.).
Karelian: Konkka 1959, 155ff.; Irish: Ó Súilleabháin/Christiansen 1963; English:

Baughman 1966; French: Joisten 1971 II, Nos. 131–133; Spanish: González Sanz 1996; Catalan: Neugaard 1993, No. K451.2, Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984 II, Nos. 478–480, Cardigos (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyere 1925ff. III, No. 260, Mont / Cock 1927, No. 3; Luxembourg: Gredt 1883, No. 917; German: Ranke 1966, No. 53, Kooi / Schuster 1994, No. 149, Bechstein / Uther 1997 II, No. 40, Berger 2001, No. 1551A; Italian: Cirese / Serafini 1975; Hungarian: MNK VII B; Croatian: Bošković-Stulli 1963, No. 89; Macedonian: cf. Tošev 1954, 269f.; Rumanian: Dima 1944, No. 28; Albanian: Camaj / Schier-Oberdorffer 1974, No. 66; Greek: Loukatos 1957, 202ff.; Polish: Krzyżanowski 1962f. II; Russian: Knejčer 1959, 120ff., 127f.; Ukrainian: Čendej 1959, 112ff.; Turkish: Eberhard / Boratav 1953, No. 351 III 1a; Jewish: Haboucha 1992; Gypsy: MNK X 1; Abkhaz: Šakryl 1975, No. 50; Georgian: Orbeliani / Awalischwili et al. 1933, No. 34; Pakistani, Sri Lankan: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Jason 1989; Cambodian: Gaudes 1987, No. 67; Indonesian: Kratz 1978, No. 14; French-Canadian: Lemieux 1974ff. III, No. 27; US-American: Roberts 1959, 136, Dorson 1964, 92f.; French-American: Carrière 1937, No. 63; Spanish-American: TFSP 13 (1937) 91, Robe 1973; Brazilian: Cascudo 1955a, 109ff., 198ff., Cascudo 1955b, 25ff.; Egyptian: El-Shamy 2004; Algerian: cf. Nowak 1969, No. 456, El-Shamy 2004.

1551* *How Much the Donkey Cost.* A man who has bought a donkey is asked by the villagers one after another how much he paid for it. Annoyed by the repeated question, he has the church bells rung to summon all the villagers. The people think that a saint (angel) wants to make an announcement (that it is Judgment Day). The man announces what price he paid [J1601].

Literature/Variants:
Spanish: González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. I, No. 170, Cardigos (forthcoming); Bulgarian: cf. BFP, No. *1551**; Chinese: Ting 1978; Egyptian: El-Shamy 2004.

1552* *Soup Made from Hare Soup* (previously *The Hare at Third Remove*). A man (farmer, Nasreddin Hodja) is given a hare (chicken) as a gift, and treats the man who gave the gift to a meal to thank him. Soon after, another man (men) comes who claims to be a neighbor of the man who gave the hare. The recipient gives him a meal too. Later, yet another man (men) comes who claims to be a neighbor of that neighbor of the man who gave the hare. The recipient serves him only hot water, "soup made from the soup of the hare". [J1551.6].

Literature/Variants: Wesselski1911 I, No. 97; cf. Basset 1924ff. I, No. 198.
Walloon: Legros 1962, 108; Croatian: Bošković-Stulli 1963, No. 90; Rumanian: Stroescu 1969 I, No. 3586; Greek: Orso 1979, No. 119, Megas / Puchner 1998; Turkish: RTP 2 (1887) 505f.; Jewish: Jason 1965, 1975; Egyptian: El-Shamy 2004.

1553 *An Ox for Five Pennies.* During a crisis (after he lost his way, or on his deathbed) a man (trickster, rich man, farmer, knight) promises to sell a valuable animal (camel, horse, donkey, cow, ox) for no profit (he will sell it ridiculously cheaply, or will give the proceeds to charity). Later (after his death), he (his wife) offers the animal for sale as promised. However, it must be purchased along with a small animal (cat, rooster, dog, occasionally a goat) for which a high price is demanded [K182].

Combinations: 1200, 1540.
Remarks: Documented in the 10th century as an Arabic anecdote, and since the 12th century in European literature.
Literature/Variants: Cf. Kirchhof / Oesterley 1869 IV, No. 126; Wesselski 1911 II, No. 370; Basset 1924ff. II, 427 No. 143; Pauli / Bolte 1924 I, No. 462; Schwarzbaum 1968, 55, 451; Schwarzbaum 1979, xlviii not. 83, 563, 566 not. 18; Marzolph 1992 I, 79–81; Marzolph 1992 II, No. 1065; EM 10 (2002) 193–196 (U. Marzolph).
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Danish: Kristensen 1892f. I, No. 160; Spanish: Camarena Laucirica 1991, No. 222; Portuguese: Cardigos (forthcoming); Dutch: Bloemhoff-de Bruijn / Kooi 1984, No. 13, Kooi 1985f., 168 No. 26, cf. Burger 1993, 77f., 159; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 126; German: Moser-Rath 1964, No. 192, Moser-Rath 1984, 287f., 406, 457; Swiss: EM 7 (1993) 872; Czech: Dvořák 1978, No. 1463*; Slovakian: Polívka 1923ff. V, 8; Slovene: Mir 13 (1894) 85; Rumanian: Stroescu 1969 II, No. 4854; Bulgarian: BFP; Ukrainian: SUS; Jewish: Haboucha 1992; Lebanese: Nowak 1969, No. 445; Indian: Thompson / Balys 1958, No. K182.1; Nepalese: Sakya / Griffith 1980, 179f.; Egyptian: El-Shamy 2004; Tunisian: Brandt 1954, 90, El-Shamy 2004; Moroccan: Nowak 1969, No. 445, El-Shamy 2004; South African: Coetzee et al. 1967.

1553A* See Type 778.

1553B* ***Pleasing the Captain.*** A ship's captain (innkeeper) promises to set a Galician (guest stay and eat for) free if he will sing a song that pleases the captain. The Galician sings that he would like to pay the captain. This pleases the captain and he sets the Galician free (the innkeeper gives the guest food and lodging for free).

Remarks: Early version by the Italian poet Lorenzo Lippi, *Il malmantile racquistato* (16th century).
Literature/Variants: Montanus / Bolte 1899, 567f.; Schwarzbaum 1968, 150; EM 8 (1996) 1096.
Latvian: Arājs / Medne 1977; German: Brunner / Wachinger 1986ff. VIII, No. ^{2}Met / 324; Kooi / Schuster 1994, No. 126, Benzel 1992a, 122; Italian: Cirese / Serafini 1975; Bulgarian: BFP.

1555 ***Milk in the Cask.*** A number of people are ordered each to contribute a small amount toward filling a cask with milk (wine). Each of them pours only water into the cask, thinking that no one will notice a little water in all the milk. In the end, the cask is filled with pure water [K231.6.1.1].

Literature/Variants:
Danish: Kristensen 1899, No. 495; Spanish: Chevalier 1983, No. 177; Dutch: Meder / Bakker 2001, No. 79; Frisian: Us Wurk 31 (1982) 146f.; German: cf. Moser-Rath 1964, No. 182; Bulgarian: cf. BFP; Jewish: Jason 1965, 1988a; Indian: Thompson / Roberts 1960; Chinese: Ting 1978; Mayan: Peñalosa 1992.

1555A *Paying for Bread with Beer.* A man orders a glass of beer, returns it without drinking any, and orders a loaf of bread. He refuses to pay for the bread because he bartered for it with the beer, and he refuses to pay for the beer because he did not drink it [K233.4].

Literature/Variants: Marzolph 1996, No. 458.
Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Irish: Ó Súilleabháin / Christiansen 1963; French: Joisten 1971 II, No. 156; Frisian: Kooi 1984a; Walloon: Laport 1932, No. *1385A; German: Buse 1975, No. 398, Schlund 1993, 66; Rumanian: Stroescu 1969 I, cf. No. 4344, II, No. 4969, cf. No. 4817; Jewish: Landmann 1973, 632; Nepalese: Sakya / Griffith 1980, 179f.; Chinese: Ting 1978, No. 1555A, cf. No. $1555A_1$; US-American: Baughman 1966; Tunisian: El-Shamy 2004.

1555B *The Wine and Water Business* (previously *The Rum and Water Trade*). A trickster fills a jug half full of water, then has it filled with wine (rum) at a liquor shop. When the seller refuses to give him credit, he pays for the half and pours back half of the liquid – now half wine and half water.

Sometimes the trickster repeats the operation, getting more wine with each transaction [K231.6.2.2].

Literature/Variants: Schwarzbaum 1968, 182; Marzolph 1992 II, No. 429.
Spanish: Childers 1977, No. K231.6.2.3*, Chevalier 1983, No. 178; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. II, No. 541, Cardigos (forthcoming); Bulgarian: BFP, No. 1555B, cf. No. *1555B*; Polish: Krzyżanowski 1962f. II; Nepalese: Sakya / Griffith 1980, 198ff.; US-American: Baughman 1966; Spanish-American: cf. Robe 1973, No. 1555*C.

1555C *The Good Meal.* A well-dressed man in a restaurant orders "a soup for his money". After the soup he orders other dishes for his money. He also agrees to take a glass of wine for his money offered by the innkeeper.

After the meal it turns out that his money is not enough to pay the bill. He explains to the angry innkeeper that he only ordered "a meal for his money". The innkeeper is willing to forgive him on the condition that he should behave in the same way in his neighbor's restaurant. The man confesses that he came to him on his neighbor's advice.

Literature/Variants:
Frisian: Kooi 1984a, No. 1555C*; German: Merkens 1892ff. I, No. 238, Neumann 1999, No. 6; Rumanian: Stroescu 1969 II, No. 4763.

1556 *The Double Pension (Burial Money).* A poor man (poet, fool) and his wife, who had been in government service, are both entitled to death benefits. Each of them reports that the other is dead and receives money for the burial [K482.1]. When the king finds out about this, everyone is amused at the trick (the man is hired to work again).

Combinations: 1531.
Remarks: Documented in the first half of the 10th century as an Arabic anecdote.
Literature/Variants: Chauvin 1892ff. V, 272ff. No. 155 not. 1; Schwarzbaum 1968, 56, 405, 452; Marzolph 1992 I, 168–170, II, No. 427; EM 10 (2002) 709–713 (U. Marzolph); Marzolph/Van Leeuwen 2004, No. 263.
Irish: Ó Súilleabháin/Christiansen 1963; Hungarian: MNK VII B, Polish: Krzyżanowski 1962f. II; Russian: Vasilenko 1955, No. 29; Jewish: Jason 1965, 1988a; Lebanese, Iraqi: Nowak 1969, No. 462, El-Shamy 2004; Yemenite: El-Shamy 2004; Indian: Thompson/Roberts 1960, Jason 1989; Filipino: Fansler 1921, No. 16; Egyptian, Algerian: El-Shamy 2004; Tunisian: Nowak 1969, No. 462, El-Shamy 2004; Ethiopian: JAFL 70 (1957) 71; Swahili: Klipple 1992, 395; Somalian: Reinisch 1900, No. 48.

1557 *Box on the Ear Returned.* A farmer (soldier, fool, sometimes sailor, ambassador, foreign minister) is given hospitality by the king and sits beside him at the dining table. One of the courtiers wants to embarrass the farmer, so he suggests that each person should hit his neighbor (on the head).

When it is the farmer's turn to hit the king, he says, "When the plow comes to the end of the furrow, the plowman has to turn the horse around". Instead of hitting the king, he returns the blow to the man who hit him [K2376].

Combinations: 921B*, 922.
Literature/Variants: HDM 2 (1934–40) 234; EM 10 (2002) 255–258 (J. van der Kooi).
Finnish: Rausmaa 1982ff. II, No. 143, VI, Nos. 220, 221; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961, No. GS1543; English: Briggs 1970f. A II, 28; German: Bodens 1937, No. 1104, Neumann 1968b, 95, Kooi/Schuster 1994, No. 57, Berger 2001; Czech: Tille 1929ff. I, 122, 123ff.; Slovakian: Gašparíková 1981a, 181f.; Rumanian: cf. Stroescu 1969 II, Nos. 5264, 5651; Bulgarian: cf. BFP, Nos. *1557A*, *1557B*; Polish: cf. Krzyżanowski 1962f. I, No. 928; Sorbian: Schulenburg 1882, 8f.; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1975; Japanese: Ikeda 1971, No. 1825D*.

1558 *Welcome to the Clothes.* A wise man (adviser) had been invited to the king's (mayor's) banquet, but he is denied entry because of his poor clothes. When he comes back in new clothes he is welcomed. When the food is served, the wise man pours it on his clothes. He explains that it is they who were welcomed [J1561.3].

Remarks: Documented in the 12th century as an Arabic anecdote. Popular as a

proverbial phrase.
Literature/Variants: Köhler / Bolte 1898ff. I, 491, II, 581ff., 628; Wesselski 1909, No. 73; Wesselski 1911 I, No. 55, II, No. 432; Pauli / Bolte 1924 I, No. 416, cf. No. 417; Wesselski 1921, 88; Schwarzbaum 1968, 180–182, 472; Tubach 1969, No. 1113; Marzolph 1983b, No. 139; Marzolph 1987b, 87; Marzolph 1992 II, No. 1243; Uther 1993a; EM 7 (1993) 1425–1430 (H.-J. Uther).
Finnish: Rausmaa 1982ff. VI, No. 222; Latvian: Arājs / Medne 1977; Spanish: Chevalier 1983, No. 179; Portuguese: Soromenho / Soromenho 1984f. II, No. 125, Cardigos (forthcoming); Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 142; German: Moser-Rath 1984, 171, 289, Rehermann 1977, 267f., No. 17; Italian: Cirese / Serafini 1975, Aprile 1996; Maltese: Ilg 1906 II, No. 92, Mifsud-Chircop 1978; Hungarian: György 1934, No. 156, MNK VII B, Dömötör 2001, 292; Macedonian: Piličkova 1992, No. 42; Rumanian: Ure 1960, 72f.; Bulgarian: BFP, No. 1558, cf. No. *1558**; Greek: Orso 1979, No. 120, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Ukrainian: SUS, No. 1590A*; Jewish: Jason 1988a, Haboucha 1992; Kurdish: Hadank 1926, No. 21; Georgian: Kurdovanidze 2000, No. 1590A*; Syrian, Iraqi, Persian Gulf, Saudi Arabian, Oman: El-Shamy 2004; Afghan: Lebedev 1955, 127; Indian: Thompson / Roberts 1960, Jason 1989; Nepalese: Sakya / Griffith 1980, 202ff.; Chinese: Ting 1978; Spanish-American: TFSP 30 (1961) 279f.; Mexican: Robe 1973; Egyptian, Tunisian: El-Shamy 2004; Ethiopian: Moreno 1947, No. 5.

1559A* ***Always Hungry*** (previously ***Deceptive Wager: Human or Animal Hunger***). A master maintains that animals' hunger is easier to appease than humans'. His shepherd argues the opposite. When the guests have finished their meal, the shepherd sets some nuts on the table. The guests crack and eat the nuts, so the herdsman wins the argument [N73]. Cf. Type 1621A*.

Literature/Variants:
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Jewish: Jason 1988a.

1559C* ***Some Things Not for Sale.*** A farmer goes into a store in which everything is supposed to be available. He bets with the owner that something that he wants is not for sale in the store, and the owner accepts the bet. The customer asks for something unusual (e.g. sunglasses for his cow) and wins the bet.

The owner sends the customer to another store and warns the storekeeper there. The customer makes the same bet. This time he asks for something different (e.g. shoes for his rooster) and wins again. (Sometimes there is a third episode with higher stakes, which the farmer wins again.)

Literature/Variants: Cf. Pauli / Bolte 1924 II, No. 713.
Finnish: Rausmaa 1982ff. VI, No. 223; Irish: Ó Súilleabháin / Christiansen 1963; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 125; German: Wossidlo / Neumann 1963, No. 144, Neumann 1968a, No. 54; Hungarian: MNK VII B; Rumanian: Stroescu 1969 II, No. 4864; Russian: cf. SUS, No. 1695**, Jewish: Landmann 1997, 146f.

1560 *Make-Believe Eating; Make-Believe Work.* A man (farmer) and his farmhand work in the field. At noon, other people who are also working near by stop for a rest and eat. The farmer stops working but tells his farmhand, "We will only act as if we are eating".

When they resume work, the farmhand swings the scythe back and forth without cutting anything. The farmer turns around and asks him what he thinks he is doing. The farmhand says he is acting as if he is working [J1511.1].

Combinations: 1567G.
Literature/Variants: Chauvin 1892ff. V, 163f. No. 86; EM 4 (1984) 471–475 (J. R. Klíma).
Finnish: Rausmaa 1982ff. VI, No. 224; Finnish-Swedish: Hackman 1917f. II, No. 319; Estonian: Raudsep 1969, No. 264; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lydian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A II, 81f.; French: Delarue 1947, No. 19, Perbosc 1954, No. 39, cf. Joisten 1971 II, No. 208.1; Catalan: Oriol / Pujol 2003; Portuguese: Parafita 2001f. II, No. 131, Cardigos (forthcoming); Flemish: Meyer 1968; German: Merkens 1892ff. III, No. 204, Zender 1984, No. 155, Kooi / Schuster 1994, No. 157; Swiss: EM 7 (1993) 8696; Italian: Cirese / Serafini 1975; Hungarian: MNK VII B; Slovene: Vrtec 48 (1918) 141; Croatian: Dolenec 1972, No. 45; Rumanian: Stroescu 1969 I, No. 3180; Greek: Karlinger 1979, No. 10; Polish: Krzyżanowski 1962f. II; Russian: Zelenin 1914, No. 21; Ukrainian: SUS; Puerto Rican: Hansen 1957.

1560** *"Is It Still Raining?"* (previously ***The Peasant and his Servant Driven by Rain into the Hay Barn***). A farmer and his farmhand climb under a haystack to get out of the rain. The farmer keeps asking, "Is it still raining?" The farmhand says yes, although in fact the rain has stopped [W111.2.7].

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 227; Finnish-Swedish: Hackman 1917f. II, No. 321; Irish: Ó Súilleabháin / Christiansen 1963; Polish: Krzyżanowski 1962f. II; Spanish-American: cf. Rael 1957 II, No. 328.

1561 *Three Meals in a Row* (previously ***The Lazy Boy Eats Breakfast, Dinner, and Supper One after the Other***). A foolish farmhand (servant) refuses to work while he is hungry. He eats all three meals of the day one after another, and then goes to sleep [W111.2.6].

In some variants, a farmer (master, clergyman) insists that his farmhand eat all three meals one after the other so that he will not eat so much (not spend so much time eating). The clever farmhand goes to bed right after "supper".

Combinations: 1567E, 1572*, and 1725.
Literature/Variants: Marzolph 1992 II, No. 1053.

Finnish: Rausmaa 1982ff. VI, No. 228; Finnish-Swedish: Hackman 1917f. II, No. 325; Estonian: Raudsep 1969, No. 265; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish, Wotian: Kecskeméti/Paunonen 1974; Karelian: Konkka 1959, 54ff.; Swedish: Liungman 1961; Danish: Kristensen 1900, No. 289; Scottish: Campbell 1890ff. II, No. 45; Irish: Ó Súilleabháin/Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 147, 341; French: Coulomb/Castell 1986, No. 51; Spanish: Ranke 1972, No. 91; Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Laport 1932, No. 1561A; German: Wossidlo/Neumann 1963, No. 27, Neumann 1968a, No. 116, Berger 2001; Hungarian: MNK VII B; Slovene: Vrtec 73 (1942–43) 34f.; Rumanian: Stroescu 1969 II, No. 5065; Russian, Byelorussian, Ukrainian: SUS; Turkish: Aganin et al. 1960, 217; Jewish: Jason 1965; Gypsy: MNK X 1; Dagestan: Chalilov 1965, No. 79; Ossetic: Britaev/Kaloev 1959, 359; Chuvash: Kecskeméti/Paunonen 1974; Siberian: Soboleva 1984; Georgian: Kurdovanidze 2000; Chinese: Ting 1978; US-American: Baughman 1966; Spanish-American: Robe 1973.

1561* *A Cure for Nearsightedness* (previously ***The Boy "Loses his Sight"***). A farmhand complains to his master (farmer, skipper, shoemaker) that he must be growing nearsighted (blind), because he cannot see the filling in his sandwich [J1561.4.2]. (He asks for glasses to see what has been given to him to eat.) The wife of his master takes the complaint to heart and gives him more cheese on his bread for his next meal. The farmhand says this is much better, because now he can read the newspaper through the cheese.

Combinations: 1567A.

Literature/Variants:

Finnish: Rausmaa 1982ff. VI, No. 229; Finnish-Swedish: Hackman 1917f. II, No. 322; Latvian: Arājs/Medne 1977; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1900, Nos. 247, 248, 304, 305, Christensen/Bødker 1963ff., No. 113, Aakjaer/Holbek 1966, 263; Irish: Ó Súilleabháin/Christiansen 1963; Spanish: RE 6 (1966) 182f.; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Wossidlo/Neumann 1963, No. 77, Neumann 1968a, No. 35, Kooi/Schuster 1994, No. 152.

1561** *Eating and Work* (previously ***Farmhand Gives all Heavy Work to Others***). A master invites two workmen (Gypsies, his sons) to dinner, after which he wants them to do some work for him. He asks them if they would like certain things to eat, and one of the two guests says yes. Then the host asks which of them will do certain work. The same man tells his companion that now it is his turn to volunteer.

Literature/Variants:

Finnish-Swedish: Hackman 1917f. II, No. 323c; Latvian: Arājs/Medne 1977; Wotian: Kecskeméti/Paunonen 1974; Irish: Ó Súilleabháin/Christiansen 1963; Hungarian: MNK VII B; Czech: Klímová 1966, No. 69; Serbian: Eschker 1992, No. 103; Bulgarian: BFP; Greek: Laográphia 4 (1913/14) 300f.

1562 *"Think Thrice before You Speak."* A master (teacher) cautions a boy to think three times before he speaks. The boy obeys even when he sees that the master's clothing (turban) is on fire [J2516.1, cf. J571.1].

Combinations: 1562A, 1562B.
Remarks: Early version (14th century) by John Bromyard, *Summa predicantium* (A XXVI,34). Popular as a proverbial phrase.
Literature/Variants: Chauvin 1892ff. VIII, 169f. No. 187; Pauli / Bolte 1924 I, No. 387; Schwarzbaum 1968, 91, 232; EM 3 (1981) 420f. (E. Moser-Rath); Marzolph 1992 II, No. 1233.
Finnish: Rausmaa 1982ff. VI, No. 230; Finnish-Swedish: Hackman 1917f. II, No. 316; Swedish: Liungman 1961; Scottish: Briggs 1970f. A II, 143, 292; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 66f., 85, 292; Flemish: Meyer 1968; German: Merkens 1892ff. II, Nos. 203, 205, cf. No. 176, Moser-Rath 1984, 291, Tomkowiak 1993, 270; Italian: Cirese / Serafini 1975; Hungarian: MNK VII B; Macedonian: Vroclavski 1979f. II, No. 47; Rumanian: Stroescu 1969 I, No. 3545; Ukrainian: SUS; Jewish: Jason 1975, 1988a; Gypsy: MNK X 1; Tadzhik: Dechoti 1958, 74f.; Syrian: El-Shamy 2004; Indian: Thompson / Roberts 1960, Jason 1989; Chinese: Ting 1978; Japanese: Ikeda 1971; French-Canadian: Lemieux 1974ff. IV, No. 24; US-American: Baker 1986, No. 164; South African: Coetzee et al. 1967.

1562A *"The Barn is Burning!"* A master has instructed his farmhand (a traveler) to use peculiar names for everything, for example, Purity for the cat, Beauty for the fire, High for the roof (and punishes the farmhand when he does not).

The farmhand plans revenge and ties a bundle of straw, which he lights, to the cat's tail. When the burning cat sets the barn roof on fire, the farmhand uses the special words to tell his master. The fire burns out of control before the master understands the complicated message [J1269.12]. Cf. Type 1940.

Combinations: 1562, 1562B, 1696, 1699, and 1940.
Remarks: Documented in the late 15th century.
Literature/Variants: Petsch 1916; Wesselski 1916; ZfVk. 28 (1918) 135–137; Jackson / Wilson 1936; Schwarzbaum 1968, 232; Tropea 1968; cf. Legman 1968f. II, 731; EM 2 (1979) 665; EM: Scheune brennt (forthcoming).
Finnish: Rausmaa 1982ff. VI, No. 231; Latvian: Arājs / Medne 1977; Danish: Kamp 1879f. I, No. 14, Kristensen 1881ff. IV, Nos. 57, 58, Kristensen 1896f., No. 19; Scottish, Irish, Welsh, English: Baughman 1966, Briggs 1970ff. A II, 180, 317f.; French: Perbosc 1907, No. 3; Spanish: González Sanz 1996, Lorenzo Vélez 1997, 127ff.; Catalan: Orol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. II, Nos. 561–563, 565, 566, Cardigos (forthcoming); Dutch: Sinninghe 1943, No. 1940; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 140; Flemish: Meyer 1968, No. 1940, Lox 1999a, No. 74; German: Henßen 1951, No. 77, Wiepert 1964, No. 121; Swiss: cf. Büchli / Brunold-Bigler 1989ff. I, 729; Italian: Cirese / Serafini 1975; Sardinian: Mango 1890, No. 7, Cirese / Serafini 1975; Czech: Tille 1929ff. II 2, 448f.; Slovakian: cf. Polívka 1923ff. IV, No. 121D, Gašparíková 1981a, No. 52; Rumanian: Stroescu 1969 II, Nos. 3084, 4685; Greek: Orso 1979, No. 45, Megas / Puchner 1998; Polish:

Krzyżanowski 1962f. II; Siberian: Soboleva 1984; Russian, Byelorussian, Ukrainian: SUS; English-Canadian: Fauset 1931, No. 13; US-American: Baughman 1966, Burrison 1989, 101; Spanish-American: Rael 1957 II, No. 288; African-American: cf. Dorson 1956, No. 42; Mexican: Paredes 1970, No. 54b; Cuban, Dominican, Puerto Rican, Chilean: Hansen 1957, No. 1940*A; Brazilian: Cascudo 1955a, 326ff., Alcoforado / Albán 2001, No. 66; Argentine: Chertudi 1960f. II, Nos. 90–92; South African: Grobbelaar 1981.

1562B *Wife Follows Written Instructions.* A master (husband) writes a list of instructions for his apprentice (servant, wife) (the apprentice asks for such a list). One day when they are traveling together, the (drunken) master falls into the mud (ditch, stream) and asks the apprentice to rescue him. The apprentice answers that he does not know whether this is part of his duties and runs home to look up the situation in his instructions. (The master manages to get himself out, and tears up the list.) [J2516.3.1].

Remarks: Documented in the 14th century by John Bromyard in his collection *Summa predicantium* (H I,16). The characters were originally a married couple, but since the 17th–18th centuries they are mostly a master and a servant.
Literature/Variants: Stiefel 1908, No. 8; Wesselski 1908; BP III, 149–151; Pauli / Bolte 1924 I, No. 139; Schwarzbaum 1968, 232; EM 10 (2002) 948–950 (H.-J. Uther).
Finnish: Rausmaa 1982ff. VI, No. 232; Norwegian: Hodne 1984; Danish: Kristensen 1900, No. 177, Christensen 1939, No. 92; Spanish: Chevalier 1983, No. 180; Frisian: Kooi 1984a; German: Moser-Rath 1984, 152, 282, 287f., Tomkowiak 1993, 270, Kooi / Schuster 1994, No. 118; Italian: Cirese / Serafini 1975; Hungarian: György 1934, No. 52, Kovács 1988, 65; Russian: Archiv für slavische Philologie 13 (1890) 399; Jewish: Jason 1975, cf. Haboucha 1992, No. **1562C; Chinese: Ting 1978, No. 1562C.

1562A* *Deceptive Bargain: Fasting Together.* The miserly master and his servant have a contest in fasting. The servant eats secretly. The master will not admit defeat, and dies [K177].

Literature/Variants:
Lithuanian: Kerbelytė 1999ff. II; Danish: Kristensen 1871ff. VII, No. 30; Maltese: Mifsud-Chircop 1978; English-Canadian: Halpert / Widdowson 1996 II, No. 111; East African: Klipple 1992, 340f.; Central African: cf. Lambrecht 1967, No. 1165.

1562B* *Dog's Bread Stolen.* A miserly master gives his farmhand one loaf of bread for the day, instructing him to eat all he wants but to feed the dog too and leave the loaf whole. The farmhand takes the center out of the loaf, leaving the crust in one piece.

Literature/Variants: EM 6 (1990) 1395–1398 (E. Moser-Rath).
Hungarian: MNK VII B; Bulgarian: cf. BFP, No. *1003**; Greek: Megas / Puchner 1998; Russian, Ukrainian: SUS; Jewish: Jason 1965, 1988a; Gypsy: MNK X 1.

1562C* ***Miser Eats at Night.*** A miserly old man (clergyman and his wife) gives his daughter-in-law nothing to eat. He himself (hides the food and) eats secretly during the night. The daughter-in-law complains to her family. Her father (youngest brother) comes, prevents the old man in different way to eat at night, and cures him of his miserliness.

Literature/Variants:
Portuguese: Soromenho/Soromenho 1984f. I, No. 305, II, Nos. 408, 556, 557, Cardigos (forthcoming); Rumanian: Stroescu 1969 II, No. 5035; Bulgarian: BFP; Greek: Loukatos 1957, 194ff.; Russian: SUS; Georgian: Kurdovanidze 2000; Saudi Arabian, Egyptian: El-Shamy 2004.

1562D* ***The Boy Goes to Sleep on His Job.*** A young man falls asleep at his work, but his master does not dare to wake him and punish him.

Literature/Variants:
Latvian: Arājs/Medne 1977; Danish: Kristensen 1900, No. 291; Spanish: Espinosa 1946f., Nos. 163, 166, 167.

1562F* ***The Hunt for the Pea*** (previously ***Boy Puts both Hands into the Soup Bowl***). A miserly farmer gives his farmhands poor food. Or, a clergyman (several soldiers) is invited to dinner by a miserly friend (housewife). The soup is mostly water with hardly any peas (barley, rice). One of the farmhands (the clergyman, one of the soldiers) takes off his jacket and shirt. Someone asks why, and he explains that he is going to reach into the dish to look for the pea.

Literature/Variants: Arlotto/Wesselski 1910 II, No. 105; cf. Wesselski 1911 I, No. 206; EM 6 (1990) 1395–1398 (E. Moser-Rath).
Finnish: Rausmaa 1982ff. VI, No. 233; Finnish-Swedish: Hackman 1917f. II, No. 323a; Swedish: Liungman 1961, No. GS1561***; Portuguese: Oliveira 1900f. II, No. 283, Cardigos (forthcoming); German: Kooi/Schuster 1994, No. 154; Hungarian: György 1934, No. 27; Polish: cf. Simonides 1979, No. 238; Sorbian: cf. Nedo 1957, 38f.; US-American: cf. Dorson 1952, 129ff.

1562J* ***"Sing It!"*** A pharmacist's (farmer's) servant who stutters tries to tell his master that the laboratory is burning (that he fell into a canal along with his horse and wagon). He cannot pronounce the words, so the pharmacist tells him to sing the news. The servant sings the following to the tune of a children's song, "The laboratory is on fire, hurrah!" ("The horse and wagon fell in the water, the farmer must come and see.") Cf. Type 1702.

Remarks: Early version in 1558 by Bonaventure Des Périers, *Nouvelles Récréations* (No. 45).
Literature/Variants:
English: Briggs 1970f. A II, 271f.; Dutch: Sap-Akkerman 1977, 63ff.; Frisian: Kooi 1984a; German: Meyer 1925a, No. 195; US-American: Leary 1991, No. 174.

1563 *"Both?"* A farmhand (often an ill-treated one) is sent by the farmer into the house to get something. He tells the wife that he has been ordered to sleep with her and / or her daughter(s). They are shocked and call out to the farmer something like, "Shall we give it to him?" – "Both?" – "All three?" The farmer says yes, and they go to bed with the farmhand [K1354.1, cf. K1354.2.1].

In northern Italian variants, the trickster is a wild man (giant, magician), and instead of sex he takes money or gold. In variants from the Caucasus and middle to western Asia, the trickster wants to take the daughters away and marry them.

Combinations: This type is often combined with one or more other types, esp. 1001–1029, and also 1049, 1062, 1088, 1115, 1424, and 1640.
Literature/Variants: Chauvin 1892ff. VI, 180 No. 342; Köhler / Bolte 1898ff. I, 150, 291; Montanus / Bolte 1899, No. 73; EM 2 (1979) 55–64 (H. El-Shamy); Schmidt 1999; Marzolph / Van Leeuwen 2004, No. 406.
Finnish: Rausmaa 1982ff. VI, Nos. 234, 235; Finnish-Swedish: Hackman 1917f. II, No. 317; Estonian: Raudsep 1969, No. 393; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lydian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; English: Zall 1963, 111f.; French: Luzel 1887 III, No. 3, Tegethoff 1923 II, No. 59; Basque: Blümml 1906, No. 5a, Karlinger / Laserer 1980, No. 57; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. II, Nos. 377, 396, Cardigos (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Loots 1985, 43f.; Walloon: Legros 1962; German: e.g. Henßen 1935, No. 199, Wossidlo / Neumann 1963, No. 54; Austrian: Haiding 1969, No. 1; Italian: Cirese / Serafini 1975; Corsican: Ortoli 1883, No. 26; Hungarian: MNK VII B; Slovakian: Gašparíková 1981a, 106; Serbian: Anthropophyteia 1 (1904) 309f.; Croatian: Anthropophyteia 1 (1904) 311–313; Rumanian: Stroescu 1969 I, No. 3221; Bulgarian: BFP; Greek: Hallgarten 1929, 46ff.; Polish: cf. Krzyżanowski 1962f. II, No. 1563*; Russian, Byelorussian: SUS; Jewish: Noy 1963a, No. 133, Jason 1965; Gypsy: MNK X 1; Cheremis / Mari: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Georgian: Kurdovanidze 2000; Oman, Qatar: El-Shamy 2004; Burmese: Kasevič / Osipov 1976, Nos. 41, 144; Chinese: cf. Ting 1978, No. 1563A; North American Indian: Thompson 1919, 420ff., Robe 1973; US-American: Baughman 1966; Mexican: Robe 1973; Puerto Rican: Hansen 1957; Mayan: Peñalosa 1992; Brazilian: Alcoforado / Albán 2001, No. 83; Chilean: Hansen 1957; Cape Verdian: Parsons 1923b I, No. 40; Egyptian: El-Shamy 1980, No. 58, El-Shamy 2004; Sudanese: El-Shamy 2004; South African: Coetzee et al. 1967; Malagasy: Haring 1982, No. 2.3.1525.

1563* *The Terrible Threat* (previously ***Sham Threat: either... or***). This tale exists chiefly in four different forms:

(1) A man's horse (saddle, bridle, etc.) is stolen. He threatens that if it is not returned immediately, he will do what his father would have done in these circumstances. The bystanders are horrified and give him a new horse (the thief returns his horse). They ask the man what it was his father would have done. He replies, "He would have walked" (have bought a new saddle).

In oriental variants, the man's shoes are stolen, and the man says his father would have bought new shoes.

(2) Two travelers (horsemen, teamsters) meet on the road and neither will give way to the other. One of them threatens that if the other does not let him pass, he will do to him what he did the day before to another man who was in his way. The other traveler lets him pass, and asks what it was he had done the day before. He replies that he had let the man pass [K1771.2]. Cf. Type 202.

(3) A beggar (dervish, Gypsy) threatens the inhabitants of a village (a single person) that if they do not give him some particular thing, he will do to them what he did to the people in another village (what his father did in the same situation, something he does not want to have to do). They give him what he wants but ask what he meant by his threat. He explains, he had to go on without the thing (had to work).

(4) A lazy student (night watchman) asks his father for money (asks for more pay). He threatens that if his request is not granted, he will have to do something that he does not want to have to do. The answer to the question is, he will have to study (work for his same wages) [K1771.3].

Remarks: Version (1) is documented in the 8th century in the *Carmina* of Theodulf of Orléans. Version (2) appears in the early 17th century in Otho Melander's *Jocorum atque seriorum [...] Liber primus.* Version (3) appears in the 14th century in the Persian *Resāle-ye delgošā* of ᶜObeidallāh Zākāni. Version (4) is part of the Nasreddin Hodja tradition.

Literature/Variants: Wesselski 1911 II, No. 450; EM 3 (1981) 894–901 (K. Ranke); cf. Marzolph 1987a, No. 16; Marzolph 1992 II, No. 509; Marzolph 1996, No. 511. Finnish: Rausmaa 1982ff. VI, Nos. 236, 237; Latvian: Arājs / Medne 1977, Nos. *1525J$_3$, *1563**; Lithuanian: Kerbelytė 1999ff. II; French: Ranke 1972, No. 73; Catalan: Oriol / Pujol 2003; Dutch: Overbeke / Dekker 1991, Nos. 2076, 2309; Frisian: Kooi 1984a; German: Moser-Rath 1964, No. 213, Moser-Rath 1984, 287f., 291, 417f., Tomkowiak 1993, 270f.; Italian: Wesselski 1912, 51f., 244; Hungarian: György 1934, No. 67; Croatian: Dolenec 1972, No. 26; Rumanian: Stroescu 1969 II, Nos. 4793, 4815, cf. No. 4785; Bulgarian: BFP; Polish: cf. Krzyżanowski 1962f. II, No. 1563*, cf. No. 1703; Byelorussian, Ukrainian: SUS; Jewish: Jason 1988a, Haboucha 1992; Kurdish: Hadank 1926, 161; Cambodian: Gaudes 1987, Nos. 100, 101; Spanish-American: TFSP 25 (1953) 3; Australian: Adams / Newell 1999 II, 216, III, 153; Tunisian: El-Shamy 2004; Algerian: Frobenius 1921ff. III, No. 42.

1564* *The Clever Granary Watcher.* (Including the previous Type 1564**.) A man who is supposed to guard a certain farmer's granary steals the grain. The wagon he uses to carry the grain falls into a ditch. When the farmer comes by, the thief tells him that the grain belongs to himself. The farmer orders his other farmhands to help the thief [K405.1].

In some variants, the thieving guard says he is bringing the grain to the owner's barn. The farmer realizes that it is his own grain [K439.2]. (Previously Type 1564**.)

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, Nos. 211, 238–240; Estonian: Aarne 1918, Nos. 1564*, 1565*; Latvian: Arājs / Medne 1977, Nos. 1564*, 1564**, cf. Nos. *1564***, *1564****; French: cf. Tegethoff 1923 I, 231f.

1564** See Type 1564*.

1565 *Agreement Not to Scratch.* This tale exists chiefly in four different forms:

(1) A man (trickster) continually scratches his head or body (because of a disease) (he sneezes continually). He is promised a reward if he can refrain from scratching (sneezing) for a certain length of time. When he can no longer resist the itching, he tells a story (calls out) in which he can make gestures or sounds that permit him to scratch (sneeze) [K263]. Sometimes the listeners realize what he has done, but they reward him anyway because they admire his cleverness.

(2) A bald (mangy) man (with head lice), a man who scratches himself, and a man with a dripping nose agree (are ordered, often by the king) not to touch themselves. All of them manage to break the prohibition by telling stories which they illustrate with their forbidden movements. For example, the bald man says that his father bought him a fur cap, and he mimics putting it on and taking it off. The scratching man says his father bought him clothes, and touches himself to show where they did not fit. The man with the dripping nose calls them both liars and points at them by rubbing his nose twice with his fingers.

(3) A god offers a prize (his daughter, an ox, both) to whichever animal can clear a field of nettles without scratching himself. After other animals try and fail, a certain animal (spider, Brer Rabbit) wins the prize by disguising his scratching in his animated description of the ox.

(4) Two men (a Jew and a Russian) agree not to scratch. Each tries to make the other break the agreement. For example, the Jew sprinkles pepper in the Russian's shirt, and the Russian puts lice in the Jew's trousers. When the Russian can resist no longer, he says that his uncle received medals from the czar, which he wore "here and here and here", thus scratching those places. The Jew replies that his uncle received so many medals that he had to put them in his trousers' pocket and feel around for them – which he demonstrates.

Combinations: 5, 73 (only version 3).

Remarks: This tale originates in medieval Arabian literature. The oral tradition is widespread and variable. Version (3), the most stable form, has African and African-American subtypes.

Literature/Variants: Montanus / Bolte 1899, No. 9; Legman 1968f. II, 323f.; Marzolph 1992 II, No. 192; EM 8 (1996) 348–352 (C. Lindahl); Schmidt 1999.

Finnish: Rausmaa 1982ff. VI, No. 243; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Danish: Kristensen 1900, No. 18; Spanish: Espinosa 1988, No. 346; Catalan: Oriol / Pujol 2003; Portuguese: Braga 1987 I, 226f. 227, 231, Cardigos (forthcoming); Dutch: Geldof 1979, 178f.; Frisian: Kooi 1984a; German: Knoop 1893, No. 11; Slovakian: Gašparíková 1981a, 73; Macedonian: Čepenkov / Penušliski 1989 IV, No. 479, cf. No. 416; Rumanian: Stroescu 1969 II, No. 5159; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II; Turkish: Eberhard / Boratav 1953, No. 321; Jewish: Noy 1965, No. 23, Jason 1988a, Haboucha 1992; Ossetic: Bjazyrov 1960, No. 54; Syrian: El-Shamy 2004, No. 1565B§; Indian: Thompson / Roberts 1960, Blackburn 2001, No. 83; Chinese: Ting 1978; Korean: Zaborowski 1975, No. 71; Malaysian: Hambruch 1922, 223f.; Japanese: Ikeda 1971, No. 1565A, cf. No. 1565B; US-American: JAFL 38 (1925) 219, Dorson 1952, 148f., White 1952, 701; Mexican: Robe 1973; African American: Parsons 1923a, No. 113, Harris 1955, 272ff.; Brazilian: Romero / Cascudo, No. 21; West Indies: Beckwith 1924, No. 29; Tunisian: El-Shamy 2004, Nos. 1565, 1565B§; Moroccan: El-Shamy 2004; Ivory Coast: Schild 1975, No. 55; Nigerian: Walker / Walker 1961, 57f.; Central African: Lambrecht 1967, No. 1105.

1565* ***The Big Cake.*** During Lent, the farmers are not allowed to eat more than a single cake. They bake a cake as big as a cart wheel [K2311].

In some variants they may eat only one spoonful of porridge, so they make a huge spoon.

In a Jewish version (Sephardic), a man has to abstain from alcohol for health reasons. However, he is allowed a glass of wine on the Sabbath. He has a big glass made that holds an entire bottle of wine.

Literature/Variants:
Frisian: Kooi 1984a; Flemish: Cornelissen 1929ff. I, 282f., Meyer 1968; German: Dietz 1951, No. 161; Serbian: Karadžić 1959, No. 180; Jewish: Haboucha 1992.

1565** ***Turnips as Bacon.*** A farmer who gives his farmhand only turnips to eat all winter, makes him agree that they are bacon (beans are fish, herring are carp, etc.); otherwise the farmer wants the man to leave. During the hard work at harvest time, the farmhand threatens to leave the farmer if he does not call a cat a rabbit (bear, stork) [J1511.2].

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, Nos. 244, 245; Danish: Kristensen 1900, No. 295, Holbek 1990, No. 43; Irish: Ó Súilleabháin / Christiansen 1963; French: Pelen 1994, No. 134; Dutch: Sinninghe 1943, No. 1565; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Wossidlo / Neumann 1963, No. 117; Croatian: Vujkov 1953, 352f.; Rumanian: Stroescu 1969 I, No. 3096; Bulgarian: BFP; Ukrainian: SUS; Japanese: cf. Ikeda 1971, Nos. 1565**A, 1565**B, 1565**C.

1566** *Butter vs. Bread.* A baker orders four pounds of butter from a farmer. Later he complains that the weight was short. The farmer explains that he had weighed the butter against a four-pound loaf of bread which he had bought from the baker [K478].

Literature/Variants: Schwarzbaum 1968, 316.
Irish: Ó Súilleabháin / Christiansen 1963; Dutch: Kooi 1985f., No. 30; Frisian: Kooi 1984a; Flemish: Meyer 1968, Meulemans 1982, Nos. 1236, 1393, Lox 1999a, No. 61; Rumanian: Stroescu 1969 II, No. 4672.

1566A* *Maids Must Rise Even Earlier.* The maids kill the rooster for waking them too early. Then their mistress wakes them even earlier [K1636].

Literature/Variants: Waldis / Kurz 1862 I, No. 76; Kirchhof / Oesterley 1869 VII, No. 39; Hansen 2002, 255.
Finnish-Swedish: Hackman 1917f. II, No. 387; Latvian: Arājs / Medne 1977; German: Benzel 1980, No. 257, Tomkowiak 1993, 271; Polish: Bukowska-Grosse / Koschmieder 1967, No. 10; Russian, Byelorussian: SUS.

1567 *Stingy Household* (previously *Hungry Servant Reproaches Stingy Master*). (Including the previous Types 1567B, 1567D, and 1567*.) Miscellaneous type. Cf. Type 1389*. A stingy master gives his farmhand bread crusts to eat. The farmhand claims that he would get full more quickly on soft bread, so the master gives him both [J1341.1]. (Previously Type 1567B.)

In a Spanish version, a landlady serves a tailor only one egg, and he sings a little song about it. For his next meal she gives him two eggs. He composes other songs to compel her to give him more eggs and a sausage, etc., as well [J1341.4]. (Previously Type 1567D.)

A master gives his farmhands no butter to eat, intending to sell it instead. The farmhands make a fish into a model of a "butter-dealer". Their master asks what it is, and when they explain, he relents and gives them their butter. (Previously Type 1567*.)

Literature/Variants: EM 6 (1990) 1395–1398 (E. Moser-Rath).
Finnish: Rausmaa 1982ff. VI, Nos. 249–251; Estonian: Aarne 1918, No. 1567B; Latvian: Arājs / Medne 1977, Nos. 1567, 1567B, 1567*, *1567****; Lithuanian: Kerbelytė 1999ff. II; Swedish: EU, No. 11526; Danish: Kristensen 1900, Nos. 301, 303; English: Briggs 1970f. A II, 290; French: cf. Tegethoff 1923 II, No. 35, Coulomb / Castell 1986, Nos. 49, 50; Spanish: RE 4 (1965) 460., cf. Espinosa 1988, Nos. 347, 348, Camarena Laucirica 1991, No. 224; Portuguese: Braga 1987 I, 262, Cardigos (forthcoming); German: cf. Meyer 1925a, No. 96, Selk 1949, No. 35, cf. No. 33; Italian: Cirese / Serafini 1975; Hungarian: MNK VII B, Nos. 1567B*, 1567H*; Slovakian: Gašparíková 1991f. I, No. 322; Serbian: Karadžić 1937, No. 26, cf. Đorđevič / Milošević-Đorđevič 1988, No. 316; Croatian: cf. Vujkov 1953, 292f.; Macedonian: Tošev 1954, 216f., Čepenkov / Penušliski 1989 IV, No. 517; Bulgarian: BFP, No. *1567E*; Ukrainian: SUS, Nos. 1567A*, 1567G*, cf. Mykytiuk 1979, No. 36; Jewish: Jason 1965, 1975, 1988a; Yakut: Ėrgis 1967, Nos. 364, 367; Mongolian:

Lőrincz 1979, No. 1567H*; Indian: Jason 1989; Chinese: Ting 1978, Nos. 1567A*, 1567B*; Japanese: Ikeda 1971, No. 1567B, Inada / Ozawa 1977ff.; Spanish-American: cf. Robe 1973, No. 1567*H.

1567A *Stingy Innkeeper Cured of Serving Weak Beer.* A householder (innkeeper) gives his farmhands watered beer (plain water) to drink before meals, to fill up their stomachs. The farmhands tell him that the drink serves to clean out their insides so that they actually have more room for the food [J1341.7].

Literature/Variants: EM 6 (1990) 1395–1398 (E. Moser-Rath).
Finnish: Rausmaa 1982ff. VI, No. 246; Estonian: Raudsep 1969, No. 266; Livonian: cf. Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Danish: Kristensen 1900, Nos. 247, 252, cf. Nos. 251, 253, 557; German: Wossidlo / Neumann 1963, Nos. 28, 61; Slovakian: Gašparíková 1974, 190; Polish: Simonides 1979, No. 233; Japanese: Ikeda 1971.

1567B See Type 1567.

1567C *Asking the Large Fish.* A humble guest (beggar, juggler, the son of selfish parents) is served small fish, while the hosts (parents) take (hide under the bed) the large ones for themselves. The guest holds a small fish up to his ear. The host asks why, and the guest replies that he had asked the fish where his recently-drowned father (Jonas and the whale) is. The fish answered that he is too young to know such a thing, but the guest should ask the older fish (under the bed) [J1341.2].

In some variants, a stinking fish should have said he does not know what happened recently in the sea because he was caught eight days ago. Everyone laughs, and the guest is served a bigger (fresher) fish.

Combinations: 1610.
Remarks: The oldest version of this tale comes from Phainias of Eresos and was told by Athenaios of Naukratis in his *Deipnosophistai* (ca. 200 C.E.).
Literature/Variants: Köhler / Bolte 1898ff. II, 633–636; Bebel / Wesselski 1907 I 2, No. 21; Wesselski 1911 I, No. 158; BP II, 367; Pauli / Bolte 1924 II, No. 700; EM 4 (1984) 1218–1221 (E. Moser-Rath); Marzolph 1992 II, No. 401; Hansen 2002, 38–40; Marzolph / Van Leeuwen 2004, No. 489.
Finnish: Rausmaa 1982ff. VI, No. 247; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Irish: Ó hÓgáin 1985, 252f.; French: Millien / Delarue 1953, 215ff.; Spanish: Childers 1948, No. J1341.2, Chevalier 1983, No. 181, cf. Espinosa 1988, No. 349; Portuguese: Meier / Woll 1975, No. 102, Cardigos (forthcoming); Dutch: Medder / Bakker 2001, No. 250; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Wisser 1922f. II, 183, Moser-Rath 1984, 285, 287–289, 373, 417, Kooi / Schuster 1994, No. 15, Neumann 1998, 56ff., 60ff.; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: György 1934, No. 178, MNK VII B; Rumanian: cf. Stroescu 1969 II, Nos. 4705, 5001; Greek: Megas / Puchner 1998; Jewish: Jason 1965; Japanese: Inada / Ozawa 1977ff.; South African: Grobbelaar 1981.

1567D See Type 1567.

1567E ***The Hungry Man's Lies*** (previously ***Hungry Apprentice's Lies Attract Master's Attention***). An apprentice tells lies about his stingy master (often in front of other people). The master gives the apprentice more food (rice, beans, eggs) in order to silence him. Thus the master loses his hoard [J1341.5].

Literature/Variants: EM 6 (1990) 1395–1398 (E. Moser-Rath).
Spanish: Espinosa 1946f., No. 53, Goldberg 1998, No. J1341.5; Catalan: Neugaard 1993, No. *J1341.5; Portuguese: Cardigos (forthcoming); Chinese: Ting 1978; Panamanian: Robe 1973.

1567F ***The Hungry Shepherd*** (previously ***Hungry Shepherd Attracts Attention***). A hungry shepherd is not invited to eat by his master. He tells about a cow (goat) with four teats who bore five calves (kids). The people ask what the fifth calf does while the other four are nursing. The shepherd says, "It just watches as I am doing now". He is then invited to join the meal [J1341.6].

Literature/Variants: EM 6 (1990) 1395–1398 (E. Moser-Rath).
Danish: cf. Kristensen 1899, No. 175; Irish: Ó Súilleabháin / Christiansen 1963; French: Meyrac 1890, 445ff., Delarue 1950, 130, Millien / Delarue 1953, No. 25; Spanish: Llano Roza de Ampudia 1925, No. 156, Camarena Laucirica 1991, No. 225; Basque: Frey / Brettschneider 1982, 152f.; Portuguese: Parafita 2001f. II, No. 121, Cardigos (forthcoming); Dutch: Leopold / Leopold 1882, 373f., Sinninghe 1934, 13ff.; Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Legros 1962, 109; German: Meyer 1925a, No. 198, Kooi / Schuster 1994, No. 128; Swiss: EM 7 (1993) 870; Italian: Rossi 1987, No. 87; Rumanian: Stroescu 1969 I, No. 3098; French-American: Ancelet 1994, No. 46; Spanish-American: Rael 1957 II, Nos. 420, 421.

1567G ***Good Food Changes Song.*** Workmen employed at a temporary job (threshing, mowing, woodworking) complain about their food in song (e.g. SO-O-OUP, SO-O-OUP, SO-O-OUP) and slow down their work. The next day, their master gives them better food. They change their song to reflect this (BREAD-MEAT-AND-PUDDING-TOO, BREAD-MEAT-AND-PUDDING-TOO) and work faster [J1341.11].

Literature/Variants: EM 4 (1984) 475f. (E. Moser-Rath).
Finnish: Rausmaa 1982ff. VI, No. 248; Latvian: Arājs / Medne 1977; Danish: Kristensen 1899, No. 531; Scottish: Bruford / MacDonald 1994, No. 45; English: Baughman 1966, Briggs 1970f. A II, 125f., 245f.; Portuguese: Parafita 2001f. II, No. 127, Cardigos (forthcoming); French: Delarue 1947, No. 19, Perbosc 1954, No. 39, Fabre / Lacroix 1970b, 254f.; Frisian: cf. Kooi 1984a, No. 1567G*; Portuguese: Cardigos (forthcoming); German: Ruppel / Häger 1952, 62f., Grannas 1957, 151f., Wossidlo / Neumann 1963, No. 41; Hungarian: Kovács 1988, 111f.; US-American: Baughman 1966; African American: Dorson 1956, 67f.

1567H *The Big and the Small Fish.* Two men buy fish from a fishmonger who has only one big and one small fish. At dinner, one of the men takes the big fish for himself, explaining to his partner that a good host would naturally take only the smaller portion.

Literature/Variants: Dutch: Tinneveld 1976, No. 119; Frisian: Kooi 1984a, No. 1567K*; German: Kruse 1953, 54f., Neumann 1999, No. 72; Jewish: Jason 1965, No. 1567K*, Landmann 1973, 336, Ausubel 1974, 403.

1567* See Type 1567.

1568* *The Master and the Farmhand at the Table.* A farmer and his farmhands help themselves to food out of a common dish. The farmwife always places the dish so that the best piece of meat lies near the farmer. Once the farmhand comes to the table early. No one is in the room, so he moves the dish to put the best serving near his own place. The farmer sees what he did, picks up the dish saying, "This dish once costed one thaler", and moves it back to its customary position. Before he can stab the meat, the farmhand picks up the dish, says, "And it is still worth that today", and moves the dish back near his own place.

In some variants the farmer (clergyman) gets the best pieces (e.g. cracklings, butter) from the common dish by asking the other diners whether they know which way the sun (moon) rotates. He rotates the dish right or left to move the best part near himself. When the dish is in place, the farmhand says, "And then the thunderstorm begins", stabbing his fist into the dish (stabbing the dish on the farmer's head) [Cf. J1562.1].

Literature/Variants: Arlotto / Wesselski 1910 II, No. 89; EM: Schüssel: Die umgedrehte S. (forthcoming).
Finnish: Rausmaa 1982ff. VI, Nos. 252–254; Estonian: Raudsep 1969, No. 262; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Norwegian: Hodne 1984; French: cf. Joisten 1971 II, No. 207; Portuguese: Parafita 2001f. II, No. 186, Cardigos (forthcoming); Frisian: Kooi 1984a; German: Selk 1949, No. 31, Moser-Rath 1984, 209f., Kooi / Schuster 1994, No. 150, cf. No. 201, Berger 2001; Slovene: Angelček 36 (1927–28) 33ff.; Rumanian: Stroescu 1969 I, No. 3588; Bulgarian: BFP; Sorbian: Ranke 1972, No. 187; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965; Gypsy: Krauss 1907, 140; Tatar: Jarmuchametov 1957, 145f.; Cuban: Hansen 1957, No. **1568A; Algerian: El-Shamy 2004.

1568** *The Master and the Pupil Quarrel.* A stingy tailor sticks all the bits of meat together. When the meal is served, he takes the first helping, and all the meat lands on his plate. He announces, "What God has joined together, let no man put asunder".

The hungry apprentices plan revenge. They tell a customer that their master does good work but his temper is unpredictable: he often strikes the table with his fist and then falls in a rage. Before the tailor cuts the cloth, he hits the table to make the shears bounce so he can hear where they are and find them.

The customer thinks the tailor is going to attack him and defends himself by grabbing the tailor around the neck and fighting. The tailor calls his apprentices to help, but they answer, "What God has joined together, let no man put asunder".

Remarks: Popular proverb found in the *New Testament* (*Matthew* 19,6).
Literature/Variants: Kirchhof/Oesterley 1869 I 1, No. 233; Wander 1867ff. II, 5 No. 89, 72 No. 1753.
Finnish: Rausmaa 1982ff. VI, No. 255; Estonian: Raudsep 1969, No. 134; Danish: Kristensen 1900, No. 521; English: cf. Briggs 1970f. A II, 288ff.; German: Moser-Rath 1964, No. 110, Neumann 1968b, No. 104, Moser-Rath 1984, 209f., 288, 291, Brunner / Wachinger 1986ff. VI, No. ^{2}A / 1185; Hungarian: MNK VII B; Jewish: cf. Haboucha 1992, No. *1718.

1569** ***Clothing the Servant.*** A master agrees to clothe a servant (i.e. provide his clothing) at his expense. The servant insists that the condition be fulfilled literally, that the master dresses him [J2491].

Literature/Variants:
Flemish: Meyer 1968; Serbian: Karadžić 1937, No. 10, Karadžić 1959, No. 81; Ukrainian: SUS.

1570* ***"Gorge Silently."*** A soldier (guest), who is spending the night, eats up a whole dish of food. He asks the landlady (housewife) what this delicious food is called. She answers, "Gorge silently". The soldier says, "Please give me some more of this gorge-silently".

Literature/Variants:
Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Bulgarian: BFP, No. 1570*, cf. No. *1570***; Russian, Ukrainian: SUS.

1571* ***The Servants Punish Their Master.*** A master hides in order to watch his farmhands at their work. The farmhands discover him spying, make as if he is a thief, and beat him. He defends himself by saying that he is the master. They make as if he said something else and continue to beat him.

Literature/Variants:
Estonian: Raudsep 1969, No. 269; Latvian: Arājs / Medne 1977, No. 1571*, cf. No. *1571**; Danish: cf. Kristensen 1900, No. 292; Chinese: Ting 1978.

1571** ***The Boastful Servant.*** A servant boasts that he has scolded his master. But he does it secretly, so that the master does not hear [K1776].

Literature/Variants:
Finnish: Aarne 1920, No. 2004*; Estonian: Aarne 1918, No. 2004*; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Danish: Kristensen 1892f. I, No. 172, II, No. 188, Kristensen 1900, Nos. 445, 446; Spanish-American: TFSP 21 (1946) 94f.

1572* *The Master's Privilege.* A farmer asks his farmhand if he has any personal defects, and the farmhand replies that he sometimes gets into a rage (other description). The farmer says that his own defect is that he sometimes gets into a frenzy (etc.).

The first time the farmhand man gets into a rage, he stays in bed (leaves his work), so the farmer gets into a frenzy and beats him. This cures the farmhand's rage, and the master no longer gets into a frenzy either [J1511.4].

Remarks: Early version in the 16th century see Hans Sachs, *Der faul paurnknecht mit dem schwais* (1552).
Literature/Variants: EM 10 (2002) 1369f. (P.-L. Rausmaa).
Finnish: Rausmaa 1982ff. VI, Nos. 257, 258; Estonian: Aarne 1918; Livonian: cf. Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Danish: Kristensen 1900, Nos. 296, 297; Dutch: Krosenbrink 1968, 137; Frisian: Kooi 1984a; German: cf. Merkens 1892ff. I, No. 252, Nimtz-Wendlandt 1961, No. 98, Wossidlo / Neumann 1963, No. 40; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Byelorussian, Ukrainian: SUS; Jewish: Jason 1965; Indian: Jason 1989.

1572A* *The Saints Ate the Cream.* (Including the previous Type 1829A*.) A clergyman sets a jug of sour cream (cream, milk, ham, honey) near a saint's picture (in the pantry). When he is gone, the sexton (farmhand) steals (empties) it, smearing a little cream on the saint's picture (statues). The clergyman believes that the icon stole the cream. He insults it and removes it from the church (the sexton hides it secretly, and the clergyman thinks it has run away; cf. Type 1826A*).

On the next holy day (the saint's feast day), the clergyman asks the sexton (offers to pay him) to get a new icon. The sexton polishes the old icon and pretends that the saint has returned. The clergyman promises always to give the icon good food. The sexton thus eats well in the future.

Combinations: 1829.
Literature/Variants: Bebel / Wesselski 1907 I 2, No. 78; cf. Wesselski 1911 I, No. 285; Schwarzbaum 1968, 48, 246, 297, 450; Uther 1988b, 195–197; EM 6 (1990) 690–694 (H.-J. Uther); Marzolph 1992 II, No. 1222.
Finnish: Rausmaa 1982ff. VI, No. 476; Estonian: Raudsep 1969, Nos. 267, 268; Latvian: Arājs / Medne 1977, Nos. 1572A*, 1829A*; Lithuanian: Kerbelytė 1999ff. II; Syrjanian: Rédei 1978, No. 145; French: Meyrac 1890, 416f.; Portuguese: Parafita 2001f. II, No. 176, Cardigos (forthcoming), Nos. 1572A*, 1829A*; Flemish: Meyer 1968, No. 1829A*; German: Henßen 1935, No. 269, Peuckert 1959, No. 204,

Kapfhammer 1974, 180; Swiss: EM 7 (1993) 870; Austrian: Haiding 1969, Nos. 35, 50; Hungarian: MNK VII B, No. 1829A*; Czech: Kubin 1908ff. II, No. 85; Slovakian: Gašparíková 1981a, 81, cf. 141; Serbian: Krauss 1914, No. 116; Rumanian: Stroescu 1969 II, Nos. 5441, 5442; Bulgarian: BFP; Polish: cf. Krzyżanowski 1962f. II, No. 1777; Russian: SUS; Ukrainian: SUS, No. 1572A*, cf. No. 1572A**; Byelorussian: Ramanaŭ 1962, 55, Barag 1966, No. 79; Gypsy: MNK X 1, No. 1829A*; Siberian: Soboleva 1984, No. 1572A*, cf. No. 1572A**; Oman: El-Shamy 2004; Japanese: cf. Ikeda 1971; Egyptian: El-Shamy 2004.

1572B* ***What God Gave Him.*** A guest pulls all of the meat out of the soup and says, "What I caught, that is what God gave me". After dinner the host pulls the guest by the hair and speaks the same words.

Remarks: Early version in the 16th century see Hans Sachs, *Der pfarrer mit dem sueppensegnen* (1553).
Literature/Variants:
Danish: cf. Kristensen 1900, No. 298; Bulgarian: BFP; Russian, Byelorussian: SUS; Indian: Jason 1989.

1572C* ***"Don't Contradict Me!"*** (Previously ***No Forced Gift***). (Including the previous Type 1572D*.) A guest refuses something that his host has offered. Snapping, "Don't contradict me!", the host beats him. The guest replies, "Don't tell me what to do!", and strikes back.

In some variants, the host beats one guest for contradicting him. Another guest eats everything that is offered to him, trades his poor clothes with the better ones of the host, and rides away on the host's horse. (Previously Type 1572D*.)

Combinations: 1829.
Literature/Variants:
Lithuanian: Kerbelytė 1999ff. II; Portuguese: Braga 1987 I, 265, Cardigos (forthcoming), No. 1572D*; Bulgarian: BFP; Russian: SUS, Nos. 1572C*, 1572D*; Ukrainian: SUS.

1572D* See Type 1572C*.

1572E* ***The Clever Coachman and the Hungry Master.*** While traveling, a master neglects to bring (order) food for his coachman. The coachman intentionally leaves his master behind in the forest.

Literature/Variants:
Estonian: Viidalepp 1980, No. 135; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Ukrainian: SUS.

1572F* ***Turning the Shovel Backwards.*** A farmhand dislikes large peas (beans), so he eats with his spoon upside down, saying, "If you stay on, I will eat you". He gets married (his master sends him away) and has to provide for himself. Being in trouble, he asks his former master for a shovelful of uncooked peas. They go to the storeroom and the master turns the shovel upside down. He scoops the dry peas, saying, "If you stay on, I will measure you".

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 259; Lithuanian: Kerbelytė 1999ff. II; Dutch: Groningen 11 (1928) 151; Frisian: Kooi 1984a; German: Peuckert 1932, No. 267, Bodens 1937, No. 154, Kooi/Schuster 1994, No. 160; Sorbian: Veckenstedt 1880, No. 4.

1572K* *Not Many Words.* A master (woman) explains to his new farmhand that he does not like to use a lot of words. When he winks, the farmhand should come. The farmhand answers that that is fine with him, because he does not like to waste words either. When he shakes his head, that means he is not coming.

Literature/Variants:
Frisian: Kooi 1984a; German: e.g. Meyer 1925a, No. 98, Wossidlo/Neumann 1963, No. 6, Kooi/Schuster 1994, No. 155; Rumanian: Stroescu 1969 I, No. 3128; Iraqi: cf. Nowak 1969, No. 339.

1572L* *No Pay for Lying in the Sun.* Instead of working, a lazy farmhand lies down outdoors and sleeps. His master tells him that he does not deserve the sunshine that falls on him. The farmhand answers that he is lying in the shade (he will lie in the shade in the future).

Literature/Variants: Fabula 20 (1979) 165 No. 74.
Frisian: Kooi 1984a; German: Dietz 1951, No. 258, Neumann 1976, 271f.; Slovakian: Ranke 1972, No. 188; Rumanian: Stroescu 1969 II, No. 5072; South African: Grobbelaar 1981, 710.

1572M* *The Apprentice's Dream.* An apprentice tells his master that he dreamed he fell in a barrel of liquid manure and that the master fell into a barrel of honey. The master says that if this had happened the other way around, he would have punished him. Then the apprentice tells him the end of the dream: After they climbed out of the barrels, they had to lick each other clean.

Literature/Variants: Marzolph 1992 II, No. 434.
Finnish: Rausmaa 1973a, 29; Frisian: Kooi 1984a; German: Merkens 1892ff. I, No. 276, Neumann 1968b, No. 119a, Selk 1982, 43f.

1572N* *Cure for Constipation.* A master (king) complains to his servant (coachman) that he is constipated. In order to cure him, the servant takes the master for a drive. After a while, the master feels his bowels loosen and asks the servant to stop. The servant keeps on driving until the master cannot wait any longer. Then he stops the coach and lets him get down. This time, the master's bowels open immediately.

Literature/Variants:
Latvian: Arājs / Medne 1977, No. *1576**; Frisian: Kooi 1984a; German: Wossidlo / Neumann 1963, No. 24.

1573* ***The Clever Servant as Trouble Maker.*** A servant creates great discord in his master's household: he puts dough in his master's bed and a newborn lamb in his daughters', ties the dogs together, sticks a flute in the donkey's backside, etc [cf. K2134]. The next morning, a fight breaks out over which of the parents relieved himself in bed, which of the daughters gave birth, etc.

Combinations: 700.
Literature/Variants: Chauvin 1892ff. II, 158 No. 42, 193 No. 14, 195 No. 20; Basset 1924ff. II, 479 No. 178.
Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Karelian: Kecskeméti / Paunonen 1974; Hungarian: MNK VII B; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965, cf. Jason 1988a, No. 1573*–*A; Gypsy: MNK X 1; Ossetian: cf. Bjazyrov 1960, No. 26; Siberian: Soboleva 1984; Kazakh: Sidel'nikov 1958ff. I, 139ff.; Turkmen: cf. Stebleva 1969, No. 44; Kalmyk, Mongolian: Lőrincz 1979; Syrian, Qatar: El-Shamy 2004; Indian: Jason 1989; Moroccan: El-Shamy 2004.

1574 ***The Tailor's Dream.*** For many years, a tailor has stolen cloth from his customers. He dreams that on Judgment Day he has to answer to God by making a flag out of all the pieces of stolen cloth. After this dream, he swears not to steal any more, and asks one of his employees to remind him of the dream if he ever lapses. For a long time, the tailor steals nothing. One day he is given some particularly fine material and plans to steal it. When the employee reminds him of his resolution, the tailor replies that this particular piece of material was not part of the flag [J1401].

Literature/Variants: Frey / Bolte 1896, 256; Arlotto / Wesselski 1910 I, No. 65; Wesselski 1911 I, No. 190; BP I, 343; Schwarzbaum 1968, 162f., 470; EM: Schneider mit der Lappenfahne (forthcoming).
Danish: cf. Kristensen 1892f. I, No. 17; French: Deulin 1874, No. 1; Dutch: Janssen 1979, 19f.; Frisian: Kooi 1984a; Flemish: Meulemans 1982, No. 1497; German: Wossidlo / Neumann 1963, No. 120, Moser-Rath 1964, No. 108, Moser-Rath 1984, 204, 291, Kooi / Schuster 1994, No. 130; Hungarian: György 1934, No. 214; Macedonian: Čepenkov / Penušliski 1989 IV, No. 435; Bulgarian: BFP; Greek: Megas / Puchner 1998; Jewish: Jason 1965, 1975; Georgian: Orbeliani / Awalischwili et al. 1933, No. 14; Iranian: Marzolph 1984; Mexican: Wheeler 1943, No. 180; Egyptian: El-Shamy 2004.

1574A ***The Stolen Piece of Cloth*** (previously ***The Oversight of the Thievish Tailor***). (Including the previous Types 1574B and 1574C.) This tale exists chiefly in three different forms:

(1) By mistake, a tailor sews a piece of cloth he has stolen on the outside of his coat, rather than on the inside.

(2) A tailor takes advantage of an opportunity to cut a big piece of cloth. Then he realizes that he cut it out of his own coat [X221.1].

Or, the tailor, who regularly takes part of his customers' cloth for himself, cuts out some cloth for himself and lays a piece aside. When his wife asks what he is doing, he replies he did not want to get out of practice. (Previously Type 1574B.)

(3) A stingy woman has the tailor come to her own house so that he will not be able to steal her cloth. The tailor cuts a piece and throws it out of the window, saying, "That is the devil's piece". While the woman runs outside to retrieve it, the tailor cuts another big piece of cloth for himself [K341.13]. (Previously Type 1574C.)

Literature/Variants: Kirchhof/Oesterley 1869 I 1, No. 231; EM: Schneider (forthcoming).
Finnish: Rausmaa 1982ff. VI, Nos. 261–263; Estonian: Aarne 1918, No. 2005*; Latvian: Arājs/Medne 1977, No. 1574C, cf. No. *1574D; Swedish: Liungman 1961, No. 2005*; Flemish: Meyer 1968, No. 1574C; German: cf. Meier 1852, No. 47, Moser-Rath 1984, 204, 291; Czech: Dvořák 1978, No. 4703*; Jewish: Jason 1965, No. 1574C; Indian: Thompson/Roberts 1960, No. 1574C.

1574B See Type 1574A.

1574C See Type 1574A.

1574* ***The Foresightful Farmhand*** (previously ***The Flattering Foreman***). Whenever the master tells his farmhand what work should be done the following day, the farmhand says, "I already thought of that". Finally the master dupes him by saying that tomorrow they must sow salt. The farmhand says that he had already thought of that [K1637]. Cf. Type 1200.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 264; Estonian: Aarne 1918, No. 1574; Latvian: Arājs/Medne 1977; Wotian: Kecskeméti/Paunonen 1974; Norwegian: Hodne 1984; Irish: Ó Súilleabháin/Christiansen 1963; Frisian: Kooi 1984a; German: Wossidlo/Neumann 1963, No. 50, Wiepert 1964, No. 130, Neumann 1968a, No. 3; Maltese: Mifsud-Chircop 1978; African American: Dorson 1956, No. 32.

1575* ***The Clever Shepherd.*** A master refuses to pay back the money he has borrowed from his shepherd (the master makes his farmhand work too hard or gives him poor food). The shepherd hides up in a tree. When the master passes by, the shepherd calls out his name in a disguised voice and demands that the master pay (assign different work, give better food). The master believes that it is God speaking to him and does what the shepherd demands [K1971.2]. Cf. Type 1380A*.

Literature/Variants: Wesselski 1911 II, No. 403; EM 2 (1979) 228.
Finnish: Rausmaa 1982ff. VI, No. 265; Estonian: Raudsep 1969, No. 372; Latvian: Arājs / Medne 1977; English: Baughman 1966, Briggs 1970f. A II, 288; Hungarian: Géczi 1989, No. 153; Greek: Hallgarten 1929, 140ff.; Polish: cf. Krzyżanowski 1962f. II, No. 1575A; Russian, Byelorussian, Ukrainian: SUS; Jewish: Haboucha 1992; Iranian: cf. Marzolph 1984, No. *1575*; Chinese: Ting 1978; Indonesian: Vries 1925f. II, No. 185; Moroccan: Topper 1986, No. 128.

1575A* *God Speaks.* A man (clergyman) rides his bicycle (walks) along a road bordered by trees. One (more) of his neighbors hides behind a tree and calls out his name (calls, "Turn back!"). After this happens three times, the man thinks it is God who is speaking to him, and he answers, "Yes, Lord, I hear you".

Literature/Variants:
Finnish: Rausmaa 1973a, 48; Estonian: Raudsep 1969, No. 372; Frisian: Kooi 1984a.

1575** See Type 1380A*.

1577 *Blind Men Duped into Fighting.* A trickster (Eulenspiegel) says that he is giving one of several blind men some money which they all should share. However, he does not give any of them any money. Each suspects the others of cheating and they fight. The trickster watches from a safe distance [K1081.1].

In some variants, the trickster takes them to an inn to drink but does not give any of them the money. Cf. Type 1526A.

Literature/Variants: Gonnella / Wesselski 1920, No. 21; Pauli / Bolte 1924 I, No. 646; Rhaue 1922; Bédier 1925, 447; EM 2 (1979) 462–467 (H. Breitkreuz); Uther 1981, 78–80.
Finnish: Rausmaa 1982ff. VI, 517f.; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Spanish: Chevalier 1983, No. 182; Catalan: Neugaard 1993, No. K1081.1, Oriol / Pujol 2003; Dutch: Koopmans / Verhuyck 1991, No. 66, Overbeke / Dekker 1991, No. 516; Flemish: Meulemans 1982, No. 1216; German: Debus 1951, No. A71, Moser-Rath 1984, 79; Italian: Cirese / Serafini 1975; Greek: Megas / Puchner 1998; Polish: cf. Krzyżanowski 1962f. II, No. 1635I; Russian: SUS; Byelorussian: cf. SUS, No. 1577**; Jewish: Jason 1975, 1988a; Iraqi: El-Shamy 2004; Indian: Swynnerton 1908, No. 4, Jason 1989; Chinese: Ting 1978; Japanese: Inada / Ozawa 1977ff.; Spanish-American: Robe 1973; Brazilian: Cascudo 1955b, 43f.; Algerian: El-Shamy 2004.

1577* *Blind Robber Paid Back.* A blind trickster steals from (does not return some money to) a harmless man. The injured man follows the blind man home and steals his whole hoard of money [cf. N455.1]. Often he robs (tricks) several blind men.

Literature/Variants: Rhaue 1922; EM 2 (1979) 462–467 (H. Breitkreuz); Uther 1981, 81.
Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Italian: Cirese / Serafini 1975; Slovakian: Polívka 1923ff. V, 51; Slovene: Vedež 3 (1850) 23; Bulgarian: BFP; Rumanian: cf. Stroescu 1969 II, No. 5331; Greek: Hallgarten 1929, 140ff.; Polish: Krzyżanowski 1962f. II; Russian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 345; Jewish: Noy 1963a, No. 95, Jason 1965; Georgian: Orbeliani / Awalischwili et al. 1933, No. 116; Palestinian, Iraqi, Qatar: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Swynnerton 1908, No. 4; Egyptian, Tunisian, Algerian, Moroccan: El-Shamy 2004.

1577** ***The Blind Man Tricked.*** A boy who works as a guide and servant to a stingy blind man is so hungry that he steals a sausage (pie) from him. The blind man smells that the boy has eaten the food and beats him. The boy takes revenge by pretending to help the blind man cross a pit. He leads the man near a post (tree), runs a few steps, and pretends to jump over the pit. The blind man copies him and jumps into the post. He falls and is injured. The boy comments, "If he could smell that I ate the sausage, he should have smelled that there was a post there". Cf. Type 1577.

Remarks: Documented in the middle of the 16th century in the anonymous picaresque novel, *Lazarillo de Tormes* (I,90b).
Literature/Variants: Anderson 1960, 64; Frenzel 1976, 55; Uther 1981, 76–78; EM 8 (1996) 806.
Finnish: Rausmaa 1973a, 29; Spanish: Childers 1977, No. K1043.4.*, Chevalier 1983, No. 83; Portuguese: Ranke 1972, No. 104, Parafita 2001f. II, No. 204, Cardigos (forthcoming), No. 1577*A; German: Casalicchio (1702) I, 510ff., Abraham a Sancta Clara, Huy und Pfuy (1707) 176, Kobolt, Schertz und Ernst (1747) 469f. (EM archive), Wossidlo 1910, 75f.; Maltese: Mifsud-Chircop 1978, No. *1577A; Polish: cf. Krzyżanowski 1962f. II, No. 2054.

1578* ***The Inventive Beggar.*** A beggar gives a woman his knife to cut off a piece of bread for him and pretends that he used the knife before to dismember a dog. (Or, a Gypsy tells a bishop that he tasted food from the bishop's dish.) The woman (bishop) is so appalled that she gives him the whole loaf (dish) [K344.1].

Literature/Variants:
Estonian: Aarne 1918; Latvian: cf. Arājs / Medne 1977, Nos. *1578C*, *1578D*; Spanish: Childers 1948, No. K341.1.3*; German: cf. Grüner 1964, No. 524; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II.

1578A* ***The Drinking Cup.*** A boy (girl, servant girl) offers a thirsty guest a glass (bowl) of water (milk, juice, wine). After he drinks, the boy tells him that a mouse had drowned in the water or that the bowl had been used as a chamber pot (dog's dish).

Literature/Variants: Marzolph 1992 II, Nos. 1031, 1069.
Finnish: Rausmaa 1982ff. VI, No. 267; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, No. 466, Soromenho / Soromenho 1984f. II, No. 610, Cardigos (forthcoming); Bulgarian: BFP, No. 1578A*, cf. No. *1578A**; Cuban, Dominican, Puerto Rican: Hansen 1957, No. **1554.

1578B* *How a Woman Came to Loathe Tripe.* A woman develops an aversion to offal (tripe) after she sees the unappetizing manner of its preparation.

Literature/Variants:
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Bulgarian: cf. BFP, No. *1578B**; Polish: cf. Krzyżanowski 1962f. II, No. 1578B; Jewish: Jason 1975.

1578C* *The Apple.* A farmer (boy) brings two apples (pears) to his landlord. The landlord bites one himself and gives the other back to the farmer. The farmer takes out a knife to peel his apple, and the landlord asks why he does not eat the peel. The farmer tells him that one of the apples fell into a cowpat (manure) but he is not sure which one it was.

Literature/Variants: Fabula 2 (1959) 200.
Dutch: Kooi 2003, No. 43; Frisian: Kooi 1984a; Flemish: Lox 1999b, No. 48; German: Dietz 1951, No. 79, Cammann 1973, 246, Kooi / Schuster 1994, No. 59.

1579 *Carrying Wolf, Goat, and Cabbage across Stream.* A man has to cross a stream in a boat that will hold himself and only one other object. He needs to transport a wolf (lion, jackal), a goat (sheep), and a cabbage (bundle of hay, pumpkin). He must be sure that, when he is out in the boat, the wolf does not eat the goat and the goat does not eat the cabbage.

There are two solutions. (1) He takes the goat across, then takes wolf across and brings goat back; he takes cabbage across, comes back, and takes the goat across last. (2) He takes the goat over, then takes the cabbage over and brings the goat back; he takes wolf over, and then takes goat over last [H506.3].

Literature/Variants: Feilberg 1886ff. II, 354f., III, 970a; ZfVk. 13 (1905) 95f., 311, 33 (1923/24) 38f.; Schmidt 1999; EM: Wolf, Ziege und Kohlkopf (in prep.).
Latvian: Carpenter 1980, 231f.; Irish: Ó Súilleabháin / Christiansen 1963; French: Orain 1904, 208ff., Joisten 1971 II, No. 286; Catalan: Oriol / Pujol 2003; Portuguese: Cardigos (forthcoming); Dutch: Geldof 1950, 113f.; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Tomkowiak 1993, 271, Kooi / Schuster 1994, No. 125; Italian: Pitrè 1875 IV, No. 260; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII B; Serbian: Vrčević 1868f. I, No. 452; Rumanian: Stroescu 1969 II, No. 5729; Polish:

Krzyżanowski 1962f. II; Russian, Ukrainian: SUS; Georgian: Kurdovanidze 2000, No. 1579, cf. No. 1579**; Oman: El-Shamy 2004; Chinese: Ting 1978; Mayan: Peñalosa 1992; Egyptian: Frobenius 1921ff. I, No. 45, El-Shamy 2004; Moroccan: El-Shamy 2004; Sierra Leone: Kilson 1976, No. 1; East African: Arewa 1966, No. 4321; Ethiopian: Müller 1902ff. II, No. 18, cf. No. 17, Moreno 1947, No. 2; Eritrean: Littmann 1910 No. 29, El-Shamy 2004; Namibian: Schmidt 1989 II, No. 1240; South African: Coetzee et al. 1967.

1579** *A Hundred Animals.* A man (farmer) is driving a herd of pigs (sheep). Someone asks him where he is going with his hundred animals. He answers, "If I had this many again, and half, and a quarter, and one, then I would have a hundred animals". Answer: He has 36 animals.

Literature/Variants:
Irish: Hull / Taylor 1955, No. 652; Dutch: Geldof 1950, 106, Kocks 1990, 16; Frisian: Kooi 1984a, No. 1579D*, Kooi / Schuster 1993, No. 215; German: Wossidlo 1897ff. I, No. 898, Henßen 1961, No. 12, Cammann 1973, 220; Spanish-American: Robe 1973, No. 927*C.

1580A* *Mounting the Horse.* A drunken traveler (clergyman) is unable to mount his horse. He calls on God, various saints, and the forty holy martyrs to help him. He then manages to get up onto the saddle, but falls over the other side. He concoles himself that he had too many helpers.

Literature/Variants:
Latvian: Arājs / Medne 1977; Danish: Kristensen 1892f. I, No. 39; French: Dulac 1925, 98; German: Merkens 1892ff. III, No. 187, Wossidlo 1939 I, No. 445, Dittmaier 1950, No. 526; Italian: Cirese / Serafini 1975; Macedonian: cf. Čepenkov / Penušliski 1989 IV, No. 358; Rumanian: Stroescu 1969 I, No. 4480; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II, No. 1349; South African: Coetzee et al. 1967.

1585 *The Lawyer's Mad Client.* A farmer (in financial distress) sells the same animal (hog, cow, calf, hare) to several different people (has committed other misdemeanors) and is to stand trial. His lawyer advises him to plead insanity, and to speak only in animal noises (barks, bleats) or always to answer in the same words (yes, aha, nothing, nonsense words). He is not convicted, and his lawyer demands his fee. The man uses the same trick and does not pay [K1655]. Cf. Type 1534D*.

Combinations: 1735.
Remarks: Documented in the 9th century as an Arabian anecdote. Popularized through the 15th-century French farce, *Maistre Pathelin.*
Literature/Variants: Wickram / Bolte 1903, No. 36; Oliver 1909; Poliziano / Wesselski 1929, No. 326; Kretzenbacher 1956; Tubach 1969, No. 2259; Dufournet / Rousse 1986; Marzolph 1991; Marzolph 1992 II, No. 87; EM 10 (2002) 620–624 (U.

Marzolph).
Finnish: Rausmaa 1982ff. VI, No. 268; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian: Kecskeméti / Paunonen 1974; Karelian: Konkka 1959, 176ff.; Danish: Kristensen 1881ff. II, No. 28, Kristensen 1896f. II, No. 17, Kristensen 1900, Nos. 124–128; Scottish: Bruford / MacDonald 1994, No. 27; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 235f.; French: Sébillot 1881, No. 7, Meyrac 1890, 420ff., Joisten 1971 II, No. 133.1; Catalan: Neugaard 1993, No. K1655, Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. II, Nos. 586, 589, Cardigos (forthcoming); Dutch: Meder / Bakker 2001, No. 327; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Wisser 1922f. II, 227ff., Wossidlo / Neumann 1963, No. 213, Moser-Rath 1984, 287f., 291, 440f., Berger 2001; Austrian: Haiding 1969, Nos. 9, 144, Haiding 1977a, No. 30; Italian: Cirese / Serafini 1975, No. 1585, and app.; Maltese: Mifsud-Chircop 1978; Hungarian: György 1934, No. 170, MNK VII B; Czech: Tille 1929ff. II 2, 106ff.; Slovene: Vrtec 74 (1943–44) 102f.; Rumanian: Stroescu 1969 II, Nos. 5672, 5672A; Bulgarian: BFP, No. 1585, cf. No. *1585A; Albanian: Lambertz 1922, No. 5; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1988a, Haboucha 1992; Chuvash: Paasonen et al. 1949, No. 21, Siberian: Soboleva 1984; Uzbek: Stein 1991, No. 74; Palestinian: Hanauer 1907, 157ff., El-Shamy 2004; Iraqi, Saudi Arabian: El-Shamy 2004; Yemenite: El-Shamy 2004, No. 1585A§; Indian: Thompson / Roberts 1960, Jason 1989; French-Canadian: Barbeau / Lanctot 1923, No. 110, Lemieux 1974ff. IV, No. 20, IX, No. 11; US-American: Randolph 1952, 152f.; Spanish-American, Mexican: Robe 1973; Dominican, Puerto Rican: Hansen 1957; Argentine: Chertudi 1960f. I, No. 74; West Indies: Flowers 1953; Egyptian: Nowak 1969, No. 392, El-Shamy 2004, Nos. 1585, 1585A§; Algerian: El-Shamy 2004; West African: Barker / Sinclair 1917, 139f.; Nigerian: Walker / Walker 1961, 55ff.; East African: Klipple 1992.

1585* *The Farmer's Promise.* A farmer consults a lawyer and promises to send him a hare as payment (is paid for a hare which he claims he sent to his master). When the lawyer (master) later asks where the hare is, the farmer answers that he sent it to him, but perhaps the animal did not know (forgot) the address.

Literature/Variants:
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Walloon: Laport 1932, No. *1588; Croatian: cf. Dolenec 1972, No. 42.

1586 *The Man in Court for Killing a Fly.* (Including the previous Types 163A*, 1433*, and 1586A.) This tale exists chiefly in two different forms:

(1) A man (farmer, baker, fool) goes to court, accusing flies of stealing (previously Type 1433*). The judge (mayor, czar) decrees that the man may kill whatever flies he can. A fly lands on the judge's nose (cheek), and the complainant carries out the sentence. The judge is injured or killed, but no one can accuse the foolish fly-killer [J1193.1].

(2) A fool (several fools) tries to kill (shoo away) a fly (several flies, bees, etc.) with an unsuitable instrument (ax, cannon, sword,

gun, etc.). He accidentally kills the person whom the insect had been bothering [J1833, J1833.1]. (Previously Type 1586A.) Cf. Type 248.

In some variants the killer is an (tame) animal (e.g. bear, monkey) [N333.2]. (Previously Type 163A*.)

Combinations: This type is usually combined with one or more other types, esp. 1319*, 1341, 1642, 1643, and 1681B.

Remarks: Version (2) is found in ancient classical (Phaedrus / Perry 1965, V,3) and Indian (*Makasa-jātaka, Rohiṇi-jātaka*) sources. It was popularized in Europe in the 15th–16th centuries through Girolamo Morlini's novella (No. 21).

Literature/Variants: Chauvin 1892ff. II, 118 nos. 99, 100; Wesselski 1911 I, No. 280, II, No. 428; BP I, 519; Pauli / Bolte 1924 I, No. 673; György 1932, 26f.; Schwarzbaum 1968, 362f.; EM 4 (1984) 1284–1290 (H.-J. Uther); Marzolph 1995a, 279f.

Finnish: Rausmaa 1982ff. VI, No. 269; Estonian: Kippar 1986, No. 163A*; Latvian: Arājs / Medne 1977, Nos. 1586, 1586A; Lithuanian: Kerbelytė 1999ff. I, No. 163A*; Lydian, Karelian: Kecskeméti / Paunonen 1974; Danish: Kristensen 1881ff. IV, No. 45; Icelandic: Schier 1983, No. 49; Scottish: Briggs 1970f. A II, 265ff.; Irish: Ó Súilleabháin / Christiansen 1963, No. 1586A; French: Tegethoff 1923 I, 231, Coulomb / Castell 1986, No. 5.1; Spanish: González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. II, Nos. 354, 397, Cardigos (forthcoming), Nos. 1586, 1586A; Frisian: Kooi 1984a, Nos. 163A*, 1586; German: Neumann 1968a, No. 173, Moser-Rath 1984, 288, 291, 437, Tomkowiak 1993, 271 No. 1586A, Kooi / Schuster 1994, No. 165; Swiss: Jegerlehner 1913, No. 157, Büchli / Brunold-Bigler 1989ff. I, 855; Italian: Cirese / Serafini 1975, Nos. 1586, 1586A, and app., Todorović-Strähl / Lurati 1984, Nos. 69, 79; Sardinian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: György 1934, No. 122, MNK I, No. 163A*, VII B, Nos. 1433*, 1586, 1586A; Slovene: Zupanc 1956, 86f.; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, No. 169; Croatian: Bošković-Stulli 1963, No. 87; Macedonian: Čepenkov / Penušliski 1989 IV, No. 610; Rumanian: Stroescu 1969 I, Nos. 3692, 3856, cf. Schott / Schott 1971, No. 45; Bulgarian: BFP, Nos. 163A*, 1586, 1586A; Albanian: Lambertz 1922, No. 13; Greek: Megas / Puchner 1998, Nos. 1433*, 1586, 1586A; Polish: Krzyżanowski 1962f. II, Nos. 1586, 1586A; Russian: SUS; Byelorussian: SUS, Nos. 163A*, 1586; Ukrainian: SUS, No. 163A*; Turkish: Eberhard / Boratav 1953, Nos. 38, 327 III 4c, 327 V, Aganin et al. 1960, 216; Jewish: Jason 1965, Nos. 163A*, 1586, Jason 1975, Nos. 1433*, 1586A, Jason 1988a, No. 163A*; Gypsy: Briggs 1970f. A II, 149, MNK X 1, Nos. 1433*, 1586, 1586A; Dagestan: Levin 1978, No. 50; Tatar: Kecskeméti / Paunonen 1974; Azerbaijan: Dirr 1920, No. 80; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, No. 324; Kara-Kalpak: Volkov 1959, 81f., Reichl 1985, 24f.; Tadzhik: STF, Nos. 57, 75, Rozenfel'd / Ryčkovoj 1990, No. 52; Syrian: El-Shamy 2004; Iraqi: El-Shamy 2004, No. 1586A; Qatar: El-Shamy 2004, Nos. 1433*, 1586A; Iranian: Marzolph 1984, No. 1586A; Pakistani, Sri Lankan: Thompson / Roberts 1960, No. 1586A; Indian: Bødker 1957a, No. 118, Thompson / Roberts 1960, No. 1586A, Jason 1989, Nos. 163A*, 1586A, Blackburn 2001, No. 61; Chinese: Ting 1978; Cambodian: Gaudes 1987, No. 79; Indonesian: Vries 1925f. II, 411 No. 285; Japanese: Ikeda 1971, No. 1*, Inada / Ozawa 1977ff., No. 1586A; Filipino: cf. Fansler 1921, No. 9; North American Indian: Robe 1973, No. 1586A, Bierhorst 1995, 54, 82; Spanish-American, Mexican: Robe 1973, No. 1586A; Puerto Rican: Hansen 1957; Brazilian: Alcoforado / Albán 2001, No. 84; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b, No. 93; Egyptian: El-Shamy 2004, Nos. 162A*, 1433*, 1586, 1586A; Sudanese: El-Shamy 2004, Nos. 1433*, 1586, 1586A; Tunisian: El-Shamy 2004; Algerian: El-Shamy 2004, Nos. 1586, 1586A; Ethiopian: Gankin et al. 1960, 137ff.; Central African: Fuchs 1961, 191ff.; South African: Coetzee et al. 1967, Grobbelaar 1981, No. 1586A.

1586A See Type 1586.

1586B *The Fine for Assault.* A man who hates the mayor (judge) asks him how much the fine would be if he hit someone (is required to pay a fine for having hit someone). He pays that amount (double) and hits the mayor [J1193.2]. Cf. Type 1804E.

Literature/Variants: Chauvin 1892ff. V, 186 No. 109; Montanus / Bolte 1899, 279f., 597; Wesselski 1911 I, No. 172; Pauli / Bolte 1924 II, No. 718.
Dutch: Nieuwe Drentse Volksalmanak 1 (1883) 238; Frisian: Kooi 1984a, No. 1586C*; German: Moser-Rath 1984, 386 No. 74, Tomkowiak 1987, 115f., 177 No. 77, Grümmer 1990, 27; Hungarian: György 1934, No. 176; Rumanian: Stroescu 1969 II, No. 5651; Greek: Orso 1979, No. 288; Uzbek: Stein 1991, No. 76; Indian: Jason 1989, No. 1804*C; Egyptian, Moroccan: El-Shamy 2004.

1587 See Type 927D.

1587** See Type 1642A.

1588* *The Unseen.* A judge calls a certain man as a witness and asks him whether he saw something. The man answers, he only heard. The judge dismisses him, saying that anything he heard is worth nothing. As he leaves, the witness produces a powerful fart. The judge reproves him, but the man asks him whether he saw it: anything he heard is worth nothing.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 271; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Irish: Ó Súilleabháin / Christiansen 1963; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 138; Flemish: Meyer 1968; German: Neumann 1968b, 110; Rumanian: Stroescu 1969 II, No. 4648; Greek: Megas / Puchner 1998; Byelorussian: SUS; Jewish: Jason 1965; African American: Abrahams 1970, 236f.; South African: Coetzee et al. 1967.

1588** *Cheater Caught by Seizing on His Own Words.* A father warns his sons against red-haired and red-faced men. They stay with a red-haired innkeeper. They like his food so much that they tell him each spoonful is worth ten francs. The innkeeper secretly counts how many spoonfuls they eat. When they go to pay, he demands a great amount of money.

Further on, the sons meet a red-faced man and are about to flee. He stops them and asks why, so they tell him about their father's warning and the innkeeper's trickery. The red-faced man goes back with them to the inn. The innkeeper is about to slaughter an animal, and the red-faced man contracts to buy a quarter (the shoulder). He draws his sword as if he would slaughter the innkeeper and take a quarter of his body [K2310]. The innkeeper redeems himself for as much money as the sons had paid for their food. The red-faced man gives them the money.

Literature/Variants: Schwarzbaum 1968, 101f.
Finnish: Rausmaa 1982ff. VI, 519; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Portuguese: Oliveira 1900f. I, No. 206, Cardigos (forthcoming); German: Pröhle 1853, No. 74; Czech: Tille 1929ff. II 2, 437f.; Russian, Byelorussian, Ukrainian: SUS; Jewish: cf. Haboucha 1992, Nos. **1588, **1588A; Georgian: cf. Kurdovanidze 2000.

1588*** *The Fraudulent Will.* A trickster (who has been coached by a relative, or who is working with an accomplice) impersonates a man who has died and dictates his will to a notary who does not know about the death. Contrary to a prearranged plan, the new will benefits the trickster (gives him the entire estate).

Literature/Variants: Wesselski 1931, 14.
Dutch: Meder/Bakker 2001, Nos. 339–341; Frisian: Kooi 1984a; German: Schell 1907, 90, Dittmaier 1950, No. 523; Polish: Krzyżanowski 1962f. II, No. 1604; Cuban: Hansen 1957, No. **1588.

1589 *The Lawyer's Dog Steals Meat.* A butcher sees a dog stealing meat. He runs after it and finds out that it is a lawyer's dog. He asks the lawyer what the punishment is for this crime and is told how much the damages would be.

The butcher tells the lawyer that it was his (i.e. the lawyer's) dog. The lawyer pays the damages, but calls the butcher back and demands more money (double) in payment for his advice [K488]. Cf. Type 1734*.

Literature/Variants: EM 6 (1990) 1348–1350 (H.-J. Uther).
Latvian: Arājs/Medne 1977; Irish: Ó Súilleabháin/Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 34, 150; Spanish: RE 4 (1965) 449f.; Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Laport 1932; German: Buse 1975, No. 343; Polish: Krzyżanowski 1962f. II; Turkish: Marzolph 1996, No. 553; Chinese: Ting 1978; US-American: Baughman 1966.

1590 *The Tresspasser's Defense.* This tale exists chiefly in two different forms:

(1) Two men fight over a piece of land that each claims is his own. The case comes to court. The false owner (one or more witnesses) swears a false oath [K475]: The perjurer takes earth from his own property and puts it in his shoes (a ladle or comb under his hat). He goes to the property (before the judge) and swears that he is standing on his own ground, or calls on the creator (the ladle,

German *Schöpfer*) or the judge (the comb, German dialect *Richter*) as witness [K2310, M105]. The case is decided in favor of the trickster (he is punished through an ordeal or by human or supernatural forces immediately or after death [Q270, Q272]). The tale concludes with an explanation of local property ownership (a warning against false testimony).

(2) Through laziness (criminal activities, etc.), a man (Eulenspiegel) falls out of the favor of his king (master). As punishment (to get rid of him), he is banished. The man comes back in a cart with foreign soil (foreign dirt in his shoes) and thus cleverly avoids his punishment [J1161.3]. He is reconciled with the king (is banished again; is captured and subjected to a fake execution, and dies of fright).

Combinations: 922, 1535.
Remarks: The oldest known form of version (1) is found in a short, 12th-century account of the life of St. Egwinus (died 717). Version (2) is documented in the late 14th century (Sacchetti, No. 27) and has since been attached to many well-known tricksters.
Literature/Variants: Kirchhof / Oesterley 1869 IV, No. 251; Gonnella / Wesselski 1920, Nos. 1, 34, 34a; HDA 3 (1930/31) 1137–1157 (W. Müller-Bergström); HDA 6 (1934/35) 111–123 (H. Fehr); Pfleger 1938; Orend 1958; Tubach 1969, No. 3563; Kretzenbacher 1976; EM 3 (1981) 1142–1150 (H.-J. Uther); Kretzenbacher 1983; Uther 1985; Kretzenbacher 1988, 24–37; Hansen 2002, 447–450.
Finnish: Rausmaa 1982ff. VI, No. 272; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Icelandic: Sveinsson 1929, Boberg 1966, No. J1161.3; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 327f.; Dutch: Sinninghe 1943, Koopmans / Verhuyck 1991, No. 59; Frisian: Kooi 1984a; Flemish: Cornelissen 1929ff. I, 284f., II, 298, Meyer 1968; German: cf. Müller / Röhrich 1967, No. H 49, Moser-Rath 1984, 75, 288, Tomkowiak 1987, 178, Grimm DS / Uther 1993 I, No. 101, Neumann 1998, 86, 87ff., Berger 2001, Nos. 1590*, 49 (p. 124); Swiss: Büchli / Brunold-Bigler 1989ff. I, 6f., 17f., 27, 91, 367f., 564f., 762, II, 90f., 211, 342f., 363, 412, 602, 787, 868, III, 272, 310, 315, 432, 508, 703, 730, 736f., 892f., 906; Austrian: Lang-Reitstätter 1942, 77ff., Haiding 1965, No. 147; Ladinian: Danuser Richardson 1976, No. J1161.3; Italian: Cirese / Serafini 1975, No. 1590, and app., Appari 1992, No. 39; Hungarian: György 1934, No. 87, MNK VII B; Slovakian: Polívka 1923ff. IV, 545; Slovene: Majar 1888, 58ff.; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian: SUS; Siberian: Soboleva 1984; Kara-Kalpak: Reichl 1985, 24f.; Indonesian: Vries 1925f. II, 250ff.; Filipino: Fansler 1921, Nos. 7b, 49; North American Indian: Thompson 1919, 428; French American: Saucier 1962, Nos. 14, 15; Spanish-American: Robe 1973; West Indies: Flowers 1953; Ethiopian: Courlander / Leslau 1850, 81ff.; South African: Coetzee et al. 1967, Grobbelaar 1981.

1591 ***The Three Joint Depositors.*** This tale exists chiefly in two different forms:

(1) Two men leave money with a woman and instruct her to return it only when both of them demand it. Later, one asks for the money and explains that the other has since died. The woman gives

it to him. The second man comes and demands the money. The woman will not give it to him so he takes her to court. Her lawyer (Demosthenes) advises her: She should tell the judge about the agreement and offer to pay out the money only when both of the men come and demand it. The case is dismissed.

(2) Three men leave money with a banker, with the same instructions as in version (1). One of the three arranges with the others to withdraw some of the money. He tells his companions he will take only a small amount, but he takes the entire sum from the banker. The banker asks the two others, who agree, thinking it is only a small sum. The cheater leaves, and the tale ends as in version (1), following the instructions of a clever adviser [J1161.1].

Remarks: Version (1) was first recorded by Valerius Maximus, *Facta et dicta memorabilia* (VII,3, ext. 5). Version (2) comes from Angelo Poliziano (No. 215).
Literature/Variants: Chauvin 1892ff. VIII, 63f. No. 28; Arlotto / Wesselski 1910 I, No. 41; Pauli / Bolte 1924 I, No. 113; Poliziano / Wesselski 1929, No. 215; Wesselski 1931, 37; Schwarzbaum 1968, 161f., 470; Tubach 1969, No. 3353; EM 5 (1987) 1274–1276 (R. Kvideland); Schwarzbaum 1989, 270f.; Marzolph 1992 II, No. 1170; Hansen 2002, 427–429; Marzolph / Van Leeuwen 2004, No. 207.
Swedish: Liungman 1961; Scottish: Briggs 1970f. A II, 95ff.; English: Baughman 1966, Briggs 1970f. A II, 298f., 394f.; Spanish: Goldberg 1998, No. J1161.1; Catalan: Neugaard 1993, No. J1161.1; Portuguese: Henriques / Gouveia et al. 2001, No. 142, Cardigos (forthcoming); Dutch: Overbeke / Dekker et al. 1991, No. 1795; Frisian: Kooi 1984a; German: Moser-Rath 1984, 288, Tomkowiak 1993, 271; Ladinian: Uffer 1945, 38f.; Hungarian: György 1934, No. 171; Czech: Horák 1971, 88ff.; Slovene: Slovenski gospodar 15 (1881) 238; Bulgarian: BFP; Greek: Kretschmer 1917, No. 15, Megas / Puchner 1998; Polish: Kapełuś / Krzyżanowski 1957, No. 87; Turkish: Walker / Uysal 1966, 148f.; Jewish: Jason 1965, 1988a; Kazakh: Sidel'nikov 1952, 191ff., Bálázs 1956, 113ff.; Indian: Thompson / Roberts 1960; Burmese: Esche 1976, 84f.; Egyptian: El-Shamy 2004; Moroccan: Dermenghem 1945, 115ff.

1592 ***The Iron-Eating Mice.*** A merchant going on a journey leaves some iron (iron object, lead, gold) in trust with someone (another merchant, innkeeper, friend, Jew). When he comes back later for his property, the trustee claims that mice (rats) have eaten it. The merchant kidnaps the son of the trustee and claims that a falcon (other raptor) carried him off. The judge decides that the two men should make an exchange [J1531.2].

In a Middle Eastern version, the cheated man calls on a trickster (Nasreddin Hodja, Bohlul) for help. This helper threatens to destroy (burn) the house in order to punish the thieving mice. The trustee relents.

Remarks: Documented in Indian literature (*Tantrākhyāyika, Jātakas, Kathāsaritsāgara*). Popularized in Europe through Arabic translations from the *Pañcatantra* (*Kalila and Dimna*). The motif of the iron-eating mice can already be found in the antique literature: Pliny, *Naturalis historia* (VIII,221f.).

Literature/Variants: Kirchhof/Oesterley 1869 I 1, No. 191; Chauvin 1892ff. II, 92 No. 37; Schumann/Bolte 1893, No. 11; BP II, 372; Schwarzbaum 1968, 104f., 461; Marzolph 1983b, No. 112; EM 9 (1999) 442–445 (U. Marzolph).
Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Spanish: Chevalier 1983, No. 185, Goldberg 1998, J1531.2; Italian: Cirese/Serafini 1975; Macedonian: Mazon 1923, No. 26, cf. Čepenkov/Penušliski 1989 III, No. 322; Bulgarian: BFP; Greek: Megas/Puchner 1998; Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, No. 293; Jewish: Jason 1965, 1988a; Georgian: Orbeliani/Awalischwili et al. 1933, No. 42; Syrian: El-Shamy 2004; Iranian: Hatami 1977, No. 3, cf. Marzolph 1984, No. *1592, Marzolph 1994a, 281ff.; Pakistani: Thompson/Roberts 1960; Indian: Thompson/Roberts 1960, Jason 1989; Malaysian: Hambruch 1922, No. 54.1; Indonesian: cf. Vries 1925f. I, No. 76; Japanese: Inada/Ozawa 1977ff.; North African, Tunisian, Algerian: El-Shamy 2004; Moroccan: Nowak 1969, No. 388, Topper 1986, No. 31, El-Shamy 2004; Sudanese: Jahn 1970, No. 56, El-Shamy 2004.

1592A *The Transformed Gold* (previously *The Transformed Golden Pumpkin*). A merchant (carpenter, pilgrim) gives his neighbor (friend, cadi, Jew) (a vessel of) gold to keep for him. When the merchant later asks for it back, the trustee gives him (a similar vessel of) copper (brass, tallow) and claims that the gold changed to base metal.

The merchant kidnaps the son (children) of the false trustee. He trains an animal (monkey, bear) so that it welcomes the trustee and claims that the boy turned into the animal. The trustee relents [J1531.1].

Literature/Variants: Köhler/Bolte 1898ff. I, 533; Schwarzbaum 1968, 105, 461; EM 9 (1999) 442–445 (U. Marzolph).
Turkish: Eberhard/Boratav 1953, No. 293; Jewish: Jason 1965, 1988a; Dagestan: Levin 1978, No. 52; Indian: Thompson/Roberts 1960, Jason 1989; Nepalese: Sakya/Griffith 1980, 92ff.; Tibetian: O'Connor 1906, No. 4; Chinese: Ting 1978; Cambodian: Gaudes 1987, No. 104; Tunisian: Stumme 1893, No. 10.

1592B *The Pot Has a Child and Dies.* A borrower returns a pot together with a small one, claiming that the pot gave birth to a child. He borrows the pot again but does not return it, claiming that the pot died [J1531.3].

Literature/Variants: Wesselski 1911 I, No. 35; BP II, 372; Basset 1924ff. I, 304 No. 45; Schwarzbaum 1968, 24, 104f., 444, 461; Marzolph 1992 II, No. 502; EM: Topf hat ein Kind (in prep.).
Maltese: Mifsud-Chircop 1978; Serbian: Karadžić 1937, No. 12; Croatian: Bošković-Stulli 1963, No. 91; Macedonian: Piličkova 1992, No. 43; Rumanian: Stroescu 1969 II, Nos. 4772A, 5524; Bulgarian: BFP; Albanian: Lambertz 1922, No. 19; Greek: Megas/Puchner 1998; Jewish: Jason 1988a, Haboucha 1992; Lebanese: Nowak 1969, No. 386; Palestinian: Hanauer 1907, 86f., El-Shamy 2004; Iraqi: Nowak 1969, No. 386, El-Shamy 2004; Indian: Thompson/Balys 1958, No. J1531.3, Jason 1989; Chinese: Ting 1978; Indonesian: Vries 1928, 273 not. 1; North African, Egyptian, Tunisian, Algerian, Moroccan, Sudanese: El-Shamy 2004.

1592B* *The Deceiving Merchant.* While counting a hundred eggs, an egg merchant cheats a woman by asking questions about the ages of various people (family members) and adding those numbers to the number he has recorded [J2035].

Literature/Variants:
Latvian: Arājs / Medne 1977; Swedish: cf. Liungman 1961, No. 1592*; Dutch: Kooi 1985f., No. 34; Frisian: Kooi 1984a; Flemish: Meyer 1968; Rumanian: Stroescu 1969 II, No. 4786.

1593 *The Clothesline.* A man refuses to lend his neighbor a clothesline, saying that he needs it to dry flour (grain). When the neighbor questions this, the man replies that he will use his clothesline for anything at all in order not to have to lend it [J1531].

Literature/Variants: Basset 1892, 60.
Bulgarian: BFP, No. *1595B*; Turkish: Hikmet 1959, 26; Jewish: Haboucha 1992, No. **1592D; Moroccan: Mouliéras / Déjeux 1987, No. 58.

1594 *The Donkey is Not at Home.* A farmer wants to borrow his neighbor's donkey, but the neighbor says it has already been loaned to someone else (sent out to pasture, sent to work, etc.). The farmer hears the donkey braying in its stall (sees it tied up) and says the neighbor must be lying. The neighbor asks why he would believe a donkey rather than a man like himself [J1552.1.1].

Literature/Variants: Kirchhof / Oesterley 1869 III, No. 139; Basset 1892, 60; Wesselski 1911 I, No. 65; cf. Marzolph 1987a, No. 193.
Spanish: Childers 1948, No. J1552.1.1, Chevalier 1983, No. 204; German: Ruckard, Lachende Schule (1736) 254 No. 162 (EM archive); Italian: Rotunda 1942, No. J1552.1.1; Hungarian: György 1934, No. 59; Bulgarian: BFP, No. *1595C*, cf. No. *1595D*; Albanian: Lambertz 1922, No. 3; Turkish: Hikmet 1959, 111; Jewish: Jason 1988, No. 1631*B, Haboucha 1992, No. **1592C; Jordanian, Iraqi: El-Shamy 2004, No. 1534E§; Brazilian: Cascudo 1955b, 41ff.; Egyptian: Littmann 1955, 116 No. 20, 178, El-Shamy 2004, No. 1534E§; Moroccan: Mouliéras / Déjeux 1987, No. 29, El-Shamy 2004, No. 1534E§; Sudanese: El-Shamy 2004, No. 1534E§.

1595 *The Rabbit Poacher.* In order to catch hares in his garden, a man (shoemaker) sets a trap with a cord tied to a bell that will ring when an animal is caught. When the game warden learns about this, he goes to talk to the would-be poacher. Just then the bell rings. The two men go together into the garden and find the hare in the trap. The poacher takes the animal out, beats it with a stick, and then sets it free, saying, "That will teach you not to come back here!"

Remarks: Early version in the Greek *Philogelos* (No. 146).
Literature/Variants:
Frisian: Kooi 1984a, No. 1598*; German: Dittmaier 1950, No. 508, Dietz 1951, No.

138, Kooi / Schuster 1994, No. 168; Slovakian: Polívka 1923ff. V, 109, Ranke 1972, No. 102.

1600 *The Fool as Murderer.* A fool murders a man (finds a corpse) whom he throws into a well. His brothers (father) remove the corpse unnoticed and put the carcass of a goat in its place.

The fool confesses to the murder and is told he must show the head of the dead man as evidence. He finds only the dead goat and is surprised to see that the murdered man had horns. With this evidence, no one believes he committed a murder, and he is set free. Cf. Types 1381B, 1381C, 1381E.

Combinations: 1029, 1381, 1586, 1642, 1643, 1644, 1653, and 1696.
Remarks: Types 1381B, 1381C, and 1600 are very similar and in some cases indistinguishable.
Literature/Variants: Chauvin 1892ff. VI, No. 280; Wesselski 1911 II, Nos. 347, 415, 430; Basset 1924ff. I, 338 No. 63; EM 5 (1987) 149; Marzolph 1992 II, No. 1128; EM: Schafskopf: Der begrabene S. (forthcoming).
Finnish: Rausmaa 1982ff. VI, No. 273; Finnish-Swedish: Hackman 1917f. II, No. 256; Estonian: Raudsep 1969, No. 255, Viidalepp 1980, No. 132; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian, Wotian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Faeroese: Nyman 1984; Irish: Ó Súilleabháin / Christiansen 1963; Scottish: Briggs 1970f. A II, 265ff.; Spanish: Espinosa 1946, No. 3, Espinosa 1988, No. 359; German: Henßen 1955, No. 468; Italian: Cirese / Serafini 1975, De Simone 1994, No. 75; Sardinian: Cirese / Serafini 1975; Hungarian: cf. MNK VII C, No. 1643A*; Rumanian: Stroescu 1969 I, No. 3012; Bulgarian: BFP; Macedonian: Popvasileva 1983, No. 43; Albanian: cf. Lambertz 1922, No. 14; Greek: Megas / Puchner 1998; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 323 (4–6); Jewish: Haboucha 1992; Gypsy: Erdész / Futaky 1996, No. 29; Abkhaz: Šakryl 1975, No. 55; Mordvinian, Votyak: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, No. 328; Tadzhik: Amonov 1961, 479; Saudi Arabian: cf. Nowak 1969, No. 450; Iranian: Marzolph 1984; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Mayeda / Brown 1974, No. 29, Jason 1989; Indonesian: Vries 1925f. II, 412 No. 308; Tunisian: Brandt 1954, 132ff.; Algerian: Rivière 1892, 43f., El-Shamy 2004.

1605* *The Tax Exemption.* A farmer buys a stallion in order to avoid paying taxes. When the tax collector comes, the stallion copulates with his mare. The tax collector is frightened and runs away.

Or, a soldier rides into a village on his donkey. He claims that his donkey can take care of all the villagers' taxes. When the tax collector comes, the donkey attacks his horse. The tax collector forgives all the taxes owed.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 274; Hungarian: MNK VII B; Ukrainian: SUS, No. 1605.

1610 *Sharing the Reward* (previously *To Divide Presents and Strokes*). A farmer finds the king's hawk, which had been lost while hunting, and wants to give it back to the king. He meets a soldier (watchman, Jew, minister, general) who offers to lead him to the king if the farmer will give him half of the reward. The farmer agrees.

When they arrive with the hawk, the king asks the farmer what reward he would like. The farmer asks for a beating, half of which is given to the soldier. When the farmer explains their arrangement, the king gives him an extra sum of money [K187]. Cf. Types 1642, 1689.

Combinations: 571, 1567C, and 1642.
Remarks: Oriental origin, documented in the 10th century as an Arabian anecdote.
Literature/Variants: Chauvin 1892ff. II, 66, V, 282 No. 166, VI, 18ff. No. 190; Köhler / Bolte 1898ff. I, 495; Bebel / Wesselski 1907 I 2, No. 56; Wesselski 1909, No. 122; Wesselski 1911 I, No. 328; BP I, 59–67; Reinhard 1923; Basset 1924ff. I, 317 No. 48; Pauli / Bolte 1924 I, No. 614; Wesselski 1925, No. 13; Legman 1968f. II, 825; cf. Tubach 1969, No. 535; EM 6 (1990) 449f.; Marzolph 1992 II, No. 351; Marzolph / Van Leeuwen 2004, No. 133; EM: Teilung von Geschenken und Schlägen (in prep.).
Finnish: Rausmaa 1982ff. VI, No. 275; Finnish-Swedish: Hackman 1917f. I, Nos. 48a(2), 93(4), II, No. 288; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Danish: Kristensen 1896f. I, No. 24, Kristensen 1900, Nos. 137–139; Faeroese: Nyman 1984; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Childers 1948, No. K187, González Sanz 1996; Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968, Lox 1999b, No. 59; German: Wossidlo / Neumann 1963, No. 399, Moser-Rath 1984, 287, Grimm KHM / Uther 1996 I, No. 7, Neumann 1998, Nos. 23, 27, 28, Berger 2001; Swiss: EM 7 (1993) 873; Austrian: Haiding 1965, No. 118; Italian: Cirese / Serafini 1975; Hungarian: György 1934, No. 163, MNK VII B; Czech: Tille 1929f. I, 123f., II 2, 417ff.; Slovakian: Gašparíková 1991f. I, Nos. 118, 213, 281; Slovene: Gabrščček 1910, 327ff.; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, No. 267; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II, No. 1616, cf. No. 1610A; Russian, Byelorussian, Ukrainian: SUS; Turkish: Kúnos 1905, 211ff.; Jewish: Jason 1965, 1988a; Gypsy: MNK X 1; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, Nos. 316, 323; Uzbek: Stein 1991, No. 44; Georgian: Kurdovanidze 2000; Syrian: El-Shamy 2004; Palestinian: Schmidt / Kahle 1918f. I, No. 30, El-Shamy 2004; Iranian: Marzolph 1992 II, No. 351; Indian: Thompson / Roberts 1960, Jason 1989; Chinese: Ting 1978; Japanese: Inada / Ozawa 1977ff.; Spanish-American: Robe 1973; Egyptian, Algerian, Moroccan: El-Shamy 2004; East African: Arewa 1966, No. 3795, Klipple 1992; Sudanese: Klipple 1992.

1611 *Contest in Climbing the Mast.* A youth climbs up the mast of a ship, falls down, and is caught in the rigging. He calls to the sailors, "Can you do that?" They think he fell on purpose and take him for an experienced sailor [K1762].

Literature/Variants: EM: Wettklettern, -schwimmen (in prep.).
Finnish: Rausmaa 1982ff. VI, No. 276; Finnish-Swedish: Hackman 1917f. II, No.

326(3); Swedish: Liungman 1961; English, Scottish: Briggs 1968f. A II, 58f.; North American Indian: JAFL 30 (1917) 482 No. 7, Thompson 1919, 433; Cape Verdian: Parsons 1923b I, No. 63.

1612 *The Contest in Swimming.* Two swimmers are to compete. One of them takes a knapsack with provisions. His rival gives up the contest [K1761].

Literature/Variants: EM: Wettklettern, -schwimmen (in prep.).
Finnish: Rausmaa 1982ff. VI, No. 276; Finnish-Swedish: Hackman 1917f. II, No. 326(3); Latvian: Arājs/Medne 1977; Swedish: Liungman 1961; Scottish: Briggs 1968f. A II, 99f.; Irish: Ó Súilleabháin/Christiansen 1963; Flemish: Meulemans 1982, No. 1503; Indian, Sri Lankan: Thompson/Roberts 1960; North American Indian: JAFL 30 (1917) 482 No. 7; African American: Dorson 1956, No. 22; Mexican: Robe 1973; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, No. 63.

1613 *Playing Cards are My Calendar and Prayer Book.* (Including the previous Type 2340.) A soldier (servant) is caught playing cards during church. His sergeant demands that he put the cards away, but the soldier refuses.

When the soldier is brought to the major for punishment, he explains that each card has a spiritual significance: the ace is God the Father, the deuce is the dual nature of Christ, the three is the Holy Trinity, the four is the four evangelists, the five is the wounds of Christ, etc., up to ten.

Then come the face cards: the four queens are the Virgin Mary and the three women at the Holy Sepulchur, the four kings show the three wise men and the greatest among them whom they came to worship, etc.

Then the soldier explains that the deck of cards is also a calendar, with 365 spots, 52 pages and 12 pictures. He lays the jack of clubs aside, saying that this card is not respectable. The major asks what it represents, and the soldier replies that it is the sergeant who accused him of blasphemy. The major rewards the solider with money (and punishes him in addition) [H603]. Cf. Types1827A, 1839B.

Literature/Variants: Cf. Kirchhof/Oesterley 1869 III, No. 55; Bolte 1901b; Bolte 1903; Böck 1955; Cray 1961; Fife 1968; Wilgus/Rosenberg 1970; Kooi 1979a, 98–102; Scheiber 1985, 25–35; EM 7 (1993) 1007–1011 (R. W. Brednich).
Finnish: Rausmaa 1982ff. VI, No. 277; Finnish-Swedish: Hackman 1917f. II, No. 327; Latvian: Arājs/Medne 1977; Swedish: Liungman 1961; Danish: Grundtvig 1854ff. II, No. 448, Kristensen 1897a, No. 26; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin/Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 33, B II, 107ff.; French: Joisten 1956, No. 6, Joisten 1971 II, No. 266; Catalan: Oriol/Pujol 2003; Dutch: Sinninghe 1943, No. 1613*; Frisian: Kooi 1984a; Flemish: Meyer 1968, Nos. 1613, 2340; Walloon: Laport 1932; German: Pröhle 1853, No. 68, Böck 1955, Zender 1966, No. 59, Berger 2001; Swiss: EM 7 (1993) 871; Hungarian: György 1934, No. 106, MNK VII B; Czech: Dvořák 1978, No. 3646, Sirovátka 1980,

No. 50; Russian, Byelorussian: SUS; French-Canadian: Barbeau 1916, No. 34; US-American: Baughman 1966; Argentine: Hansen 1957; Egyptian: cf. El-Shamy 2004, No. 1613A§.

1613A* *Political Convictions.* In the 18th century a man is brought before a group of men and asked if he is a monarchist or a republican. He answers, "A republican", and is beaten because the group of men are monarchists.

Some time later, he is questioned again. Now he answers, "Monarchist". This time the group is republican, so the man is beaten again. The third time this happens, the man answers, "I belong to the devil!" This time no one beats him.

Literature/Variants: Kooi 1980, 67–69.
English: Wardroper 1970, 20, 185; Dutch: Huizenga-Onnekes/Laan 1930, 153ff.; Frisian: Kooi 1984a; German: Fischer 1955, 369.

1614* *Repairing the Well* (previously *A Clever Device*). A farmer digs a well, but it caves in. He puts his jacket and cap next to the hole and hides. The passers-by think that someone has been trapped in the well and dig to rescue him. When they have repaired the hole, the farmer comes out of hiding and thanks them [K474].

Literature/Variants: Schwarzbaum 1968, 235f.
Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Irish: Ó Súilleabháin/Christiansen 1963; Dutch: Kooi 1985f., No. 35; Frisian: Kooi 1984a; German: cf. Ranke 1972, No. 97; Bulgarian: cf. BFP, No. *1614A*; US-American: Baughman 1966.

1615 *The Marked Coin* (previously *The Heller Thrown into Other's Money*). A trickster observes thieves dividing their booty. He ties a red string through a hole in his only coin and puts it in among the thieves' money. Then he claims that all the money is his, because it includes his marked coin. The thieves give him a share of the booty [K446].

Remarks: Documented in the 14th century by John Bromyard in his collection *Summa predicantium* (A XII,4).
Literature/Variants: Chauvin 1892ff. V, 253 No. 151, VII, 153 No. 433; Wesselski 1911 II, No. 387; BP II, 151 not. 1; Pauli/Bolte 1924 I, No. 566; HDM 2 (1934–40) 472; cf. Marzolph/Van Leeuwen 2004, No. 425; EM: Teilung des Geldes (in prep.).
Greek: Megas/Puchner 1998; Jewish: Noy 1963a, No. 126, Jason 1965, Noy 1968, No. 60; Lebanese: Nowak 1969, No. 391; Indian: Thompson/Roberts 1960, Jason 1989; Libyan: El-Shamy 2004; Tunisian: Nowak 1969, No. 391; Algerian: Rivière 1892, 61ff., El-Shamy 2004; Moroccan: El-Shamy 2004.

1617 *Unjust Banker Deceived into Delivering Deposits.* A man (woman) goes on a journey (pilgrimage) and/or gives his money (jewels, other valuables) to an acquaintance (official, religious person, judge) to keep on his behalf. When he asks for his money back, the acquaintance lies and says that he has nothing of that man's. A friend (wife, ruler) helps the man get his money back by making the cheater believe that if he returns it, he will be given even more [K455.9, K476.2, K1667].

In addition to this European form, this type exhibits considerable variation.

Remarks: Documented in the Middle Ages, e.g. *Gesta Romanorum* (No. 118), Petrus Alfonsus, *Disciplina clericalis* (No. 15), Johannes Gobi Junior, *Scala coeli* (No. 421) and Boccaccio, *Decamerone* (VII,10).
Literature/Variants: Chauvin 1892ff. V, 252 No. 149, VIII, 171 No. 191, IX, 23 No. 13; Pauli/Bolte 1924 II, No. 723; Penzer 1924ff. III, 118ff.; Marmorstein 1934; Pedersen/Holbek 1961f. II, No. 183; Kasprzyk 1963, No. 116; Schwarzbaum 1968, 240f., 476; Tubach 1969, Nos. 3355, 4969, cf. No. 3359; Karlinger 1987, 44f.; Marzolph 1992 II, Nos. 449, 450, cf. No. 813; EM 8 (1996) 375–380 (U. Marzolph); Marzolph/Van Leeuwen 2004, Nos. 354, 426.
Icelandic: Gering 1882f. II, No. 93, Boberg 1966, No. K1667; Spanish: Espinosa 1988, No. 354, Goldberg 1998, No. K1667; Portuguese: Oliveira 1900f. I, No. 203, II, No. 424, Cardigos (forthcoming); German: Gubitz 1835ff. XX, 49ff.; Italian: Cirese/Serafini 1975; György 1934, No. 113; Serbian: Panić-Surep 1964, No. 37; Bulgarian: cf. BFP, No. *926E***; Turkish: Menzel 1923 II, 89ff.; Jewish: Noy 1963a, No. 135, Jason 1965, 1975, 1988a; Adygea: Dumézil 1957, No. 17, Levin 1978, No. 46; Kurdish: Džalila et al. 1989, No. 98; Armenian: Hoogasian-Villa 1966, No. 66; Uzbek: Afzalov et al. 1963 II, 256ff.; Georgian: Dolidze 1956, No. 83; Aramaic: Arnold 1994, No. 25; Palestinian: Schmidt/Kahle 1918f. II, Nos. 111, 113, El-Shamy 2004; Iraqi: Campbell 1952, 158ff., El-Shamy 2004; Saudi Arabian: El-Shamy 2004; Pakistani: Thompson/Roberts 1960; Indian: Thompson/Roberts 1960, Mode/Ray 1967, 301ff., Jason 1989, Blackburn 2001, No. 64; Nepalese: cf. Unbescheid 1987, No. 37; Mexican: Aiken 1935, 46f.; North African: cf. Scelles-Millie 1970, 109f.; Egyptian: Nowak 1969, No. 382, El-Shamy 2004; Algerian, Moroccan: El-Shamy 2004.

1617* ***The Blind Man's Treasure.*** A (blind) man buries a treasure, but is observed by another man (neighbor). Or the blind man tells his godfather where the treasure is hidden. The money is stolen. The blind man tricks the suspect by telling him that he had planned to put the same amount (an even greater sum) of money in the same place. The thief brings the stolen money back in the hope that he can steal double the amount. In the end he gets nothing [J1141.6, K421.1, K1667.1, K1667.1.1, K1667.1.2].

Remarks: Documented in the early 11th century as an Arabian anecdote. Other medieval versions include Ramón Llul, *Libre de maravellas*, ca. 1289 (VI,34), and *Mensa philosophica* (IV,21). Important literary treatment, see La Fontaine, *Fables* (X,5).
Literature/Variants: Chauvin 1892ff. VIII, 103, No. 77; Prato 1894, 371; ZfVk. 33/34 (1923/24) 99; Kasprzyk 1963, No. 19; Tubach 1969, No. 696; Spies 1973b, 181–186; EM 1 (1977) 706; EM 2 (1979) 235, 459; Ranke 1979, 163 No. 14; EM 3 (1981)

636; Uther 1981, 46–50, 81, 137; EM 6 (1990) 294; Marzolph 1992 II, No. 499; EM: Schatz des Blinden (forthcoming).
Spanish: Boggs 1930, No. *1617, Childers 1948, No. K1667.1.1*, cf. Childers 1977, No. K1667.1.3*; Portuguese: Martinez 1955, No. K1667.1*, Braga 1987 I, 239f., Cardigos (forthcoming), No. 1617; Dutch: Overbeke / Dekker et al. 1991, No. 2343; Frisian: Kooi 1984a; German: Melander / Ketzel (1607) II, 58, Joco-Seria (1631) No. 148, Exilium melancholiae (1643) No. 97 (EM archive), Tomkowiak 1993, 287f., Kooi / Schuster 1994, No. 71; Italian: Schenda 1996, No. 9; Hungarian: MNK VII B; Jewish: Ausubel 1948, 363f., Neuman 1954, No. J1141*, Jason 1988a, No. *1617; Gypsy: MNK X 1; Palestinian: Schmidt / Kahle 1918f. II, No. 111; Iranian: Marzolph 1983b, No. 60, Marzolph 1995b, 467 No. 67; Indian: Hertel 1922b, No. 62, Thompson / Balys 1958, No. K421.1; Spanish-American: Rael 1957 II, No. 452; Egyptian: Nowak 1969, No. 382; Ethiopian: Müller 1992, No. 114.

1620 *The Emperor's New Clothes.* This type exists chiefly in two different versions:

(1) A trickster pretends to be a painter and is hired to decorate the walls in the house of a wealthy man. While he works (along with his assistants), his employer pays his expenses (and gives him an advance payment). The trickster paints nothing, but he claims that his paintings can be seen only by persons of noble birth (chaste women). Everyone praises the paintings rather than risk being accused. A fool (foolish woman, soldier) says that he would rather be a bastard, but that he does not see any pictures.

(2) A man (two, more) pretends that he can weave fine cloth (clothing, coat, cap), and is employed by a ruler. When the weaver is asked how his work is progressing, he explains that the clothing can be seen only by people of noble birth (chaste women). The ruler comes to be fitted. Neither he nor his courtiers will admit that they can see no clothing. When the ruler goes outside naked, only a child speaks the truth [J2312, K445]. Cf. Types 987, 1406.

Remarks: Documented in the Middle Ages, e.g. Stricker, *Der Pfaffe Amîs* (Stricker / Kamihara 1978, V. 491–804) and Don Juan Manuel, *El Conde Lucanor* (No. 32). Popular Andersen tale *Keiserens nye Klæder* (1837).
Literature/Variants: Chauvin 1892ff. II, 156 No. 32, VIII, 130 No. 120; Gonnella / Wesselski 1920, No. 33; Taylor 1927f.; Tubach 1969, No. 3577; EM 2 (1979) 235; Lundt 1992; EM 7 (1993) 852–857 (H.-J. Uther); Dekker et al. 1997, 263–265; Zobel / Eschweiler 1997, 211–242.
Finnish: Rausmaa 1982ff. VI, No. 280; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Danish: Andersen / Perlet 1996 I, No. 7; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966; Spanish: Chevalier 1983, No. 187, Goldberg 1998, Nos. J2312, K445; Frisian: Kooi 1984a; German: Henßen 1935, No. 188, Henßen 1951, No. 55, Wossidlo / Neumann 1963, No. 365; Italian, Sardinian: Cirese / Serafini 1975; Cirese / Serafini 1975; Hungarian: MNK VII B; Greek: Megas / Puchner 1998; Ukrainian: SUS; Azerbaijan: Seidov 1977, 126ff.; Iraqi: Campbell 1952, 36ff., El-Shamy 2004; Indian: Thompson / Balys 1958, No. K445, Pathak 1978, No. 29; Burmese: Kasevič / Osipov 1976, No. 97; Chinese: Ting 1978;

Brazilian: Cascudo 1955a, 311f.; Egyptian: El-Shamy 2004; South African: Coetzee et al. 1967, No. 1635.10.

1620* ***The Conversation of Two Handicapped Persons*** (previously ***The Conversation of the One-eyed Man and the Hunchback***). This tale exists chiefly in three different versions:

(1) A one-eyed man tells a hunchbacked man that he took up his burden too soon. "No, it is not too soon" answers the hunchbacked man, "it only looks so to you because you have only one of your windows open".

(2) A young woman jokes with a hunchbacked man, saying that he has too much back. He answers, "Be careful that you don't end up with too much belly".

(3) A short man tells a one-eyed man that he needs another eye. The one-eyed man answers, "To see a giant such as yourself, I would need two more eyes".

Literature/Variants: EM 2 (1979) 977–980 (H.-J. Uther); Uther 1981, 54f.
Finnish: Rausmaa 1982ff. VI, Nos. 281–284; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lydian: Kecskeméti / Paunonen 1974; Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; French: Dulac 1925, 180; Spanish: Chevalier 1983, No. 188; Basque: Ranke 1972, No. 79; Dutch: Overbeke / Dekker et al. 1991, No. 2306, cf. No. 2326; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Kubitschek 1920, 37, Jungbauer 1943, 380, Moser-Rath 1984, 287ff., 383, 433; Hungarian: György 1934, No. 27; Rumanian: Stroescu 1969 II, No. 5883; Greek: Megas / Puchner 1998; Polish: cf. Krzyżanowski 1962f. II, No. 2058; US-American: Randolph 1965, No. 360.

1621* ***The Horse is Cleverer Than the Priest.*** A farmer says that his horse is cleverer than the priest, because once the horse has stepped into a hole in the road, he avoids it. In contrast, the priest has had two children by the same woman.

Remarks: Early literary version (1601) see Eucharius Eyering, *Proverbiorum Copia* (II, 578f.).
Literature/Variants: Anderson 1923, 359 not. 2.
Finnish: Rausmaa 1982ff. VI, No. 285; Estonian: Aarne 1918, Viidalepp 1980, No. 136; Latvian: Arājs / Medne 1977; Norwegian: Hodne 1984, No. 1832*, p. 314; Danish: Kristensen 1899, Nos. 545–550, 586; Italian: Cirese / Serafini 1975; Hungarian: MNK VII B; Bulgarian: BFP; Polish: cf. Krzyżanowski 1962f. II, No. 1621.

1621A* ***Donkey Refuses to Drink after It Has Had Enough.*** A farmer claims that his donkey is cleverer than he is. The donkey (ox, horse) stops drinking when it has had enough, but he himself always keeps on drinking (to please his friends) [J133.2].

Literature/Variants: Kirchhof / Oesterley 1869 I 1, No. 284; Frey / Bolte 1896, No. 35; Bebel / Wesselski 1907 I 1, No. 66; Pauli / Bolte 1924 I, No. 239, II, No. 776;

Tubach 1969, No. 5231.
German: Neumann 1968b, 117, Moser-Rath 1984, 221, 240, Tomkowiak 1987, 186f.; Swiss: EM 7 (1993) 870; Bulgarian: BFP; Greek: Megas / Puchner 1998.

1623* ***An Old Hen Instead of a Young One.*** A master asks his servant to bring him a young woman, but instead the servant brings an old one. The master dismisses him. The servant tells the mistress why he lost his job, and she gives it back to him.

Literature/Variants:
Lithuanian: Kerbelytė 1999ff. II; Danish: Kvideland / Sehmsdorf 1999, No. 58; Hungarian: MNK VII B; Ukrainian: SUS; Mordvinian: Kecskeméti / Paunonen 1974; English-Canadian: Halpert / Widdowson 1996 II, Nos. 55, 56.

1624 ***Thief's Excuse: The Big Wind.*** A man (Gypsy) is caught stealing vegetables from a garden. He claims that the wind carried him over the fence and also uprooted the vegetables. When he is asked how the vegetables got into his sack, the thief says he was wondering about that himself [J1391.1].

Literature/Variants: Wesselski 1911 I, No. 7, cf. II, No. 441; Basset 1924ff. I, 286 No. 28; Schwarzbaum 1968, 180; EM 3 (1988) 634.
Latvian: Arājs / Medne 1977; Spanish: cf. Childers 1948, No. J1391.1.1*, Espinosa 1988, No. 350; Flemish: Meyer 1968; German: Haltrich 1885, No. 11; Swiss: Lachmereis 1944, 27; Hungarian: MNK VII B; Serbian: Vrčević 1868f. I, No. 79, Karadžić 1959, No. 186; Rumanian: Stroescu 1969 II, No. 5448; Bulgarian: BFP; Greek: Megas / Puchner 1998; Byelorussian: cf. Ramanaụ 1962, No. 62; Jewish: Olsvanger 1931, No. 141, Landmann 1960, 338, Jason 1975; Gypsy: Krauss 1907, 87; Kurdish: Džalila et al. 1989, No. 279; Armenian: Dirr 1920, No. 85,4; Iranian: Christensen 1918, No. 27, Marzolph 1984.

1624A* ***Shortest Road.*** A Gypsy trying to break into a house to steal falls through a hole in the ceiling. He explains that he was only taking the shortest way.

Literature/Variants: EM 3 (1988) 634.
Latvian: Arājs / Medne 1977; German: Haltrich 1885, No. 12; Swiss: EM 7 (1993) 868; Hungarian: MNK VII B; Czech: Klímová 1966, Nos. 71, 72; Serbian: Karadžić 1937, No. 27; Croatian: Dolenec 1972, No. 23; Rumanian: Stroescu 1969 II, No. 5446; Greek: Megas / Puchner 1998; Somalian: El-Shamy 2004.

1624B* ***The Theft of Bacon.*** (Including the previous Type 1525M*.) This tale exists chiefly in two different forms:

(1) A thief (Gypsy) accidentally comes through the chimney into the living room with the bacon he has stolen. Because he is black with soot, he convinces the inhabitants of the house that he is the devil (he says that the devil sent him with the bacon, and they reply that he should take it back to hell) [K316]. Cf. Type 1807A.

(2) A thief (soldier, Gypsy) goes into a house to steal bacon (suit). When the owner hears a noise, he comes and finds the thief with the bacon. The thief asks him if he would like to buy some.

Remarks: Early version in the 16th century see Hans Sachs, *Der pfarrer mit dem pachendieb* (1553).
Literature/Variants: Wesselski 1911 II, No. 510; Wesselski 1936, 94f.; EM 3 (1988) 634.
Finnish: Rausmaa 1973a; Latvian: Arājs / Medne 1977, No. 1525M*; Lithuanian: Kerbelytė 1999ff. II; Irish: Ó Cróinín / Ó Cróinín 1971, No. 42; Dutch: cf. Tinneveld 1976, No. 118; Frisian: Kooi 1984a; Flemish: Meyer 1925ff. III, No. 246, Lox 1999a, No. 68; German: Henßen 1935, No. 303, Zender 1935, No. 71, Wossidlo / Neumann 1963, No. 124, Moser-Rath 1984, 291, 381f., 428; Swiss: EM 7 (1993) 873; Hungarian: György 1934, No. 216, MNK VII B; Czech: Dvořák 1978, No. 4797*; Croatian: Dolenec 1972, No. 23; Serbian: Vrčević 1868f. II, 145f., Karadžić 1937, No. 27, cf. Đjorđjevič / Milošević-Đjorđjevič 1988, No. 255; Rumanian: Stroescu 1969 II, Nos. 5372, 5447; Sorbian: Nedo 1957, 46; Russian: SUS; Ukrainian: SUS, Nos. 1525M*, 1624B*; Byelorussian: SUS, Nos. 1525M*, 1525M**, 1624B*.

1624C* ***The Horse's Fault.*** A horse thief brought before a judge explains that the horse had been standing across the road. He had intended to jump over the animal but instead he landed on its back, and it ran away carrying him with it.

Literature/Variants: Schwarzbaum 1968, 188; EM 3 (1988) 634.
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Frisian: Kooi 1984a; Hungarian: MNK VII B; Czech: Klímová 1966, No. 73; Slovakian: Gašparíková 1981, 74; Slovene: Ranke 1972, No. 81; Bosnian: Eschker 1986, No. 49; Rumanian: Stroescu 1969 II, No. 5321; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II; Ukrainian: SUS; Gypsy: MNK X 1.

1626 ***Dream Bread.*** Traveling companions (pilgrims, friends, brothers, master and servant, clergyman and Gypsy) agree that whichever of them has the most wonderful dream may eat their last loaf of bread. One man stays awake and eats the bread.

The next morning, the others tell their dreams: one dreamed that he was in heaven (paradise) and another that he was in hell. The third man says he saw them there in his dream (he had dreamed they were dead), and he ate the bread because he thought they would not need it (would not be coming back) [K444].

Combinations: 329, 562, and 1533A.
Remarks: Documented in the Middle Ages, e.g. Petrus Alfonsus, *Disciplina clericalis* (No. 19) and *Gesta Romanorum* (No. 106).
Literature/Variants: Chauvin 1892ff. IX, 28; Singer 1903f. II, 90–98; Wesselski 1908, No. 37; Wesselski 1911 II, No. 540; BP IV, 139; Baum 1917; Taylor 1921b; Basset 1924ff. I, 516 No. 205; Pedersen / Holbek 1961f. II, No. 186; Schwarzbaum 1968, 189, 359, 472; Tubach 1969, No. 1789; Utley 1975; Schwarzbaum 1989a, No. K444; Da Costa Fontes 1990; Moore 1990; EM: Traumbrot (in prep.).

Finnish: Rausmaa 1982ff. VI, No. 286; Estonian: Raudsep 1969, No. 383; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A II, 45, 64, 76f., 297f., Wehse 1979, 134ff.; Spanish: Chevalier 1983, No. 189, Espinosa 1988, Nos. 356, 357, Goldberg 1998, No. K444; Catalan: Neugaard 1993, No. K444; Portuguese: Cardigos (forthcoming); Dutch: Sinninghe 1943; Flemish: Meyer 1968; German: Kapfhammer 1974, 25, Moser-Rath 1984, 291; Swiss: Sutermeister 1869, No. 12; Italian: Cirese / Serafini 1975, Appari 1992, No. 29; Sardinian: Cirese / Serafini 1975; Hungarian: MNK VII B; Czech: Tille 1929 II 2, 382, Klímová 1966, No. 74, Dvořák 1978, No. 1789; Slovakian: Gašparíková 1991f. I, No. 201, II, Nos. 425, 456, Gašparíková 2000, No. 31; Slovene: Gabrščcek 1910, 301f.; Serbian: Vrčević 1868f. I, No. 274, Karadžić 1937, No. 5; Macedonian: Piličkova 1992, No. 44; Rumanian: Stroescu 1969 I, No. 3016, II, No. 4805, cf. No. 5360; Bulgarian: BFP; Albanian: Jarník 1890ff., 421; Greek: Loukatos 1957, 310, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II, Simonides 1979, No. 249; Russian, Byelorussian, Ukrainian: SUS; Jewish: Noy 1963a, No. 126, Jason 1965, 1975, 1988a; Gypsy: MNK X 1; Siberian: Soboleva 1984; Uzbek: Stein 1991, No. 139; Yemenite: El-Shamy 2004; Indian: Thompson / Balys 1958, No. K444, Jason 1989; English-Canadian: Fauset 1931, No. 38; French-Canadian: Lemieux 1974ff. VI, No. 13, XIII, No. 13; US-American: Baughman 1966; Spanish-American: Baughman 1966, Robe 1973; African American: Dance 1978, No. 358; Mexican: Robe 1973; Puerto Rican: Hansen 1957; Chilean: Pino Saavedra 1960ff. III, No. 209; Brazilian: Cascudo 1955b, 30; Egyptian, Moroccan, Somalian: El-Shamy 2004; South African: Coetzee et al. 1967; Malagasy: Haring 1982, No. 1.3.1626.

1628 ***The Learned Son and the Forgotten Language.*** A farmer's son, having returned home from college, pretends that he has forgotten his native language or that he can speak only Latin. But when he inadvertently steps on a rake and the handle hits his forehead, he cries, "Damned rake!" Cf. Type 1641C.

Literature/Variants: Polívka 1905; Schwarzbaum 1968, 55, 451; EM 1 (1977) 1350–1353 (E. Moser-Rath).
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961, No. GS1628, cf. No. GS 903; Norwegian: Hodne 1984; Danish: Kristensen 1900, Nos. 340, 341, cf. Nos. 337, 495, 591; French: Fabre / Lacroix 1973f. II, No. 53; Portuguese: Parafita 2001f. II, No. 158, Cardigos (forthcoming); Dutch: Geldof 1979, 192f.; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 74; Flemish: Meyer 1968; Walloon: Legros 1962, 109; German: Zender 1935, No. 155, Neumann 1968b, 182, Tomkowiak 1987, 159, Kooi / Schuster 1994, No. 103, Berger 2001; Austrian: Lang-Reitstätter 1948, 111f.; Italian: Cirese / Serafini 1975; Hungarian: MNK VII B; Czech: Tille 1929ff. I, 432; Slovene: Slovenski gospodar 67 (1933) 2 (božična priloga); Croatian: Dolenec 1972, No. 95; Rumanian: Stroescu 1969 II, Nos. 5676, 5721; Polish: Krzyżanowski 1962f. II, Simonides 1979, No. 152; Sorbian: Nedo 1956, No. 67; Russian, Byelorussian, Ukrainian: SUS; French-American: Ancelet 1994, No. 36.

1628* ***So They Speak Latin.*** A father sends his lazy son to college. When the son comes home, he demonstrates how successful he was in his studies by putting Latin endings on all his words (uses bits of Latin) until his father loses patience and uses similar formulas to order him to work (until the priest who has been summon to test him throws him out) [J1511.11]. Cf. Type 1825B.

Literature/Variants: Montanus/Bolte 1899, No. 10; Polívka 1905; EM 1 (1977) 1350–1353 (E. Moser-Rath)
Finnish-Swedish: Hackman 1917f. II, No. 386; Latvian: Arājs/Medne 1977; Swedish: Liungman 1961, No. GS1628; Danish: Kristensen 1881ff. II, No. 32, Kristensen 1899, No. 565; English: Briggs/Tongue 1965, No. 66, Briggs 1970f. A II, 251f.; French: Fabre/Lacroix 1973f. II, No. 53; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900f. II, No. 387, Cardigos (forthcoming); Frisian: Kooi 1984a, Kooi/Schuster 1993, No. 140; Flemish: Meyer 1968; Walloon: Legros 1962, 109f.; German: Henßen 1951, No. 78, Dietz 1951, No. 244, Kapfhammer 1974, 34f., Zender 1984, No. 124, Tomkowiak 1987, 159; Bulgarian: cf. Nos. *1628**, *1628***, *1628A; Polish: Krzyżanowski 1962f. II, No. 2099; Chinese: Ting 1978; Mexican: Paredes 1970, No. 56.

1629* *The Supposed Magic Spell.* A thief tells a farmer to crawl into a tub and sit there without looking out while he says a magic spell (to cure the farmer's sterility). While the farmer obeys, the thief steals all his belongings [K341.22].

Literature/Variants:
Lithuanian: Kerbelytė 1999ff. II; Danish: Kristensen 1900, No. 15; French: cf. Perbosc/Bru 1987, 27ff., 30ff.; Italian: Cirese/Serafini 1975; Hungarian: MNK VII B, Dömötör 2001, 287; Jewish: Jason 1965; Indian: Thompson/Balys 1958, No. K341.22; Egyptian, Moroccan: El-Shamy 2004.

1630A* *Son Has Only Beaten Father's Cap.* A father and son (mother and son, married couple) have an argument during which the son hits his father (pushes him downstairs). Later he claims that he only hit (threw down) his father's cap (jacket, coat, socks), and it was unfortunate that his father was inside it. Cf. Type 1800.

Literature/Variants: Cf. Wesselski 1911 II, No. 493; Schwarzbaum 1968, 328.
French: cf. Perbosc 1907, No. 111; German: Zincgref-Weidner III (1653) 334 (EM archive); Hungarian: MNK VII B; Croatian: Dolenec 1972, No. 56; Rumanian: Stroescu 1969 I, No. 3549, cf. Nos. 3148, 3417, 4560, II, No. 5322, cf. Nos. 5011, 5315; Bulgarian: BFP; Jewish: Haboucha 1992; Lebanese: Bergsträsser 1928, 151f.

1630B* *The Bear Thought to be a Log.* A man sees what he thinks is a tree trunk in the river and swims out to get it. It turns out to be a bear, which catches hold of him. His friends on the bank call out, "Let go of him!" The swimmer answers, "He will not let go of me!" [J1761.9].

Literature/Variants:
Serbian: Karadžić 1937, No. 60; Rumanian: cf. Stroescu 1969f. I, No. 4020; Bulgarian: BFP; Pakistani, Indian: Thompson/Roberts 1960, No. 1630*.

1631 ***Horse That Will Not Go over Trees.*** A dealer selling a horse says that it eats too much and will not go over trees. The unsuspecting buyer discovers that the horse bites everyone within reach and refuses to walk over a wooden bridge [K134.1].

Remarks: Documented in the late Middle Ages, e.g. Johannes Gobi Junior, *Scala coeli* (No. 697) and *Mensa philosophica* (IV,12).
Literature/Variants: Bebel / Wesselski 1907 I 1, No. 33; Wesselski 1908, No. 68; Kadlec 1916, 234–237; Pauli / Bolte 1924 I, No. 112; Tubach 1969, No. 2616; EM 10 (2002) 924–926 (S. Fährmann).
Finnish: Rausmaa 1982ff. VI, Nos. 288, 289; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Irish: Ó Súilleabháin / Christiansen 1963; England: Baughman 1966; Spanish: Chevalier 1983, No. 190; Dutch: Bloemhoff-de Bruijn / Kooi 1984, No. 22; Frisian: Kooi 1984a; German: Debus 1951, 222, Benzel 1957, No. 229; Swiss: cf. Büchli / Brunold-Bigler 1989ff. I, 808f.; Italian: Cirese / Serafini 1975; Hungarian: György 1934, No. 125, MNK VII B; Rumanian: Stroescu 1969 II, No. 4932; Bulgarian: BFP, No. 1631, cf. No. *1214B*; Jewish: Stephani 1998, No. 11; Gypsy: MNK X 1.

1631A ***Mule Painted and Sold Back to Owner.*** A donkey (mule, horse, cow, goat) is stolen or sold. The new owner (thief, dealer, farmer, Gypsy, servant) paints it (makes it look young and fresh) and sells it at a big profit to its original owner (master, priest, charcoal dealer, farmer), who likes it because of its similarity to his old animal. (Even though he had been warned, he does not notice the trick.)

After the buyer takes the animal home, the paint washes off in the rain (river, wash water) and the owner recognizes his old animal [K134.3].

Remarks: Early literary treatment, see Bonaventure Des Périers, *Nouvelles Récréations* (No. 25).
Literature/Variants: Anderson 1927ff. II, No. 38; Jech 1979.
Lithuanian: cf. Boehm / Specht 1924, No. 28; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Childers 1948, No. K134.3, Chevalier 1983, Nos. 191–206; Catalan: Oriol / Pujol 2003; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 127; German: Moser-Rath 1984, 287, Kooi / Schuster 1994, No. 146; Maltese: Mifsud-Chircop 1978, Nos. 1631A, *1631B; Slovakian: Polívka 1923ff. V, 77, Gašparíková 1991f. II, No. 427; Rumanian: Stroescu 1969f. II, No. 4771; Czech: Tille 1929ff. II 2, 570, Jech 1984, No. 77; Serbian: cf. Karadžić 1937, No. 75; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II, Nos.1526B, 1631A; Jewish: Jason 1975; Chinese: Ting 1978; North American Indian, Mexican: Robe 1973; Dominican, Puerto Rican, Chilean: Hansen 1957, No. **1549; Mayan: Peñalosa 1992; Moroccan: El-Shamy 2004.

1631* ***The Tailor and the Smith as Wooer*** (previously ***The Tailor and the Smith as Rivals***). A tailor and a smith (and a shoemaker) woo the same woman. The tailor tells her that the smith is blind: if she watches him work, she will see that he hits the iron twice and then hits the anvil. The woman confirms this.

In revenge, the smith tells the woman that the tailor is insane. He puts a red-hot piece of iron in the tailor's boot. When the tailor puts the boot on, he falls down with pain and cries, "It is burning!" Everyone agrees that he must be insane. The woman marries the smith (no one) [T92.12.1].

Combinations: 1361.
Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 290; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; German: Zender 1935, No. 66; Czech: Satke 1958, No. 12; Rumanian: Stroescu 1969 I, No. 4582; Bulgarian: BFP; Russian: SUS.

1633 *Joint Ownership of the Cow.* A father dies, leaving his possessions for his two sons to divide. The older son takes the hind end of the cow and the younger son gets the front end, so that the first takes the milk but the second must feed the animal. Similar unfair settlements follow. A friend (relative) advises the younger son how to obtain a fair share [J242.8, J1241].

Literature/Variants: Basset 1924ff. I, 436 No. 140; Schwarzbaum 1968, 196.
Latvian: Arājs/Medne 1977; Portuguese: Cardigos (forthcoming); Italian: Cirese/Serafini 1975; Serbian: Vrčević 1868f. II, 104; Saudi Arabian: El-Shamy 2004; Indian: Bødker 1957a, No. 297, Thompson/Roberts 1960; Sri Lankan: Thompson/Roberts 1960; Chinese: Ting 1978; English-Canadian: Fauset 1931, No. 66; Egyptian: El-Shamy 2004.

1634* *Various Tricks Played by Gypsies.* (Including the previous Types 1634B*–1634D*.) Miscellaneous type with diverse contents.

Literature/Variants:
Latvian: Arājs/Medne 1977, Nos. 1634*, 1634B*, *1634F*; Lithuanian: Kerbelytė 1999ff. II, No. 1634B*, Kerbelytė 1999ff. IV (forthcoming); Hungarian: Dobos 1962, No. 8, MNK VII B, Nos. 1634C*, 1634D*; Slovakian: Gašparíková 1991f. I, No. 248; Serbian: Vrčević 1868f. I, Nos. 78, 80–83, 85, 86, 88, 91, 106, 107, 304, 307, 357, II, 19, 34f., 103f. 107f., Karadžić 1937, Nos. 14, 36, Đjorđjevič/Milošević-Đjorđjevič 1988, No. 268; Croatian: Dolenec 1972, No. 68; Macedonian: Čepenkov/Penušliski 1989 IV, No. 394; Bulgarian: BFP, No. *1634F*; Russian: SUS, No. 1634B*; Ukrainian: SUS, No. 1633C*; Gypsy: Briggs 1970f. A II, 9; Georgian: Kurdovanidze 2000, No. 1634E**.

1634A* *Fish Promised in Return for Food and Money* (previously ***Fish Promised in Return for Bacon***). A Gypsy is told by the fishermen that it is difficult to catch fish. In return for food and money, the Gypsy promises to tell the fishermen a time when all the fish will be ready to be caught. They agree.

After five days as the fishermen's guest, the Gypsy takes the money and goes to the lake, saying now is the right time. He tells the fishermen to drink up all the water in the lake, and then they will be able to catch all the fish. He will even help them [K231.11].

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 290; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Russian: SUS.

1634B*–1634D* See Type 1634*.

1634E* ***Throwing the Thief over the Fence.*** A thief is surprised by the owner of the house he is robbing. The thief cries, "Do whatever you want to me, but don't throw me over the fence!" The angry owner throws him over the fence and the thief runs away [K584]. Cf. Type 1310.

Literature/Variants:
Lithuanian: Kerbelytė 1999ff. II; Latvian: Arājs / Medne 1977; Slovakian: Gašparíková 1991f. I, No. 12, II, No. 441; Polish: Krzyżanowski 1962f. II, No. 1634E, Vildomec 1979, No. 228, Simonides 1979, No. 250; Byelorussian, Ukrainian: SUS.

1635* ***Eulenspiegel's Tricks*** [K300]. Miscellaneous type with diverse variants, esp. popular in German-, Dutch- and Polish-speaking countries. Cf. Types 821, 921, 922, 927A, 1017, 1186, 1385, 1525H_4, 1526, 1542, 1551, 1577, 1590, 1620, 1631, 1641D, 1675, 1685, 1691B*, 1695, 1736, 1750B, 1804B, 1823, and 1857.

Remarks: Tricks attributed to Eulenspiegel are also attributed to tricksters popular in other regions, e.g. Nasreddin Hodja, Buchan, Juha.
Literature/Variants: Kadlec 1916; Debus 1951; Virmond 1981; EM 4 (1984) 538–555 (B. U. Hucker).
Finnish: Rausmaa 1982ff. VI, Nos. 292–296; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Livonian: Loorits 1926; Swedish: Bødker et al. 1957, No. 15, Liungman 1961; Norwegian: Hodne 1984; Danish: Kamp 1879f. I, No. 18, II, No. 19, cf. Kristensen 1900, Nos. 431, 529, Kristensen 1892f.I, Nos. 459, 462–469, 471–477, II, Nos. 496, 498, 511–516, 520; Faeroese: Nyman 1984; French: Blümml 1906, No. 63; Dutch: Krosenbrink 1968, 107, 157, 159, 186, 197, Tinneveld 1976, No. 204, Kooi 1985f., No. 37, Kooi 2003, No. 22; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 143; Flemish: Top 1982, No. 35, Lox 1999a, No. 60; German: Henßen 1963, No. 54, Wossidlo / Neumann 1963, Nos. 310–378, Zender 1984, No. 210; Czech: Jech 1959, No. 51; Rumanian: Stroescu 1969 II, No. 5680; Bulgarian: cf. Parpulova / Dobreva 1982, 413, Daskalova et al. 1985, No. 257; Polish: Krzyżanowski 1962f. II, Nos. 1635A–1635T; Jewish: Jason 1965; Uzbek: Stein 1991, No. 178; Namibian: Schmidt 1989 II, No. 1260, Schmidt 1991, No. 21; South African: Coetzee et al. 1967, Nos. 1635–1635.12, Grobbelaar 1981.

1636 ***The Repentant Thief.*** A repentant thief brings a stolen cow back to its owner, pretending to have found the animal. He warns the owner to be more careful with it in the future [K408, K416].

Remarks: Documented in the late Middle Ages, e.g. *Mensa philosophica* (IV,15).
Literature/Variants: Wesselski 1909, No. 100; Tubach 1969, No. 1300; EM 3 (1988) 635.
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Bulgarian: cf. Daskalova et al. 1985, No. 275; Polish: Krzyżanowski 1962f. II; Mordvinian: Kecskeméti / Paunonen 1974.

1638* ***Why It is Not a Sin for a Gypsy to Steal.*** A Gypsy stole one of the nails that was intended to have been used for the crucifixion of Jesus. Because of this, it is not a sin for Gypsies to steal [A1674.1].

Literature/Variants: Dähnhardt 1907ff. II, 217, 294; Sutherland 1975, 73; Görög-Karady 1991, 143; Köhler-Zülch 1993; EM 8 (1996) 404.
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II, No. 1634B*, III, 58 No. 1.1.2.9; German: Birlinger 1861f. I, No. 609; Swiss: Büchli / Brunold-Bigler 1989ff. II, 455; Hungarian: MNK VII B; Serbian: Karadžić 1937, No. 74; Bulgarian: BFP; Polish: cf. Krzyżanowski 1962f. II, No. 1638.

1639* ***The Royal Order Concerning Clothing*** (previously ***King Enriches Clothier***). A garment dealer is oversupplied with a certain type of garment (fur) and stands to lose money. The friendly king orders that everyone who appears before him must wear that type of garment. The dealer becomes rich.

Literature/Variants: Schwarzbaum 1968, 267.
Finnish: Rausmaa 1982ff. VI, Nos. 297; Jewish: Jason 1975; Iranian: Marzolph 1984; Japanese: Inada / Ozawa 1977ff.

Lucky Accidents 1640–1674

1640 ***The Brave Tailor.*** (Seven with one stroke.) A tailor kills seven flies with one blow and wears a sign on his belt, "Seven at one stroke". [J115.4, K1951.1].

He goes out into the world and finds something (cheese, bird) which he puts into his pocket. He meets a giant who challenges him to prove his strength. The giant squeezes water out of a stone, and the tailor matches him by squeezing his cheese [K62] (cf. Type 1060). The giant throws a stone high into the air and the tailor throws his bird [K18.3] (cf. Type 1062). The giant orders the tailor to help him carry a tree out of the forest, so the tailor takes the top end and rides in the branches [K71] (cf. Type 1052).

Using various tricks, he accomplishes other feats ([K1112] cf. Type 1051; [K63] cf. Type 1061; [K18.2] cf. Type 1063; [K72] cf. Type 1082; [K61] cf. Type 1085; [K525.1] cf. Type 1115).

The tailor goes to the king's palace. The king promises the tailor his daughter in marriage and half the kingdom if he can accomplish several tasks: vanquishing two giants [K1082], catching a unicorn (the animal runs into a tree with its horn, and cannot get free) [K771], and catching a wild boar (he drives it into a church) [K731]. The tailor uses tricks to accomplish the tasks.

After the tailor marries the princess, he accidentally (by speaking of needle and thread, or in his sleep) discloses his humble origin [H38.2.1]. The king sends his soldiers to take back the tailor's kingdom. The tailor pretends to be asleep and brags about his heroic deeds [K1951.3]. The soldiers flee in fear [K1951.2], and the tailor keeps his kingdom.

Combinations: This type is usually combined with one or more other types, esp. 1045–1088, 1115, 1149, and also 151, 177, 300, 326, 650A, 854, 1116, 1159, 1563, and 1641.

Remarks: Known as a proverbial phrase, "To kill many flies with one blow".

Literature/Variants: Köhler/Bolte 1898ff. I, 510f., 563–565; Montanus/Bolte 1899, No. 5; BP I, 148–165; Anderson 1927ff. II, No. 56; Richmond 1957; Bødker 1957b; Nielsen 1969; Tubach 1969, Nos. 716, 5021; Schwarzbaum 1979, 519, 520 not. 4; Schwarzbaum 1980, 282; Senft 1992; Scherf 1995 I, 589–592, II, 1171–1175; Dekker et al. 1997, 84–88; Schmidt 1999; EM: Tapferes Schneiderlein (in prep.); EM: Wettstreit mit dem Unhold (in prep.).

Finnish: Rausmaa 1982ff. VI, Nos. 298–301; Finnish-Swedish: Hackman 1917f. I, No. 61(3), II, No. 285; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1925; Wotian, Karelian, Syrjanian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Bødker 1964, No. 12; Icelandic: Sveinsson 1929; Scottish: Baughman 1966; Irish: Ó Súilleabháin/Christiansen 1963, No. 1640; English: Baughman 1966, Briggs 1970f. A I, 341f.; French: Massignon 1968, No. 4; Spanish: Chevalier 1983, No. 207, González Sanz 1996; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900f. I, No. 46, Cardigos (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968, Meyer/Sinninghe 1976; Walloon: Legros 1962; German: Moser-Rath 1964, No. 187, Moser-Rath 1984, 19, 207, 288f., Uther 1990a, No. 10, Tomkowiak 1993, 271f., Kooi/Schuster 1994, No. 32, Grimm KHM/Uther 1996 I, No. 20, Bechstein/Uther 1997 I, No. 1, II, No. 17; Swiss: Wildhaber/Uffer 1971, 248ff.; Austrian: Haiding 1969, Nos. 17, 104, 182; Ladinian: Decurtins 1896ff. II, 57 No. 46; Italian: Cirese/Serafini 1975, De Simone 1994, No. 37; Sardinian: Cirese/Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII C, Nos. 1640, 1640**; Czech: Tille 1929ff. I, 268ff., Dvořák 1978, No. 716; Slovakian: Gašparíková 1991f. I, Nos. 30, 123, 132, 330, II, Nos. 433, 476; Slovene: Drekonka 1932, 55ff.; Bosnian: Krauss/Burr et al. 2002, No. 286; Macedonian: Čepenkov/Penušliski 1989 I, No. 41; Rumanian: Stroescu 1969 I, No. 4584; Bulgarian: BFP; Albanian: Camaj/Schier-Oberdorffer 1974, No. 70; Greek: Mousaios-Bougioukos 1976, No. 39, Megas/Puchner 1998; Sorbian: Nedo 1956, No. 84a–b; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, Nos. 163 (1–3), 317, 365; Jewish: Noy 1963a, No. 136, Jason 1965; Gypsy: MNK X 1, Nos. 1640, 1640**; Kurdish: Džalila et al. 1989, No. 286; Cheremis/Mari, Tatar: Kecskeméti/Paunonen 1974; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, Nos. 270, 281–285, 301, 328; Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000; Syrian, Palestinian, Iraqi, Yemenite: El-Shamy 2004;

Iranian: Marzolph 1984; Pakistani, Sri Lankan: Thompson/Roberts 1960; Indian: Thompson/Roberts 1960, Jason 1989, Blackburn 2001, No. 16; Chinese: Ting 1978; Korean: Choi 1979, No. 356; Cambodian: Sacher 1979, 203ff.; Japanese: Ikeda 1971, Inada/Ozawa 1977ff.; English-Canadian: Halpert/Widdowson 1996 II, No. 114; French-Canadian: Lemieux 1974ff. III, No. 6, IV, No. 11, VII, No. 3, X, No. 17, XIV, No. 10, XVI, No. 1, XX, No. 1; US-American: Baughman 1966; Spanish-American, Mexican, Guatemalan: Robe 1973; Dominican, Puerto Rican: Hansen 1957; Mayan: Peñalosa 1992; Chilean: Hansen 1957, Pino Saavedra 1960ff. III, No. 210; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, No. 41; Libyan, Moroccan: El-Shamy 2004; Algerian: Frobenius 1921ff. III, No. 25, El-Shamy 2004; East African: Klipple 1992; Sudanese, Tanzanian: El-Shamy 2004; Namibian: Schmidt 1989 II, No. 1265.

1641 ***Doctor Know-All.*** A farmer named Crab (Cricket, Rat) dresses as a doctor and calls himself Doctor Know-All [K1956].

In exchange for food and lodging for three days, he offers to discover who stole a ring (treasure) from a rich man (king). He is to be hanged if he fails. When servants enter the room (at the end of the three days), he says, "That is the first (second, third)". The servants believe he has discovered their theft, and admit to having stolen the ring [N611.1].

To prove his power, he must say what is inside a covered dish (closed fist). He has no idea and bemoans, "Poor Crab (Cricket, Rat)!" He is lucky that this is the right answer [N688].

He gives a purgative to a person whose horse had been stolen. When the person has to go outside, he discovers his missing horse [K1956.1]. Or Dr. Know-All hides the horse himself and then discovers it [K1956.2].

In variants from northern Europe, he becomes a clergyman. He impresses the local farmers with his short and incomprehensible sermons (when his pulpit suddenly collapses, because it had been sawed through. Cf. Type 1825C [K1961.1.3]).

Combinations: This type is usually combined with one or more other types, esp. 613, 1284, 1640, 1646, 1654, 1825, and 1825C.

Remarks: Indian origin, documented in the 11th century by Somaveda, *Kathāsaritsāgara* (No. 30) and Ksemendra, *Bṛhatkathā-Mañjarī* (VII,313).

Literature/Variants: Kirchhof/Oesterley 1869 I 1, No. 130, III, 146; Chauvin 1892ff. II, 196 No. 23, 205 No. 62; Köhler/Bolte 1898ff. I, 39–41, II, 584; Wesselski 1911 I, No. 62; BP II, 401–413; Pauli/Bolte 1924 II, Nos. 791, 818; HDM 1 (1930–33) 400 (E. Frenkel); Schwarzbaum 1968, 54, 91, 407, 451; Schwarzbaum 1980, 275; EM 3 (1981) 734–742 (Á. Dömötör); Retherford 1996; Tomkowiak/Marzolph 1996, 52–55; Dekker et al. 1997, 96–98; Schmidt 1999; Marzolph 1999b, No. 9; Wienker-Piepho 2000, 305–307; Minton/Evans 2001, 31–40; Marzolph/Van Leeuwen 2004, Nos. 308, 517.

Finnish: Rausmaa 1982ff. VI, Nos. 301, 302; Finnish-Swedish: Hackman 1917f. II, No. 284; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1925; Wepsian, Karelian:

Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Roberts 1964, 74ff., Hodne 1984; Danish: Kristensen 1881ff. II, Nos. 21, 33, Kristensen 1896f. I, No. 15, Kristensen 1900, No. 66; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A II, 46f.; French: Soupault 1963, 301ff., Hoffmann 1973; Spanish: Chevalier 1983, No. 208, Espinosa 1988, No. 358, 414; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. I, No. 121, Cardigos (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a, Kooi / Schuster 1994, No. 98; Flemish: Meyer 1968, Lox 1999a, No. 72; German: Moser-Rath 1984, 33, 287, 291, Uther 1990a, No. 40, Tomkowiak 1993, 272, Grimm KHM / Uther 1996 II, No. 98; Austrian: Haiding 1965, No. 270; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII C; Czech: Tille 1929ff. I, 259, 266; Slovakian: Polívka 1929f. II, 23ff., Gašparíková 1991f. I, No. 221, II, Nos. 390, 442, 474, 477, 578, 579; Slovene: Bolhar 1974, 55f.; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 269–272; Croatian: Bošković-Stulli 1967f., No. 35; Macedonian: Čepenkov / Penušliski 1989 II, No. 111; Rumanian: Stroescu 1969 II, No. 4650; Bulgarian: BFP; Albanian: Camaj / Schier-Oberdorffer 1974, Nos. 17, 69; Greek: Megas 1968a, No. 26, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II, Nos. 1641, 1641*, Krzyżanowski 1965, 398, Simonides 1979, 152, 168; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 311; Jewish: Noy 1963a, No. 137, Jason 1965, 1975, 1988, Nos. 1641, 1641*D, Haboucha 1992, No. 1641*D; Gypsy: MNK X 1; Cheremis / Mari: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Kalmyk, Mongolian: Lőrincz 1979; Tuva: Taube 1978, No. 57; Georgian: Kurdovanidze 2000; Syrian: El-Shamy 2004; Lebanese, Iraqi: Nowak 1969, No. 467, El-Shamy 2004; Qatar, Yemenite: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960, Jason 1989, Blackburn 2001, No. 6; Burmese: Kasevič / Osipov 1976, Nos. 68, 155; Sri Lankan: Thompson / Roberts 1960, Schleberger 1985, No. 22; Chinese: Ting 1978; Korean: Choi 1979, No. 663; Indonesian: Vries 1925f. II, No. 129; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; French-Canadian: Lemieux 1974ff. III, No. 17, IX, No. 15, XII, No. 13, XVI, No. 9, XX, No. 7; US-American: Baughman 1966; African American: Dorson 1967, No. 35, Abrahams 1970, 187f., Dance 1978, No. 362A–B; Spanish-American, Mexican, Panamanian: Robe 1973; Dominican, Puerto Rican, Argentine: Hansen 1957; Brazilian: Alcoforado / Albán 2001, No. 85; Chilean: Pino-Saavedra 1964, No. 31; West Indies: Flowers 1953; Egyptian, Moroccan: Nowak 1969, No. 467, El-Shamy 2004; Tunisian, Algerian: El-Shamy 2004; East African: Klipple 1992; Sudanese: El-Shamy 2004; Namibian: Schmidt 1989 II, No. 1266; South African: cf. Grobbelaar 1981.

1641A ***Sham Physician Pretends to Diagnose Entirely from Urinanalysis.*** A man posing as a physician claims to be able to diagnose by examining the patient's urine. He actually depends on his own observations and makes inferences from trifling details [K1955.2]. Cf. Types 1739, 1862C.

Remarks: Early literary treatment, see *Cent Nouvelles nouvelles* (nos. 20, 21) and Bonaventure Des Périers, *Nouvelles Récréations* (No. 59).
Literature/Variants: Chauvin 1892ff. VIII, 105f. No. 81; EM 1 (1977) 852; EM 2 (1979) 235; Marzolph / Van Leeuwen 2004, No. 308; EM: Scharlatan (forthcoming).
English: cf. Roth 1977, No. E48; Spanish: Childers 1977, No. K1955.2, Chevalier 1983, No. 209; Dutch: Kooi 1986, 112f.; Frisian: Kooi 1984a; German: Merkens

1892ff. III, No. 50, Kubitschek 1920, 67f., Kapfhammer 1974, 32, 218, cf. Roth 1977, No. D49, Moser-Rath 1984, 196; Hungarian: György 1934, No. 198; Jewish: Jason 1965, cf. Haboucha 1992, No. **1541E; Lebanese: El-Shamy 1995 I, No. K1955.2; Egyptian: El-Shamy 2004.

1641B *Physician in Spite of Himself.* A wife who is beaten by her husband takes revenge by claiming that her husband is a famous doctor who can prescribe medicine only after he has been beaten [H916.1.1, J1545.1].

Through his foolish behavior the false doctor cures a sick princess by making her laugh so hard that the sore in her throat opens and heals [N641] (she dislodges a fish-bone from her throat).

Combinations: 1641, 1641C.
Remarks: Documented in the Middle Ages, e.g. Jacques de Vitry, *Sermones vulgares* (Jacques de Vitry / Crane, Nos. 237, 254) and the fabliau *Du vilain mire.* Popularized through Molière's comedy *Le médecin malgré lui* (1666–67).
Literature/Variants: Chauvin 1892ff. VIII, 106 No. 81; Frey / Bolte 1896, No. 23; Köhler / Bolte 1898ff. I, 39, II, 584; ZfVk. 12 (1902) 246; Wesselski 1909, Nos. 13, 98; Wesselski 1911 I, No. 167; Wesselski 1931, 163; Hepding 1934; Schwarzbaum 1968, 297, 478; Tubach 1969, No. 25, cf. Nos. 3760, 3999; EM 1 (1977) 479; EM 8 (1996) 704f.; cf. EM: Scharlatan (forthcoming).
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Irish: Ó Súilleabháin / Christiansen 1963; English: Stiefel 1908, No. 37; French: Tegethoff 1923 I, No. 18; Catalan: Oriol / Pujol 2003; Portuguese: Meier / Woll 1975, No. 18, Cardigos (forthcoming); Dutch: Meder / Bakker 2001, Nos. 168, 254; Frisian: Kooi 1984a; Flemish: Meulemans 1982, Nos. 1367, 1430; German: Cammann 1967, No. 61, Neumann 1968b, No. 203; Austrian: ZfVk. 26 (1916) 89–91; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Czech: Tille 1929ff. I, 259f.; Bulgarian: BFP; Byelorussian, Ukrainian: SUS; Jewish: Haboucha 1992; Siberian: Soboleva 1984; Kazakh: Sidel'nikov 1952, 133ff.; Uzbek: Afzalov et al. 1963 I, 260ff., II, 375ff.; Syrian, Palestinian, Iraqi, Qatar: El-Shamy 2004; Japanese: Ikeda 1971, No. 1530*A.

1641C *Gibberish Thought to be Latin* (previously ***Charcoal-burner Latin***). A farmer (charcoal burner, uneducated man) speaks (by accident) some Latin-sounding words and is taken for a clergyman or an educated person (and marries a princess) [K1961.1.2]. Cf. Types 1628, 1628*, and 1825B.

Literature/Variants: Montanus / Bolte 1899, 594; cf. BP III, 116; EM 1 (1977) 1350 (E. Moser-Rath).
Swedish: Liungman 1961, No. GS1629; Portuguese: Cardigos (forthcoming); Flemish: Cornelissen 1929ff. IV, 265; German: Meyer 1925a, No. 95, Henßen 1935, No. 260, Neumann 1971, 153; Ladinian: Uffer 1970, 90ff.; Italian: Cirese / Serafini 1975; Bulgarian: BFP; Burmese: Esche 1976, 424ff.; Chinese: cf. Ting 1978, Nos. $1641C_1$, $1641C_3$.

1641D *The Sham Physician.* A sham physician heals sick people (malingerers) by threatening to kill them if they do not get well [K1955.1].

He cures patients in a hospital by threatening to incinerate whichever of them is the sickest [K1785, K1955.1.2] or to make ointment out of his body.

After he receives his reward, he goes away. Some days (one week) later the really sick patients come back. Cf Type 1641B.

Combinations: 1641, 1641B.
Remarks: Documented in the Middle Ages, e.g. Jacques de Vitry, *Sermones vulgares* (Jacques de Vitry / Crane, No. 254) and the fabliau *Du vilain mire*. Further early literary treatment, see Poggio, *Liber facetiarum* (No. 190). Types 1641B and 1641D are often combined and in some cases are indistinguishable. Told of Til Eulenspiegel, *Eulenspiegelbuch* (No. 17).
Literature/Variants: Wesselski 1909, No. 99; Basset 1924ff. I, No. 95; Tubach 1969, No. 1323; EM 1 (1977) 852; Uther 1981, 71f.; Uther 1988c; Marzolph 1992 II, No. 1184; EM: Scharlatan (forthcoming).
English: Stiefel 1908, No. 52; French: Tegethoff 1923 I, No. 18, Delarue 1956, No. 3; Frisian: Kooi 1984a, No. 1635* (3); German: Ruckard (1736) No. 149 (EM archive), Clement 1846, 125ff., Benzel 1957, No. 231; Italian: ZfVk. 12 (1902) 246, Pitrè 1941, No. 60; Maltese: Ilg 1906 I, No. 32; Hungarian: György 1934, No. 41; Croatian: Stojanović 1867, No. 57, Smičiklas 1910ff. 18, No. 57; Polish: Krzyżanowski 1962f. II, No. 1635B; Afghan: Lebedev 1986, 171f.; Namibian: Schmidt 1989 II, No. 1260.

1641A* See Type 1641D*.

1641B* *Who Stole from the Church?* A man promises that in exchange for a good meal he will reveal who stole something from the church. After he eats, he declares, "They were thieves".

Literature/Variants: Marzolph 1992 II, No. 794.
Spanish: Espinosa 1988, No. 340, Lorenzo Vélez 1997, No. 33; Rumanian: Stroescu 1969 I, No. 4170; Argentine: Hansen 1957, No. 1550E.

1641C* *"Do Not Postpone till Tomorrow What You Can Do Today."* A farmer asks a seemingly-clever lawyer if he can buy some "good advice" ("intelligence"). The lawyer writes something on a piece of paper, puts it into an envelope, and gives it to the farmer. The farmer pays him for this.

The following day, the farmer and his workmen cannot decide whether or not they should mow the hay (grain). The farmer opens the letter, which says, "Never put off until tomorrow what you can do today". They cut the hay and store it. Suddenly it begins to rain, and they see the wisdom of the lawyer's advice.

Remarks: Known as proverbial phrase.
Literature/Variants:
Irish: Ó Súilleabháin / Christiansen 1963; Frisian: Kooi 1984a; Walloon: Laport 1932, No. *1594; German: Kooi / Schuster 1994, No. 55; Serbian: Vrčević 1868f. II, 164f.; Jewish: Jason 1965.

1641D* ***Miscellaneous Tales of Charlatans.*** (Including the previous Type 1641A*.) This miscellaneous type comprises various tales dealing with a charlatan, a sham physician, or a sham wise man who pretends to be able to cure people.

Literature/Variants: Uther 1988c.
German: Ruckard (1736) No. 149 (EM archive); Russian: SUS, No. 1641*; Polish: Krzyżanowski 1962f. II, No. 1641*; Jewish: Jason 1988a, No. 1641*E, Haboucha 1992, No. **1641D; Kalmyk, Mongolian: Lőrincz 1979, No. 1641*; Indian: Jason 1989, No. 1641*E; Cuban: Hansen 1957, No. 1641A*.

1642 ***The Good Bargain.*** This anecdote is comprised of various motifs and episodes from other humorous tales.

A foolish farmer performs various senseless actions that turn out to be to his advantage:

Because he misunderstands the croaking of frogs, he throws money into the pond for them to count [J1851.1.1]. He sells meat to a dog, expecting it to carry it to the butcher [J1852]. Or, he puts goods to be sold to a signpost [J1853, J1853.1].

When he returns for his money and does not receive it, he complains to the king (takes the dog to court) and thus causes the melancholy princess to laugh [H341] (cf. Type 559). He declines to marry her and is offered a different reward, which he promises to a guard (soldier) and a Jew. The king orders a beating instead of money, and the Jew receives the blows [K187] (cf. Type 1610, cf. Type 1689A).

The Jew takes the farmer to court, loaning him his coat (boots). At the trial, the farmer denies that he has borrowed the coat and thus renders the Jew's testimony unbelievable (makes the Jew appear to be insane) [J1151.2] (cf. Type 1642A).

Combinations: This type is usually combined with one or more other types, esp. 1586, 1600, 1610, 1643, 1653, 1685, and also 1000, 1009, 1012, 1029, 1030*, 1211, 1218, 1291B, 1381, 1381B, 1387, 1408, 1535, 1543, 1675, 1681B, 1691, and 1696.
Remarks: Early literary version see Basile, *Pentamerone* (I,4).
Literature/Variants: Köhler / Bolte 1898ff. I, 491f.; Wesselski 1911 I, No. 277, II, No. 426; BP I, 59–67; Reinhard 1923; EM 6 (1990) 448–453 (E. Moser-Rath); Uther 1990b, 124–126; EM 8 (1996) 703; Marzolph / Van Leeuwen 2004, Nos. 371, 520.
Finnish: Rausmaa 1982ff. VI, Nos. 275, 303, 304; Finnish-Swedish: Hackman 1917f. I, Nos. 48c(2), 93(4), II, No. 288; Estonian: Aarne 1918, Viidalepp 1980, No. 132; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Livonian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. 1642/43; Danish: Kristensen 1881ff. II, No. 37, III, No. 65, Kristensen 1896f. I, No. 24; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Espinosa 1946f., Nos. 185, 197, Chevalier 1983, No. 210; Catalan: Oriol / Pujol 2003; Dutch: Tinnevald 1976, No. 122; Frisian: Kooi 1984a; Flemish: cf. Meyer 1968, No. 1642*; German: Debus 1951, 224, 228f., Moser-Rath 1966, No. 54, Neumann 1971, No. 154, Moser-Rath 1984, 74, 259f., 288, 291, Tomkowiak 1993, 272, Grimm KHM / Uther 1996 I, No. 7, Berger 2001; Swiss: Jegerlehner 1913, No. 156; Italian: Cirese / Serafini 1975, De

Simone 1994, No. 23; Hungarian: cf. MNK VII C, No. 1643B*; Czech: Tille 1929ff. I, 423ff., II 2, 422ff.; Slovakian: Gašparíková 2000, No. 32; Slovene: Kres 5 (1885) 352; Macedonian: Popvasileva 1983, No. 43; Rumanian: Stroescu 1969 I, Nos. 3000, 3005, 3012, 3697, 3792, 3828; Bulgarian: BFP, No. 1642, cf. No. *1642B*; Greek: Megas 1968a, No. 29, Megas/Puchner 1998; Polish: Krzyżanowski 1962f. II, Simonides 1994, No. 88; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, No. 333 III; Jewish: Jason 1965, 1988a; Siberian: Soboleva 1984; Georgian: Kurdovanidze 2000; Syrian, Lebanese: Nowak 1969, No. 414; Iraqi: Nowak 1969, Nos. 415, 417; Iranian: cf. Marzolph 1984, Nos. 1442A, *1642, *1642*; Indian: Jason 1989; Sri Lankan: Thompson/Roberts 1960; Chinese: Ting 1978; French-Canadian: Barbeau/Lanctot 1923, No. 101; Spanish-American: Robe 1973; African American: Dorson 1958, No. 85; Mexican: Miller 1973, No. 81; Puerto Rican: Hansen 1957; Brazilian: Alcoforado/Albán 2001, No. 84; West Indies: Flowers 1953; Cape Verdian: Parsons 1923b I, No. 93; Australian: Wannan 1976, 190; Egyptian: Nowak 1969, No. 417.

1642A ***The Borrowed Coat.*** (Including the previous Types 1587**, 1789*.) A farmer (Gypsy, Jew, sexton) is summoned to court by a Jew (farmer, clergyman). The farmer refuses to go unless he has a new coat, so the Jew loans him one. In court, the farmer says the Jew is a liar. He will even say that the coat that I am wearing is his. The Jew confirms this, and all his testimony is discredited [J1151.2]. Cf. Type 1642.

Combinations: 1543, 1642, and 1735A.
Literature/Variants: Chauvin 1892ff. VI, No. 280; BP I, 65–67; Wesselski 1911 I, No. 54; Schwarzbaum 1968, 57, 324, 453; Marzolph 1987b, 78; EM 6 (1990) 450f. Finnish: Rausmaa 1982ff. II, No. 38; Estonian: Raudsep 1969, No. 384; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Livonian: Kecskeméti/Paunonen 1974; Dutch: Meder/Bakker 2001, No. 213; Frisian: Kooi 1984a; Flemish: Meyer 1968, Lox 1999a, No. 58; German: Wossidlo/Neumann 1963, Nos. 210, 287, Moser-Rath 1984, 259f., 288, cf. Grimm KHM/Uther 1996 I, No. 7; Austrian: Haiding 1977a, No. 25; Italian: Cirese/Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: György 1934, No. 227; Slovakian: Gašparíková 1991f. I, No. 269, II, No. 427; Serbian: cf. Eschker 1992, No. 101; Bosnian: Eschker 1986, No. 47; Rumanian: Stroescu 1969 II, Nos. 4564, 5322; Bulgarian: BFP, No. 1642A, cf. No. *1587**; Albanian: Lambertz 1922, 62f.; Greek: Megas/Puchner 1998, No. 1789*; Polish: Simonides 1979, No. 107; Russian, Ukrainian: SUS, No. 1642V; Byelorussian: Kabašnikau 1960, 166ff.; Jewish: Jason 1965; Chuvash: Kecskeméti/Paunonen 1974; Uzbek: Stein 1991, No. 154; Georgian: Orbeliani/Awalischwili et al. 1933, No. 112; Iraqi: El-Shamy 2004; Iranian: Marzolph 1983b, No. 138, Marzolph 1984; Indian: Thompson/Balys 1958, No. J1151.2; Nepalese: cf. Unbescheid 1987, No. 34; Chinese: Ting 1978; Spanish-American: TFSP 14 (1938) 168; Egyptian, Libyan, Algerian: El-Shamy 2004; East African: Kohl-Larsen 1966, 192.

1643 ***Money Inside the Statue*** (previously ***The Broken Image***). A woman sends her foolish son to sell some linen (cow, other wares), telling him not to deal with people who talk too much. The son takes this literally and refuses to sell to anyone who asks the price of the cloth. He sells the cloth (cow, other goods) to a statue (crucifix) because it does not speak, and says he will come back the next day for the money. His mother is dismayed when being told at her son's stupid bargain.

When he goes back to get the money, the cloth has been stolen and the statue will not speak. Angry, the son throws a stone at the statue. It breaks and inside is a pot of money (treasure) which he mistakes for beans [J1853.1.1, N510]. Cf. Type 1696.

Combinations: This type is usually combined with one or more other types, esp. 1381, 1408, 1600, 1642, 1653, 1685, and also 1000, 1009, 1029, 1030*, 1211, 1218, 1291A, 1381C, 1385*, 1386, 1387, 1537, 1586, 1681B, 1691, and 1696.
Remarks: Early version in the 16th century see Hans Sachs, *Die vnferschwigen pawrenmaid* (1556); another version see Basile, *Pentamerone* (I,4).
Literature/Variants: Chauvin 1892ff. VIII, No. 65; Frey / Bolte 1896, 215f.; Wesselski 1911 II, No. 407; Basset 1924ff. I, No. 188; Anderson 1927ff. II, No. 39; Pedersen / Holbek 1961f. II, No. 142; Schwarzbaum 1968, 153, 469; Schwarzbaum 1979, 471, 472 not. 12; EM 5 (1987) 958–963 (H.-J. Uther).
Estonian: Raudsep 1969, No. 255; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish, Wepsian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. 1642 / 43; Irish: Ó Súilleabháin / Christiansen 1963; French: Soupault 1963, 97ff., Joisten 1971 II, No. 120; Spanish: Espinosa 1946f., No. 185, Goldberg 1998, No. J1853.1.1; Basque: Blümml 1906, No. 7; Catalan: Neugaard 1993, No. J1853.1.1, Oriol / Pujol 2003; Dutch: Sinninghe 1943, Cox-Leick / Cox 1977, No. 62; Flemish: Meyer 1968; Walloon: Legros 1962; German: Benzel 1965, No. 144, Neumann 1968b, No. 53; Austrian: Haiding 1969, No. 133; Italian: Morlini / Wesselski 1908, No. 49, Cirese / Serafini 1975, Appari 1992, No. 4; Corsican: Massignon 1963, No. 34; Sardinian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII C, No. 1643, cf. No. 1643B*; Czech: Tille 1929f. I, 414ff.; Slovakian: Gašparíková 1991f. I, No. 238, II, No. 473; Slovene: Zupanc 1932, 26ff.; Serbian: Đorđevič / Milošević-Đorđevič 1988, Nos. 178, 179, 181–184; Croatian: Bošković-Stulli 1963, No. 70; Bosnian: Eschker 1986, No. 33; Rumanian: Stroescu 1969 I, Nos. 3000, 3697; Bulgarian: BFP, No. 1643, cf. No. *1643A; Polish: Krzyżanowski 1962f. II, Simonides 1994, No. 89; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 323 (3), 333 III 1; Jewish: Noy 1965, No. 10, Jason 1965, 1975, 1988a; Gypsy: MNK X 1, Erdész / Futaky 1996, No. 29; Mordvinian: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, No. 328; Tadzhik: Amonov 1961, 479ff.; Georgian: Kurdovanidze 2000; Syrian, Palestinian, Lebanese, Yemenite: El-Shamy 2004; Saudi Arabian: Jahn 1970, No. 49; Iranian: Marzolph 1984, No. *1642; Indian: Thompson / Roberts 1960, No. 1643A, Jason 1989; Chinese: Ting 1978, No. 1319N*; Spanish-American, Mexican: Robe 1973; Puerto Rican: Hansen 1957; Egyptian, Tunisian, Moroccan: El-Shamy 2004; Algerian: Frobenius 1921ff. I, Nos. 37, 38, El-Shamy 2004; South African: Coetzee et al. 1967, No. 1218, Grobbelaar 1981.

1644 *The Early Pupil.* An old man (farmer, workman, father) decides (is advised) to go to school (because he thinks it will make him rich). The teacher tells him that he has come too late, meaning that he is too old. Each day, the man arrives earlier. One day at dawn he finds a chest (purse) full of money [N633]. Cf. Type 1381E.

Combinations: 982, 1381, 1381E, 1600, and 1641.
Remarks: The Types 1381E and 1644 are so similar that they are not always separable, and their variants are often mixed together.
Literature/Variants: EM 9 (1999) 188–191 (K. Põge-Alder).
Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; German: Wossidlo / Henßen 1957, No. 116, Neumann 1968b, No. 270; Slovakian: Gašparíková 1991f. I, No. 213; Slovene: Vedež 3 (1850) 93; Croatian: Bošković-Stulli 1967f., No. 29; Polish: cf. Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Indian: Jason 1989; Argentine: Chertudi 1960f. I, No. 87.

1645 *The Treasure at Home.* A man dreams that he finds a treasure on a bridge in a distant city. He goes to find it but is unsuccessful. While he is there, he tells his dream to a man (beggar), who in turn relates a similar dream in which he found a treasure in the house of the first man. When the first man returns home, he finds the treasure there [N531.1]. Cf. Type 834.

Remarks: Early literary versions by the Persian-speaking Ǧalāloddin Rumi, *Masnavi-ye ma'navi* (13th century) and in the *Karlmeinet-Compilation* (early 14th century).
Literature/Variants: Feilberg 1886ff. III, 235a, IV, 62b; Tille 1891; Chauvin 1892ff. VI, No. 258; Bolte 1909; Lohmeyer 1909; Wesselski 1909, No. 101; Lohmeyer 1913; Ranke 1934a, 22–38; Der Schlern 35 (1961) 308; Röhrich 1962f. II, No. 4; Schwarzbaum 1968, 45, 75–78, 456, 457; Tubach 1969, No. 4966; Granger 1977, No. h8.4; Ranelagh 1979, 204f.; Takehara 1991; Takehara 2000; Dekker et al. 1997, 118–121; Marzolph / Van Leeuwen 2004, No. 99; EM: Traum vom Schatz auf der Brücke (in prep.).
Finnish: Jauhiainen 1998, No. P321; Estonian: Stern 1935, No. 147; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II, 316; Swedish: Liungman 1961; Icelandic: Sveinsson 1929; Scottish: Baughman 1966, Briggs 1970f. B II, 234f.; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. B II, 301ff., 385f.; French: RTP 6 (1891) 402, 8 (1893) 193–196, 14 (1899) 111f., 15 (1900) 294, 25 (1910) 86; Spanish: Chevalier 1983, No. 211, González Sanz 1996; Portuguese: Cardigos (forthcoming); Dutch: Sinninghe 1943, Kooi 2003, No. 31; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 14, Kooi 2000b, 274f.; Flemish: Walschap 1960, 117f.; German: Moser-Rath 1964, No. 142, Moser-Rath 1984, 291, Grimm DS / Uther 1993 I, No. 212; Swiss: Jegerlehner 1907, 86ff., Jegerlehner 1913, No. 30, Büchli / Brunold-Bigler 1989ff. I, 870f.; Austrian: Haiding 1965, No. 206; Ladinian: Uffer 1945, No. 19, Uffer 1973, No. 23; Italian, Sardinian: Cirese / Serafini 1975; Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII C, Dömötör 2001, 292; Czech: Tille 1929ff. II 1, 234ff.; Slovakian: Gašparíková 1981a, No. 1690; Serbian: Eschker 1992, No. 40; Bulgarian: BFP; Macedonian: Eschker 1972, No. 40, Čepenkov / Penušliski 1989 II, No. 189, Piličkova 1992, No. 45; Polish: Krzyżanowski 1962f. II; Turkish: Eberhard / Boratav 1953, No. 133; Jewish: Jason 1965, 1975, 1988a; Gypsy: Briggs 1970f. B II, 364; Saudi Arabian: Fadel 1979, No. 62; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; Filipino: Fansler 1921, No. 42; Mexican: Robe 1973; Argentine: Chertudi 1960f. I, 220ff.; Egyptian: El-Shamy 2004.

1645A *Dream of Treasure Bought.* (Guntram.) A king falls asleep under a tree. A servant observes an animal creep out of his mouth [E721, E730], run to a stream, and try to cross it. The servant lays his sword across the stream, and the animal runs over it and into an opening in a mountain. Later the animal goes back into the mouth of the sleeping king.

The king awakes and relates that he dreamed that he went over a stream on an iron bridge and entered a mountain where he found a great treasure. The servant tells the king what he had observed. The king looks into the mountain and discovers the great treasure, which he donates to the church.

In many variants, someone else buys the dream and then finds the treasure [N531.3].

Remarks: Documented in Europe in the early Middle Ages by Paulus Diaconus, *Historia Langobardorum* (III,34); see further Petrus de Natalibus, *Catalogus sanctorum et gestorum eorum* (IV,8) and *Gesta Romanorum* (No. 172).
Literature/Variants: Chauvin 1892ff. VI, 195 No. 367; Wesselski 1925, 168–175; Schwarzbaum 1968, 77f., 457; cf. Tubach 1969, No. 2390; Lixfeld 1970; Lixfeld 1972; Almqvist 1979; Lecouteux 1987, 211–216; EM 6 (1990) 305–311 (H.-J. Uther); Chesnutt 1991; Schmidt 1999.
Estonian: Aarne 1918, 137 No. 99; Norwegian: Christiansen 1958, No. 4000; Icelandic: Kvideland / Sehmsdorf 1988, No. 11.1; Irish: Ó Súilleabháin / Christiansen 1963; French: Dardy 1891, 167, Arnaudin 1966, No. 44; German: Schambach / Müller 1855, No. 246, Peuckert 1961f., Nos. 221, 222, Grimm DS / Uther 1993 II, Nos. 433, 468; Ladinian: Decurtins 1896ff. II, 98 No. 77; Hungarian: MNK VII C; Greek: Megas / Puchner 1998; Polish: Coleman 1965, 87f.; Saudi Arabian: El-Shamy 2004; Iranian: Marzolph 1984; Chinese: Ting 1978; Korean: Choi 1979, No. 245; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; Chilean: Hansen 1957, No. 1648**B.

1645B *Dream of Marking the Treasure.* A man dreams that he finds a treasure (is told where a treasure is buried). It is too heavy for him to carry so he marks the place with his own excrement. In the morning he finds that only the end of this dream was true: he has defecated in his bed [X31]. Cf. Type 1407A*.

In later European variants, a man (farmer, gambler, rich man, poor man, miser, clergyman, fool, married couple) lights a candle to the devil (saint) (cf. Type 778*). That night he dreams that the devil took him to a place where a treasure was buried. The devil tells him to mark the place with his excrement. Again, only the end of the dream is true.

Remarks: Arabian origin, see Ibn Qutaiba (9th century). Rich documentation in European sources of the Middle Ages, e.g. Petrus Alfonsus, *Disciplina clericalis* (No. 31), Poggio, *Liber facetiarum* (No. 130), and *Cent Nouvelles nouvelles* (No. 11).
Literature/Variants: Kirchhof / Oesterley 1869 III, No. 189; Frey / Bolte 1896, No. 77; Stiefel 1898b, 173f.; Wickram / Bolte 1903, No. 37; Arlotto / Wesselski 1910 II,

No. 216; Wesselski 1911 I, No. 314; Pauli/Bolte 1924 I, No. 94, II, Nos. 789, 846; Rosenthal 1956, 120f. No. 132; Kabbani 1965, No. 83; Schwarzbaum 1968, 77; Legman 1968f. II, 918–920; Schwarzbaum 1980, 275; Marzolph 1985, 97, 124; Marzolph 1991, 175; Marzolph 1992 I, 220f., II, No. 171; EM: Schatz: Der gesiegelte S. (forthcoming).
Finnish: Rausmaa 1982ff. VI, No. 305; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Danish: Kristensen 1900, Nos. 131–133; English: Stiefel 1908, No. 28; Spanish: Chevalier 1983, No. 212; Portuguese: Oliveira 1900f. II, Nos. 398, 399, Cardigos (forthcoming); Dutch: Overbeke/Dekker et al. 1991, No. 792; Frisian: Kooi 1984a; German: Peuckert 1932, No. 296, Henßen 1963a, No. 75, Moser-Rath 1984, 289; Italian: Morlini/Wesselski 1908, No. 10, Cirese/Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: György 1934, No. 16; Czech: Tille 1929f. II 2, 427; Slovakian: Polívka 1923ff. V, 272; Serbian: Panić-Surep 1964, No. 82; Macedonian: Čepenkov/Penušliski 1989 II, Nos. 222, 223; Rumanian: Stroescu 1969 I, No. 4304; Bulgarian: BFP; Greek: Megas/Puchner 1998; Polish: Krzyżanowski 1962f. II; Ukrainian: Hnatjuk 1909f. I, No. 232, II, Nos. 107, 215; Jewish: Landmann 1997, 65f.; Palestinian: Schmidt/Kahle 1918f. II, No. 105, El-Shamy 2004; Iraqi: El-Shamy 2004; Chinese: Baar 1978, 49ff.; US-American: Dodge 1987, 51f.; Brazilian: Cascudo 1955b, 56; Sudanese: El-Shamy 2004.

1645B* See Type 834.

1646 ***The Lucky Blow.*** This tale exists chiefly in two different forms:

(1) A man pulls the crown (turban) off the king's head and throws it on the ground. A snake comes out of it and the king believes that the man saved his life [N656].

(2) A man is angry at the king. He drags him out of the palace and into the courtyard (to beat him). The floor of the throne room gives way and the king thinks the man has saved his life [N688.1].

Combinations: 1641.
Literature/Variants: Chauvin 1892ff. II, 200 No. 40; Marzolph 1992 II, No. 1049.
Danish: Skattegraveren 10 (1888) 23–26 No. 50; Turkish: Eberhard/Boratav 1953, No. 311 (4) III (1), (4); Jewish: Jason 1965, 1975, 1988a; Oman: El-Shamy 2004; Iranian: Rozenfel'd 1956, 84ff., Marzolph 1984, Marzolph 1994, 172ff.; Indian: McCulloch 1912, No. 3, Thompson/Roberts 1960, Mayeda/Brown 1974, No. 24; Egyptian, Tunisian, Algerian, Somalian: El-Shamy 2004.

1650 ***The Three Lucky Brothers.*** A poor man dies, leaving his three sons only a rooster, a cat [N411.1.1] (cf. Type 545B) and something else (musical instrument, scythe [N411.2.1], rake, flail, winnowing shovel, hammer, millstone, ax, etc.). This tale exists chiefly in two different forms:

(1) Each son takes his inheritance to a foreign country where it is unknown and sells it there for a fortune [N411]. A king buys the rooster because he thinks that it makes the sun rise. Fools who had used awls to harvest their grain pay generously for the scythe (cf. Types 1202, 1203, and 1203A) [N411.2]. The cat is sold at a high price

in a country plagued by rats where cats were unknown (cf. Types 1281, 1651). Or, the inhabitants flee because they are afraid that the cat will devour everything, not just the rats.

(2) The brothers turn their inheritance into riches by some other means. For example, the millstone falls down onto robbers who are counting their treasure; the robbers flee leaving the money behind (cf. Type 1653).

Or, one brother who has inherited a rope uses it by the shore to make sandals. The devil comes out of the water and asks what he is doing, and he replies that he is making a trap for the devil (to tie the lake together). The devil offers him gold in exchange for the rope (cf. Type 1045).

Or, one of the brother inherits a musical instrument (fiddle) that makes wolves dance. He is given money when he threatens to let the enchanted wolves go free (to call them back) (cf. Type 1652).

Combinations: This type is usually combined with one or more other types, esp. 1045, 1063, 1071–1073, 1202, 1651, and also 1082, 1130, 1281, 1535, and 1653.
Remarks: Known as proverbial phrases, "To let the cat out of the bag", and, "To buy a cat in a sack".
Literature/Variants: BP II, 69–76; Kasprzyk 1963, No. 103; Schwarzbaum 1968, 405, 483; EM 2 (1979) 871–874 (J. T. Bratcher).
Finnish: Rausmaa 1982ff. VI, Nos. 306, 307; Finnish-Swedish: Hackman 1917f. I. No. 89(9), II, Nos. 202c(3), 286; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian, Karelian: Kecskeméti / Paunonen 1974; Irish: Ó Súilleabháin / Christiansen 1963; French: Félice 1954, 270ff., Soupault 1963, 90ff., Joisten 1971 II, Nos. 125, 126, Perbosc / Bru 1987, 27ff.; Spanish: Camarena Laucirica 1991, No. 231, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. II, Nos. 653, 654, Cardigos (forthcoming); Flemish: Meyer 1968; German: Peuckert 1932, No. 273, Grimm KHM / Uther 1996 II, No. 70; Italian, Sardinian: Cirese / Serafini 1975; Hungarian: MNK VII C; Czech: Tille 1929ff. I, 489f., Klímová 1966, No. 75; Slovakian: Gašparíková 1991f. I, No. 104, II, No. 388; Slovene: Gabršček 1910, 63ff.; Croatian: Valjavec 1890, No. 60; Bulgarian: BFP, Nos. 1651, *994*; Greek: Loukatos 1957, 208ff., Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965; Chuvash, Tatar, Mordvinian: Kecskeméti / Paunonen 1974; Kazakh: Sidel'nikov 1952, 70ff.; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960; Korean: Choi 1979, No. 467; Filipino: Fansler 1921, No. 52; French-Canadian: Lemieux 1974ff. III, No. 19, XIII, No. 8; Dominican: Hansen 1957, No. 1650**A; Puerto Rican: Mason / Espinosa 1927, No. 35; Brazilian: Alcoforado / Albán 2001, Nos. 78, 87; Chilean: Pino Saavedra 1960ff. III, No. 194; West Indies: Flowers 1953.

1651 *Whittington's Cat.* A youth (man, merchant, poor woman) buys a cat and gives it to a merchant (gentleman) to take away on his ship (caravan) and sell (the owner himself takes it on a journey). The cat is taken to a country (island, Africa, India) where there are no cats. This country is so overrun with mice (rats, snakes) that the inhabitants cannot sleep for fear of being bitten; or, while eating, they have to defend themselves from the animals' attacks with cudgels and hammers.

The man demonstrates the cat's ability to hunt and sells it for a high price. (The cat returns to him twice, so he is able to sell it three times.) The merchant intends not to give the money to the cat's owner, but a storm (miracle) convinces him to be honest. The young man who was the cat's original owner marries the merchant's daughter (a princess in the foreign land) [N411.1]. Cf. Types 1281, 1650.

Combinations: This type is usually combined with one or more other types, esp. 1063, 1202, 1281, 1535, and 1650.
Remarks: Documented in the late 13th century in the Orient (Persia) and in Europe (Albert von Stade, *Annales*). Popular as a play and ballad, *The famous and remarkable History of Sir Richard Whittington* (from 1605); as a chapbook beginning in 1656.
Literature/Variants: Arlotto / Wesselski 1910 I, No. 68; BP II, 69–76; Kasprzyk 1963, No. 103; Schwarzbaum 1980, 281; MacDonald 1982, No. N411.1; EM 7 (1993) 1121–1126 (J. van der Kooi); Schmidt 1999.
Finnish: Rausmaa 1982ff. VI, Nos. 307, 308; Finnish-Swedish: Hackman 1917f. II, Nos. 285(4), 287; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Kohl-Larsen 1982, No. 17; Livonian, Wepsian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Icelandic: Sveinsson 1929; Scottish: McKay 1940, No. 23, Aitken / Michaelis-Jena 1965, No. 53; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs / Michaelis-Jena 1970, No. 25, Briggs 1970f. A II, 139ff.; Spanish: González Sanz 1996; Catalan: Oriol / Pujol 2003; Dutch: Meder / Bakker 2001, No. 294; Flemish: Mont / Cock 1927, No. 28; German: Henßen 1935, No. 247, Uther 1990a, No. 27, Tomkowiak 1993, 272, Grimm KHM / Uther 1996 II, No. 70; Swiss: EM 7 (1993) 871; Italian: Cirese / Serafini 1975; Hungarian: MNK VII C; Slovakian: Polívka 1923ff. V, 9, 48; Slovene: Vrtec 7 (1877) 150f.; Serbian: Karadžić 1937, No. 7, Panić-Surep 1964, No. 23; Croatian: Vujkov 1953, 387ff., Bošković-Stulli 1975b, No. 42; Bosnian: Krauss / Burr et al. 2002, No. 287; Macedonian: Čepenkov / Penušliski 1989 IV, No. 364; Rumanian: Stroescu 1969 I, No. 3222; Bulgarian: BFP; Greek: Megas / Puchner 1998; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 45 (1–2), 256 IV, 295 IV 2; Jewish: Jason 1965, 1975, 1988a; Gypsy: Mode 1983ff. II, No. 110; Mordvinian: Kecskeméti / Paunonen 1974; Kara-Kalpak: Volkov 1959, 158; Turkmen: Stebleva 1969, No. 35; Georgian: Kurdovanidze 2000; Aramaic: Bergsträsser 1915, Nos. 10, 32, El-Shamy 2004; Iraqi: El-Shamy 2004; Saudi Arabian: Lebedev 1990, No. 47; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960; Chinese: Grjunberg / Steblin-Kamenskov 1976, No. 52, Ting 1978; Indonesian: Vries 1925f. II, 412 No. 305; French-Canadian: Lemieux 1974ff. IV, No. 11; Dominican: Hansen 1957; Brazilian: Romero / Cascudo, 424ff., Alcoforado / Albán 2001, No. 87; Chilean: Pino-Saavedra 1964, No. 34; West Indies: Flowers 1953; Egyptian: El-Shamy 2004.

1651A *Fortune in Salt.* A man (merchant, youth) finds a country in which salt is unknown. He sells a cargo of salt for a high price and becomes rich [N411.4].

Literature/Variants: EM 7 (1993) 1121–1126, esp. 1124 (J. van der Kooi).
Finnish: Rausmaa 1982ff. VI, 531; Estonian: Aarne 1918, No. 1651*; Latvian: Arājs/Medne 1977; Karelian: Kecskeméti/Paunonen 1974; Italian: Cirese/Serafini 1975; Serbian: Đjorđjevič/Milošević-Đjorđjevič 1988, No. 72; Bulgarian: BFP, No. 1651A, cf. Nos. *1651B, *1651C; Greek: Karlinger 1979, No. 27, Megas/Puchner 1998; Russian, Byelorussian: SUS; Jewish: Haboucha 1992; Georgian: cf. Kurdovanidze 2000, No. 1651B*; Iraqi: El-Shamy 2004; Indian: Thompson/Roberts 1960; Egyptian, Sudanese: El-Shamy 2004.

1651A* *The Accidental Heiress.* A woman inherits the entire wealth of a rich man because she was the only person who signed his condolence book when he died – and she did so only by accident.

Literature/Variants: EM 11,2 (2004) 483f.
Dutch: Burger 1995, 10f.; Italian: Carbone 1990, 113ff.; US-American: Brunvand 1989, 267f.

1652 *The Wolves in the Stable.* A young man plays a musical instrument whose music makes wolves dance. He charms some wolves thus and then locks them up. The man who was supposed to guard the wolves and had let them out gives the young man a large sum of money to return the animals to the stable, because they belong to the ruler [K443.5]. Cf. Type 1650.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, Nos. 306, 309; Estonian: Aarne 1918, No. 1652, cf. No. 2002*; Swedish: cf. Bødker et al. 1963, 27f.; Bulgarian: Parpulova/Dobreva 1982, 334ff.; Greek: Megas/Puchner 1998; Polish: Krzyżanowski 1962f. II; Byelorussian, Ukrainian: SUS; Iranian: Marzolph 1984, No. 1650IIb.

1653 *The Robbers under the Tree.* (Including the previous Types 1653A–F.) This tale exists chiefly in five different forms:

(1) Travelers (a single traveler) in need of a place to spend the night climb a tree. While they are hidden in the branches, robbers (rich people) settle under the tree to count their booty (to have a feast). The people in the tree overhear the activity below and let something (e.g. a door, cf. Type 1009) fall (accidentally). It lands on the robbers, frightening them so that they flee and leave their valuables behind. The travelers keep the booty and thus become rich [K335.1.1]. Cf. Types 1009, 1650, and 1875.

(2) On leaving home, a husband tells his wife (wife tells her husband, mother tells her son) to mind (shut or lock) the door, but instead she takes it with her [K1413]. At night they climb a tree. The door falls, frightening robbers who flee and leave their booty behind [K335.1.1.1].

(3) Two (more) brothers exclude their youngest brother from their thieving expeditions because they think he is a fool. In order to

get his own wealth, he climbs a tree, taking a door (corpse, millstone) along with him. He lets it fall on robbers who have gathered under the tree. They run away, leaving their booty behind [K335.1.1.1, K335.1.2.1]. (Previously Types 1653B and 1653C.) Cf. Types 326B*, 1525R.

(4) A person in a tree drops part of a dead animal (head, intestines, hide) on rich people (robbers) who are enjoying a feast under the tree [K335.1.1.2]. (Previously Types 1653D and 1653E.)

(5) Robbers overhear a foolish man (woman) talking to himself. The robbers misinterpret the words, think they have been discovered, and flee, leaving their booty behind [K335.1, N611, N611.2, N612]. (Previously Type 1653F.)

Combinations: This type is usually combined with one or more other types, esp. 592, 1000, 1007, 1009, 1045, 1291B, 1386, 1387, 1408, 1525R, 1535, 1541, 1642, 1650, 1685, 1696, and 1775.

Remarks: Oriental origin, *Tripiṭaka*.

Literature/Variants: Wesselski 1911 II, Nos. 428, 446; BP I, 520–528, II, 412; Anderson 1927ff. II, No. 39, III, Nos. 103, 104, 116; Legman 1968f. II, 338, 860; Dekker et al. 1997, 313–315; Schmidt 1999, No. 1653B; Hansen 2002, 142–145; EM 11,1 (2003) 324–330 (C. Goldberg).

Finnish: Rausmaa 1982ff. VI, 531f., Nos. 49, 178, 306, 310–312; Finnish-Swedish: Hackman 1917f. I, No. 57c, II, Nos. 263, 286, 291, 388; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977, Nos. 1653, 1653A–1653D, 1653F; Lithuanian: Kerbelytė 1999ff. II, Nos. 1653A–1653C; Lappish: Qvigstad 1925, No. 1653, Kecskeméti / Paunonen 1974, No. 1653B; Livonian: Kecskeméti / Paunonen 1974, Nos. 1653A, 1653B; Wepsian: Kecskeméti / Paunonen 1974, Nos. 1653, 1653B; Lydian: Kecskeméti / Paunonen 1974; Karelian: Kecskeméti / Paunonen 1974, Nos. 1653B, 1653F; Wotian, Syrjanian: Kecskeméti / Paunonen 1974, No. 1653B; Swedish: cf. Liungman 1961, No. 1653AB; Norwegian: Kvideland 1972, No. 59, Hodne 1984, No. 1653AB; Danish: Kristensen 1900, No. 23; Scottish: McKay 1940, No. 9, Briggs 1970f. A II, 463f.; Irish: Ó Súilleabháin / Christiansen 1963, No. 1653A; English: Baughman 1966, No. 1653A; French: Joisten 1956, No. 8, cf. Joisten 1971 II, Nos. 123, 124; Spanish: Espinosa 1988, No. 326, Camarena Laucirica 1991, No. 232, González Sanz 1996, No. 1653A; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. II, Nos. 717, 719, 725, Cardigos (forthcoming), Nos. 1653, 1653A, 1653B, 1653D–1653F; Dutch: Sinninghe 1943, No. 1653A, Kooi 2003, No. 67, 81, 82; Frisian: Kooi 1984a, Nos. 1653A, 1653D, Kooi / Schuster 1993, Nos. 5, 144; Flemish: Meyer 1968, Nos. 1653, 1653A, 1653D; Walloon: Laport 1932, Nos. *1696B, *1703A; German: Henßen 1951, No. 61, Wossidlo / Neumann 1963, No. 88, Kooi / Schuster 1994, No. 99, Grimm KHM / Uther 1996 I, No. 59; Swiss: Wildhaber / Uffer 1971, No. 38; Ladinian: Decurtins / Brunold-Bigler 2002, No. 124; Italian: Cirese / Serafini 1975, Nos. 1653, 1653A, 1653B, 1653F, De Simone 1994, No. 36; Maltese: Mifsud-Chircop 1978, Nos. 1653A, 1653B; Hungarian: MNK VII C, Nos. 1653, 1653A, 1653B, 1653F, $1653F_1$–$1653F_3$; Czech: Tille 1929ff. I, 413, 421ff.; Slovakian: Gašparíková 1981a, 19f., Gašparíková 1991f. I, Nos. 79, 325; Slovene: Eschker 1986, No. 9; Croatian: Bošković-Stulli 1959, No. 12; Macedonian: Popvasileva 1983, Nos. 43, 91; Rumanian: Stroescu 1969 I, No. 3000, cf. Nos. 3790, 3792; Bulgarian: BFP, Nos. 1653, 1653A–1653D, 1653F, cf. No. *1653G; Greek: Dawkins 1953, No. 64, Megas /

Puchner 1998, No. 1653B; Polish: Krzyżanowski 1962f. II; Sorbian: Nedo 1956, No. 32b; Russian, Byelorussian, Ukrainian: SUS, No. 1653A; Turkish: Eberhard Boratav 1953, Nos. 323 IV, 324, 333 III 8, 351 III 2a (k), IV; Jewish: Jason 1989; Gypsy: Briggs 1970f. A II, 314f., Mode 1983ff. I, No. 35, MNK X 1, Nos. 1653A, 1653B, 1653F_1; Mordvinian: Kecskeméti/Paunonen 1974, Nos. 1653, 1653B; Chuvash, Votyak: Kecskeméti/Paunonen 1974, No. 1653B; Tatar: Kecskeméti/Paunonen 1974, No. 1653C; Siberian: Soboleva 1984, No. 1653A; Yakut: Ėrgis 1967, No. 327; Mongolian: Lőrincz 1979; Georgian: Kurdovanidze 2000, No. 1653A,B,C; Syrian, Palestinian: El-Shamy 2004; Iraqi: Nowak 1969, No. 417, El-Shamy 2004, No. 1653B; Persian Gulf: El-Shamy 2004, No. 1653B; Qatar: El-Shamy 2004, Nos. 1653, 1653F; Iranian: Marzolph 1984; Pakistani: Thompson/Roberts 1960; Indian: Thompson/Roberts 1960, Nos. 1653, 1653D, 1653E, Jason 1989; Sri Lankan: Schleberger 1985, No. 32; Chinese: Ting 1978, Nos. 1653, 1653D, 1653F; Indonesian: Vries 1925f. II, No. 119, 412 No. 306; Japanese: Ikeda 1971, Inada/Ozawa 1977ff., Nos. 1653, 1653A; Filipino: Fansler 1921, Nos. 20a, 338; French-Canadian: Lemieux 1974ff. IV, No. 21, XII, No. 11, XIV, No. 2; North American Indian: Thompson 1919, 396, 407, 420ff.; US-American: Dorson 1964, 172ff., Baughman 1966, Nos. 1653A, 1875; Spanish-American: TFSP 6 (1927) 37f., Robe 1973, No. 1653B; African American: Dorson 1967, No. 205; Mexican: Robe 1971, No. 14, Robe 1973, No. 1653B; Cuban, Dominican, Puerto Rican: Hansen 1957; South American Indian: Hissink/Hahn 1961, Nos. 355, 361; Mayan: Peñalosa 1992, No. 1653B; Brazilian: Alcoforado/Albán 2001, No. 78; West Indies: Flowers 1953; Egyptian: Nowak 1969, No. 417, El-Shamy 2004, No. 1653F; Moroccan: El-Shamy 2004, No. 1653F; Eritrean: Littmann 1910, No. 16; Namibian: Schmidt 1989 II, No. 1270, Schmidt 1991, No. 29; South African: Grobbelaar 1981, Schmidt 1989 II, No. 1270.

1653A–F See Type 1653.

1654 ***The Robbers in the Death Chamber.*** Two farmers (friends, poor people) disagree about a bargain (found money): one thinks he has been cheated and wants to get even, or they try to cheat each other.

When the creditor demands payment (that the contract be fulfilled), the debtor pretends to be dead. He is taken to the church (temple, tomb; buried in a grave) where the creditor holds a vigil.

During the night, robbers come by to divide their booty. The seemingly-dead man sits up suddenly and cries out, "Get up, all you dead people!" The creditor replies, "Here we are!" The robbers, thinking the dead are coming out after them, flee. The creditor and the debtor share their wealth [K335.1.2.2].

Combinations: 1525D, 1525E, 1641, and 1920A.

Literature/Variants: Wesselski 1911 II, No. 429; Schwarzbaum 1980, 279; EM 11,1 (2003) 345–348 (B. Kerbelytė); Marzolph/Van Leeuwen 2004, No. 309.

Finnish: Rausmaa 1982ff. VI, No. 313; Finnish-Swedish: Hackman 1917f. II, No. 290; Estonian: Aarne 1918, No. 1654*; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian: Kecskeméti/Paunonen 1974; Spanish: Camarena Laucirica 1991, No. 233, González Sanz 1996; Catalan: Oriol/Pujol 2003; Portuguese: Vasconcellos/Soromenho et al. 1963f. II, Nos. 608–611, Cardigos (forthcoming); German: Peuckert 1932, No. 287; Austrian: Haiding 1969, No. 25; Italian:

Cirese / Serafini 1975, De Simone 1994, No. 75e; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII C; Czech: Tille 1929f. I, 265f., 358ff.; Slovakian: Gašparíková 1991f. I, Nos. 11, 276, 318, 329, II, Nos. 477, 579; Slovene: Nedeljko 1889, 9f.; Serbian: Karadžić 1937, No. 47, Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 273, 274; Croatian: Bošković-Stulli 1959, No. 61; Macedonian: Čepenkov / Penušliski 1989 IV, No. 525; Rumanian: Stroescu 1969 I, Nos. 3000, 3001; Bulgarian: BFP; Albanian: Camaj / Schier-Oberdorffer 1974, No. 76; Greek: Kretschmer 1917, No. 65, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian: SUS, Nos. 1654, 1654**; Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 199 IV, 349, 353; Jewish: Noy 1963a, No. 138, Jason 1965, 1975, 1988a; Gypsy: MNK X 1; Abkhaz: Šakryl 1975, Nos. 64, 84; Mordvinian: Kecskeméti / Paunonen 1974; Azerbaijan: Achundov 1955, 308ff.; Siberian: Soboleva 1984; Georgian: Kurdovanidze 2000; Syrian: Nowak 1969, No. 410; Syrian: El-Shamy 2004; Aramaic: Bergsträsser 1915, No. 8; Palestinian: Schmidt / Kahle 1918f. I, No. 28, Littmann 1957, 357ff., El-Shamy 2004; Iraqi, Oman: El-Shamy 2004; Iranian: Marzolph 1984; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Jason 1989; Spanish-American, Mexican, Panamanian: Robe 1973; Chilean: Pino Saavedra 1987, No. 68; West Indies: Flowers 1953, No. 1654**; Egyptian: El-Shamy 1980, No. 55, El-Shamy 2004; Algerian: Lacoste / Mouliéras 1965 II, No. 61, El-Shamy 2004; Moroccan: El-Shamy 2004; Sudanese: El-Shamy 2004.

1655 *The Profitable Exchange.* A poor man finds a bean (pea, grain of millet) which is eaten by a rooster. The old woman who owns the rooster gives it to the man. When the rooster is eaten by a pig, he is given the pig. A steer (cow) kills the pig, and he takes the steer as compensation. Similarly, the man is given a horse as compensation for the steer [K251.1]. Cf. Type 170.

Eventually he demands a woman (princess) as compensation and puts her into a sack. His luck turns: strangers set her free and replace her with a big dog who jumps out and attacks the man [K526].

Combinations: 158, 170, 571, 1696, 1910, and 2034F.
Remarks: Documented in the Middle Ages, e.g. see the fabliau *Trubert* of Douin de Lavesne (13th century).
Literature/Variants: BP II, 201f., cf. III, 394f.; Anderson 1927ff. III, Nos. 105–107; Christiansen 1931; Lacourcière 1970b; EM 3 (1981) 785; EM: Tausch: Der vorteilhafte T. (in prep.).
Finnish: Rausmaa 1982ff. VI, No. 314; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Norwegian: Hodne 1984; Faeroese: Nyman 1984; Scottish: Bruford / MacDonald 1994, No. 1a–b; Irish: Ó Súilleabháin / Christiansen 1963; French: Perbosc 1954, No. 42, Soupault 1963, 240ff., Fabre / Lacroix 1973f. II, No. 54, Karlinger / Gréciano 1974, Nos. 54, 58, Coulomb / Castell 1986, No. 44; Spanish: Camarena Laucirica 1991, No. 234, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. I, No. 83, Cardigos (forthcoming); Frisian: Kooi 1984a; Walloon: Laport 1932, No. 1655A; German: Peuckert 1932, No. 2, Haltrich 1956, No. 8; Italian: Cirese / Serafini 1975, Appari 1992, No. 11; Sardinian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII C; Slovakian: Gašparíková

1991f. II, No. 572; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, No. 277; Bulgarian: BFP; Albanian: Camaj / Schier-Oberdorffer 1974, No. 15; Ukrainian: Sonnenrose 1970, 204ff.; Turkish: Eberhard / Boratav 1953, Nos. 19, 35 (1–4), Alptekin 1994, Nos. VI.96–98; Jewish: Noy 1963a, No. 115, Jason 1965, 1975, 1988a; Gypsy: MNK X 1; Dagestan: Chalilov 1965, 12; Cheremis / Mari, Votyak: Kecskeméti / Paunonen 1974; Kalmyk, Mongolian: Lőrincz 1979; Palestinian, Iraqi, Persian Gulf, Oman: El-Shamy 2004; Saudi Arabian: Fadel 1979, No. 4; Iranian: cf. Marzolph 1984, Nos. 170A (2), *1545A (2); Pakistani: Schimmel 1980, No. 38; Indian: Thompson / Roberts 1960; Chinese: Ting 1978; Korean: Choi 1979, Nos. 223, 270, 458, 459, 467; Indonesian: Vries 1925f. II, No. 145; Japanese: Ikeda 1971, Nos. 842A, 842B; North American Indian: Boas 1917, No. 4; US-American: Burrison 1989, 34f.; Spanish-American: Robe 1973; African American: Baer 1980, 135ff.; Cuban: Hansen 1957; Mayan: Peñalosa 1992; Brazilian: Romero / Cascudo, 389ff.; Chilean: Hansen 1957; West Indies: Flowers 1953; Egyptian: El-Shamy 1980, No. 50, El-Shamy 2004; Libyan: El-Shamy 2004; Algerian: Frobenius 1921ff. III, No. 6, El-Shamy 2004; Guinean: Klipple 1992; Togolese, Benin: Schild 1975, Nos. 16, 40; East African: Arewa 1966, Nos. 4266 (1)–(3), 4266A (1), (2), Klipple 1992; Sudanese: Klipple 1992, El-Shamy 2004; Congolese: Klipple 1992; Malagasy: Haring 1982, No. 2.3.1655

1656 *How the Jews Were Lured Out of Heaven* [X611]. This tale exists chiefly in two different forms:

(1) In heaven, St. Peter announces that a favorite food (drink) is available elsewhere. All the members of some group (municipal council, scissors-grinders, cowherds, robbers, etc.) run out of heaven after it.

In some variants, Jews are evacuated from heaven with the cry, "Clothes are being auctioned off in hell!"

(2) A group of soldiers have entered heaven illegally. St. Peter lures them out with a simulated roll call. Or, coastal inhabitants (noisy violinists) are expelled from heaven. Cf. Types 800, 801.

Combinations: 330.
Remarks: Popularized by Shakespeare, *Much Ado about Nothing* (II,1).
Literature/Variants: Schwarzbaum 1968, 346, 441; EM 7 (1993) 686–688 (U. Marzolph).
Finnish: Rausmaa 1982ff. VI, No. 315; Estonian: Aarne 1918, No. 2003*, Löwis of Menar 1922, No. 64; Livonian: Loorits 1926, No. 2003*; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wotian: Kecskeméti / Paunonen 1974; Swedish: EU, Nos. 554,29, 44755, 46389; English: Briggs 1970f. A II, 35; French: Sébillot 1880ff. I, No. 65; Dutch: Sinninghe 1943; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 163; Flemish: Meyer 1968, Lox 1999a, No. 14; German: Ruppel / Häger 1952, 173, Wiepert 1964, No. 53, Neumann 1968b, 98f., Neumann 1998, 131, Berger 2001, No. 1656**; Hungarian: MNK VII C; Slovakian: Polívka 1923ff. III, 413f.; Slovene: Brezovnik 1884, 120ff.; Croatian: Dolenec 1972, No. 78, Eschker 1986, No. 27; Rumanian: Stroescu 1969 II, No. 5600; Polish: Krzyżanowski 1962f. II; Ukrainian: SUS; Jewish: Bloch 1931, 104, Landmann 1973, 461; US-American: Baughman 1966; Australian: Wannan 1976, 58; South African: Coetzee et al. 1967.

1659 *Late Satisfaction.* A man applies for a job as a hotel porter (sexton, ticket-seller for a movie theater), but he is not hired because he cannot read or write. He emigrates and, through a series of lucky circumstances, becomes wealthy. When he goes back home to visit, he stays at a hotel where he is asked to fill out a form, and it becomes obvious that he is illiterate. The porter remarks, "Whatever could you have done if you had been able to read?" The man answers, "I would have been a porter in this hotel".

Literature/Variants: Scheiber 1985, 313f.
Dutch: Haan 1979, 176 No. 23; Frisian: Kooi 1984a, No. 1659A*; German: Brednich 1996, No. 21; Jewish: Ausubel 1948, 16f., Landmann 1973, 275; Australian: Wannan 1976, 3f., Adams / Newell 1999 I, 173.

1660 *The Poor Man in Court.* A poor man who has been called before a judge brings a stone in his pocket which he intends to throw at the judge if the case is decided against him. The judge thinks the man has a bribe in his pocket. He decides the case in the poor man's favor [K1765].

Combinations: 1534, 1861A.
Literature/Variants: Wesselski 1911 I, No. 171; EM: Stein für den Richter (forthcoming).
Finnish: Rausmaa 1982ff. VI, No. 183; Estonian: Aarne 1918, No. 1660*; Livonian: Loorits 1926, No. 1660*; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Danish: Kristensen 1896f. II, No. 13; Swiss: EM 7 (1993) 873; Czech: Tille 1929ff. II 2, 438f., Klímová 1966, No. 77; Slovakian: Polívka 1923ff. V, 51f.; Croatian: Bošković-Stulli 1959, No. 66, Dolenec 1972, No. 25; Bosnian: Eschker 1986, No. 41; Macedonian: Vroclavski 1979f. II, No. 49; Rumanian: Stroescu 1969 II, No. 5525; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II, No. 1534*; Russian: Moldavskij 1955, 123ff., Pomerancewa 1964, No. 91, Afanas'ev / Barag et al. 1984f. III, No. 320; Byelorussian: Dobrovol'skij 1891ff. I, No. 17, cf. SUS, No. 1660*; Turkish: Eberhard / Boratav 1953, No. 296; Jewish: cf. Jason 1965, No. 1660*A, Jason 1975, 1988a, No. 1660, cf. No. 1660*B; Kazakh: Sidel'nikov 1952, 74f.; Tadzhik: Amonov 1961, 534ff.; Saudi Arabian: Lebedev 1990, Nos. 44, 56; Iranian: Marzolph 1984; Indian: Bradley-Birt 1920, No. 3; Burmese: Kasevič / Osipov 1976, No. 90; Chinese: Ting 1978; Moroccan: El-Shamy 2004; Ethiopian: Gankin et al. 1960, 41ff., cf. 106ff.

1661 *The Triple Tax.* A poet (farmer) receives the right to demand a tax from the first afflicted person (hunchback, leper, one-eyed man, etc.) he meets and from everyone with a certain name and also from everyone from a certain city.

When he meets the first hunchbacked person and explains the situation, it happens that the man is also of that name and from that city (suffers also from the other handicaps). The poet demands more money from him as he reveals each of these circumstances, but the hunchbacked man refuses to pay [N635, J2225].

Remarks: Documented in the Middle Ages, e.g. Jacques de Vitry, *Sermones communes* (Jacques de Vitry / Frenken, No. 80), *Gesta Romanorum* (No. 157).
Literature/Variants: Chauvin 1892ff. IX, 18 No. 5; Wesselski 1911 II, No. 382; Basset 1924ff. I, No. 208; Pauli / Bolte 1924 I, No. 285, cf. No. 611; Pedersen / Holbek 1961f. II, No. 188; Schwarzbaum 1968, 227, 268; Tubach 1969, No. 4892; Schwarzbaum 1989a, 270f. No. 6; EM: Steuer: Die dreifache S. (forthcoming).
Finnish: Rausmaa 1982ff. VI, 534; Icelandic: Sveinsson 1929, Boberg 1966, No. N635; Spanish: Chevalier 1983, No. 214, Goldberg 1998, No. N635; Catalan: Neugaard 1993, No. N635; Turkish: Walker / Uysal 1966, 183ff.; Jewish: Jason 1988a; Gypsy: Krauss 1907, 208ff.; Syrian: El-Shamy 2004; Saudi Arabian: Rheinisches Jahrbuch für Volkskunde 21 (1973) 180f. No. 6; Egyptian: El-Shamy 2004; Libyan: Stumme 1893 II, No. 14.

1663 *Dividing Five Eggs Equally between Two Men and One Woman.* A king sets a task: five eggs must be divided among one woman and two men in such a way that each has three eggs. A clever woman solves the problem: each man gets one, because he already has two [testicles], and she herself takes the remaining three [J1249.1].

In some variants, a father gives three eggs to his three daughters. Whichever of them best multiplies her eggs will be the first to marry. The oldest gives one to her father, saying, "You already have two, so that makes three". She gives one to her mother, saying, "In the night, when father gives you his two eggs, you will also have three. I will keep one for myself, and when I am married I will have three eggs". Neither of her sisters is able to give so clever an answer, so she is the first to marry. Cf. Type 1533B.

Literature/Variants: Fischer / Bolte 1895, 207; Köhler / Bolte 1898ff. I, 499, 504; Montanus / Bolte 1899, No. 14; Schwarzbaum 1968, 446f.; Pearce 1973; McGrady 1978; EM 3 (1981) 113; EM: Teilung der Eier (in prep.).
Karelian: Kecskeméti / Paunonen 1974; Portuguese: Soromenho / Soromenho 1984f. II, No. 442, Cardigos (forthcoming), cf. No. 1373*C, No. 1663; German: Joh. P. de Memel (1656) No. 992, Sommer-Klee (1670) No. 532, Sinnersberg (1747) No. 216 (EM archive), cf. Stephani 1991, No. 94; Italian: Karlinger 1973, No. 52; Hungarian: cf. MNK VII C, No. 1663*; Serbian: cf. Karadžić 1937, No. 43; Bosnian: Marzolph 1996, No. 585; Rumanian: Stroescu 1969 II, No. 4664; Bulgarian: BFP, No. 1663, cf. No. *1663*; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II, No. 1533B; Ukrainian: Hnatjuk 1909f. II, 407; Jewish: Jason 1988a; Lebanese: Nowak 1969, No. 375; Aramaic: Arnold 1994, No. 9; Palestinian: Schmidt / Kahle 1918f. II, No. 114, El-Shamy 2004, No. 1533B§; Iraqi: Nowak 1969, No. 375, El-Shamy 2004; Iranian: Marzolph 1984, No. 1663, cf. No. *1663, Marzolph 1994a, 101ff.; Egyptian: El-Shamy 2004; Tunisian, Moroccan: El-Shamy 2004, No. 1533B§.

1670* *How a Naked Soldier Became a General.* A soldier takes off his clothes to have a bath. Unexpectedly, the king comes by, and the soldier hurries naked back to his post. The king takes him home still naked and asks the women there which of them would like to marry this soldier. The daughter of a general volunteers, and the soldier is made a general [N684].

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 316; Estonian: Aarne 1918, Loorits 1959, No. 203; Latvian: Arājs / Medne 1977; Karelian: Konkka 1959, 167ff.; Danish: Kristensen 1892f. II, Nos. 497, 499; German: Stübs 1938, No. 69, Györgypál-Eckert 1940, 62f., cf. Neumann 1998, No. 53, Berger 2001; Czech: cf. Sirovátka 1980, No. 46.

1673* See Type 1698.

1674* *Anticipatory Whipping.* A teacher whips his students before they do anything wrong, so that they will learn not do anything wrong [J2175.1].

Literature/Variants: Wesselski 1911 II, No. 499; Marzolph 1992 II, No. 1219.
Latvian: cf. Arājs / Medne 1977, No. *1674**; Spanish: cf. Childers 1977, Nos. J2175.1.2*, J2175.1.3*; German: Harpagiander (1718) No. 1904 (EM archive), Tomkowiak 1993, 272; Hungarian: György 1932, No. 23; Serbian: Panić-Surep 1964, No. 97; Rumanian: Stroescu 1969 I, No. 4101; Bulgarian: BFP; Polish: cf. Krzyżanowski 1962f. II, Nos. 1674A, 1674B; Jewish: Haboucha 1992; Iraqi, Egyptian: El-Shamy 2004.

The Stupid Man 1675–1724

1675 *The Ox (Ass) as Mayor.* Tricksters (students, a butcher) fool a farmer into thinking that his ox (calf, donkey) is so clever that it should be sent to school. The farmer gives them money for its tuition [K491], and they take it away and sell (slaughter) it. Later when the farmer wants to visit his ox, they tell him that it has graduated and is now the mayor (a judge, lawyer) of another city [J1882.2].

The farmer is offended by the animal's ingratitude and goes to find it. He demands to see the mayor (who is named Ox or has the same name as the ox). The mayor summons help to throw the angry farmer out. Or, the farmer beats the mayor until he pays back the tuition money. Cf. Type 1750A.

Combinations: 1240, 1313A, and 1642.
Literature/Variants: Cf. Chauvin 1892ff. VII, 170f. No. 445; Bolte 1897c; Köhler / Bolte 1898ff. I, 491; Wesselski 1911 I, No. 63, cf. No. 259, II, No. 385; BP I, 59; Schwarzbaum 1968, 147, 185f., 468, 472; Schwarzbaum 1980, 280; Dömötör 1999; EM 10 (2002) 188–193 (S. Neumann); Marzolph / Van Leeuwen 2004, No. 452.
Finnish: Rausmaa 1982ff. VI, No. 317; Finnish-Swedish: Hackman 1917f. II, No. 255; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Livonian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. III, No. 65, IV, No. 62, Kristensen 1896f. II, No. 2; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: González Sanz 1996; Dutch: Meder / Bakker 2001, No. 233; Flemish: Meyer 1968; Walloon: Legros 1962, 160; German: Plenzat 1927, Zender 1935, No. 119, Kapfhammer 1974, 39; Hungarian: MNK VII C; Serbian: cf. Čajkanović 1929, No. 116; Bulgarian: BFP;

Greek: Megas/Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Jewish: Noy 1963a, No. 139, Jason 1965, 1988a; Gypsy: MNK X 1; Siberian: Soboleva 1984; Aramaic: Bergsträsser 1915, No. 7; Lebanese, Palestinian: Nowak 1969, No. 424, El-Shamy 2004; Iraqi, Oman: El-Shamy 2004; Pakistani: Thompson/Roberts 1960; Indian: Thompson/Roberts 1960, Jason 1989; French-Canadian: Lemieux 1974ff. XVIII, No. 3, XXII, No. 11; Mexican: Robe 1973; Egyptian: Nowak 1969, No. 359, El-Shamy 2004; Moroccan: Nowak 1969, 424, El-Shamy 2004; Swahili: Marzolph 1996, No. 607.

1675* See Type 1268*.

1676 ***The Pretended Ghost*** (previously ***Joker Posing as Ghost Punished by Victim***). (Including the previous Type 1676A.)

A man (girl) spends the night (keeps watch) in a graveyard (haunted place). A trickster (several men) decides to frighten him by pretending to be a ghost (dead man). The watcher beats (injures) the false ghost (drives him away) [N384.10, N384.11]. Cf. Types 1532, 1711*.

In some variants, the victim does not defend himself. An unknown creature (the devil, in African American variants, e.g. a monkey in disguise) frightens (injures, drives away) the false ghost [K1682.1]. (Previously Type 1676A.)

Literature/Variants: Minton 1993; EM: Tot: Was t. ist, soll t. bleiben (in prep.). Finnish-Swedish: Hackman 1911, 35; Finnish-Swedish: Hackman 1917f. II, No. 376; Estonian: Aarne 1918, No. 14; Latvian: Arājs/Medne 1977; Danish: cf. Aakjaer/Holbek 1966, No. 637; Irish: Ó Súilleabháin/Christiansen 1963, No. 1676A; Welsh: Baughman 1966, No. 1676A; English: Baughman 1966, No. 1676A, Briggs 1970f. B I, 23f., 38, 299f., B II, 239, 276; Spanish: Espinosa 1946, No. 15; Frisian: cf. Kooi 1984a, Nos. 1676E*–1676G*, Kooi/Schuster 1993, No. 149; Flemish: Meyer/Sinninghe 1976; Walloon: Legros 1962, 110; German: Henßen 1935, No. 64, Bodens 1937, Nos. 201, 205, 209, 210, 706, 707, 711–713; Swiss: Büchli/Brunold-Bigler 1989ff. III, 550f.; Croatian: Dolenec 1972, Nos. 101, 104; Greek: Dawkins 1955, No. 13; Polish: Krzyżanowski 1962f. II; Jewish: Jason 1965, No. 1676, cf. No. 1676*D; Nepalese: Sakya/Griffith 1980, 152ff.; Chinese: Ting 1978, No. 1676A; Japanese: Ikeda 1971; US-American: Randolph 1957, 32, Baughman 1966, No. 1676A, Dance 1978, No. 49; Spanish-American: Robe 1973; African American: Dorson 1956, No. 151; Puerto Rican: cf. Hansen 1957, No. **367.

1676A See Type 1676.

1676B ***Frightened to Death*** (previously ***Clothing Caught in Graveyard***). A man (soldier, maid) who claims to fear nothing makes a bet that he is brave enough to go to a graveyard at night. As proof of his visit, he is going to stick a knife (fork, spindle) in one of the graves.

The man does this, but when he sticks the knife into the grave, it catches his clothing. When he tries to leave, he feels that he is caught and thinks the dead person (the devil) is pulling him back. He dies of fright. The next morning, he is discovered lying on the grave [N384, N384.2].

Literature/Variants: Minton 1993; Schneider 1999a, 167, 170; EM: Tod durch Schrecken (in prep.).
Finnish: Jauhiainen 1998, Nos. C181, C1136, C1141, C1331; Latvian: Arājs/Medne 1977; Irish: Ó Súilleabháin/Christiansen 1963, Baughman 1966; English: Baughman 1966; Spanish: González Sanz 1996; Catalan: Oriol/Pujol 2003; Portuguese: Soromenho/Soromenho 1984f. I, No. 216, Cardigos (forthcoming); Dutch: Sliggers 1980, No. 32; Frisian: Kooi 1984a, Kooi/Schuster 1993, No. 148; German: Zender 1966, No. 1809, Cammann 1980, 113, 198, Berger 2001; Swiss: Büchli/Brunold-Bigler 1989ff. I, 792, 844, II, 677f., III, 51; Austrian: Haiding 1965, No. 297; Ladinian: Danuser Richardson 1976, No. N384.2, Büchli/Brunold-Bigler 1989ff. II, 357f.; Italian: Cirese/Serafini 1975, No. 1676B, and app.; Maltese: Mifsud-Chircop 1978; Hungarian: Géczi 1989, No. 199; Slovene: Kühar/Novak 1988, 175; Serbian: Čajkanović 1934, No. 121; Croatian: Stojanović 1867, No. 42, Dolenec 1972, No. 107, Bošković-Stulli 1975a, No. 43; Bulgarian: BFP; Greek: Megas/Puchner 1998; Jewish: Jason 1965, 1975; Japanese: Inada/Ozawa 1977ff.; US-American: Baughman 1966; Spanish-American: TFSP 28 (1958) 164, 29 (1959) 168; African American: Dance 1978, No. 37; Mexican, Panamanian: Robe 1973; Puerto Rican: Hansen 1957, No. **1677; Moroccan: Nowak 1969, No. 465; South African: Coetzee et al. 1967, No. N384.2.

1676C *Voices from the Graveyard.* A trickster speaks (in a disguised voice) to men (soldiers, other people) carrying a coffin in a graveyard. They think it is a ghost (dead person) and flee in panic. Cf. Type 1532.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, Nos. 318–322, Jauhiainen 1998, No. C1181; Latvian: Arājs/Medne 1977, No. 1676C, cf. No. *1676D; Catalan: Oriol/Pujol 2003; Portuguese: Parafita 2001f. II, Nos. 98, 196, Cardigos (forthcoming); Serbian: Đjorđjevič/Miloševič-Đjorđjevič 1988, No. 248; Croatian: Dolenec 1972, No. 103, cf. No. 102; US-American: Baker 1986, No. 219; Japanese: cf. Ikeda 1971.

1676* *The Foolish Farmer Studies Medicine.* A stupid farmboy (Gypsy boy) wants to study medicine with a doctor. The doctor brings him when he visits a patient and has him taste the contents of the chamber pot.

Literature/Variants:
Danish: Kristensen 1892f. II, No. 157; Dutch: Meder/Bakker 2001, No. 85; Flemish: Meyer 1968, Meyer/Sinninghe 1976; Hungarian: MNK VII C; Rumanian: Stroescu 1969 I, No. 3106; Gypsy: MNK X 1; Cuban: Hansen 1957, No. **1709B.

1676D *"That's My Head!"* Several young men (at an inn) dare each other to steal a skull from a graveyard. One of them who is not frightened (the innkeeper's daughter) goes to the graveyard to steal the skull, and the others go and hide among the graves. When the fearless man finds a skull, a voice calls, "Leave it alone, that is my head!" He throws the skull back and finds another one. Again the voice calls, "Leave it alone, that is my head!" The fearless man replies, "No one has two heads", and takes it away with him.

In some variants, the situation is repeated several times, for the head (bones) of the grandfather, father, uncle (other relatives).

Literature/Variants:
Finnish: Jauhiainen 1998, No. C1146; Estonian: Loorits 1959, No. 204; Irish: Ó Súilleabháin 1942, 643 No. 51, O'Sullivan 1977, 29ff.; English: Briggs 1970f. A II, 29, 343; Dutch: Sinninghe 1943, No. 942*A, Meder / Bakker 2001, No. 223; Frisian: Kooi 1984a, No. 1676D*; Flemish: Roeck 1980, 81; German: Bodens 1937, No. 1179, Ranke 1955ff. I, 205 No. 22, Kooi / Schuster 1994, No. 134; Austrian: Ranke 1972, No. 86.

1676H* *The Devil's Sister.* A man (farmer, merchant) goes each night to the inn to drink (worries a lot). His wife (a sailor) wants to discourage this (frighten him). She disguises herself (in a white sheet) and meets him on his way home. The man asks, "Who are you?" She says, "I am the devil". He replies, "Oh then, I am married to your sister (niece)".

Literature/Variants:
Irish: Murphy 1975, 118f., 171; English: Tongue 1970, 207; Dutch: Kooi 1985f., No. 38; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 40; Flemish: Meulemans 1982, No. 1374; German: Fischer 1955, 239f.; Rumanian: Stroescu 1969 II, No. 5196; US-American: Dorson 1964, 84f.

1677 See Type 1218.

1678 *The Boy Who Had Never Seen a Woman.* After his mother dies, a boy is brought up in seclusion and never sees a woman. When he is fourteen (eighteen) years old, his father takes him to the nearest town. There he sees girls for the first time, and he asks what sort of creatures (animals) they are. His father says they are little devils (geese). The boy asks his father to buy some to take home. Or, someone asks what he liked best and he replies, "The devils". [T371]. Cf. Type 1545B.

Remarks: Documented in the Indian *Barlaam and Josaphat* (ch. 29); an early European version can be found in Jacques de Vitry, *Sermones vulgares* (Jacques de Vitry / Crane, No. 82).
Literature/Variants: Chauvin 1892ff. III, 104 No. 16; Montanus / Bolte 1899, No. 76; BP IV, 358, 381; BP V, 250; Wesselski 1936a, 60ff.; Schwarzbaum 1968, 48–50, 450; Tubach 1969, Nos. 1571, 5365; EM 7 (1993) 769–773 (H.-J. Uther).
Finnish: Rausmaa 1982ff. VI, No. 324; Livonian: Loorits 1926, No. 1676*; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Skattegraveren 8 (1887) 77f.; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A II, 136; French: cf. Perbosc 1907, No. 8, Fabre / Lacroix 1970b, 114ff.; Spanish: Chevalier 1983, No. 215,

Goldberg 1998, No. T371; Catalan: Neugaard 1993, No. T371; Portuguese: Parafita 2001f. II, No. 27, Cardigos (forthcoming); Dutch: Kooi 2003, No. 72; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Kubitschek 1920, 75, Moser-Rath 1964, No. 175, Moser-Rath 1984, 287, 370, 413, Grubmüller 1996, 648ff.; Swiss: Jegerlehner 1913, No. 16; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII C; Czech: Dvořák 1978, No. 5365; Slovene: Gabršček 1910, 174f.; Serbian: Karadžić 1937, No. 14, Karadžić 1959, No. 131, Panić-Surep 1964, No. 95; Macedonian: Piličkova 1992, No. 78; Rumanian: Stroescu 1969 II, No. 4812; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Jewish: Jason 1965; Gypsy: Briggs 1970f. A II, 361; Cheremis / Mari, Votyak: Kecskeméti / Paunonen 1974; Chinese: Ting 1978; Japanese: Ikeda 1971; US-American: Baughman 1966; African American: Dorson 1956, No. 157; Mexican: Robe 1973; Brazilian: Romero / Cascudo, No. 13; South African: Coetzee et al. 1967.

1678** *First Time in Church.* A foolish boy goes to church for the first time in his life. He tells his mother what he saw: There was a man who screamed the entire time, someone walked around with a nightcap full of money, a strange contraption roared (the organ was played), etc. [Cf. J1823]. Cf. Type 1831A*.

Literature/Variants:
Finnish: Rausmaa 1973a, 55; Danish: Kristensen 1892f. II, Nos. 352–358, Christensen 1939, No. 25; Frisian: Kooi 1984a, No. 1678A*; German: Fischer 1955, 133, Cammann / Karasek 1976ff. I, 136ff., Moser-Rath 1984, 397 No. 451; Bulgarian: BFP, No. *1838**; US-American: Baker 1986, No. 265; Mexican: Wheeler 1943, No. 170, Robe 1970, No. 133.

1679* *Conscript Cannot Tell Left from Right.* A recruit cannot tell right from left. To help him get through their drills, his supervisor ties straw to one of his arms and hay to the other (names his feet "bread" and "meat") and uses these words when he gives orders.

Literature/Variants:
Danish: Kristensen 1900, Nos. 429, 430; Walloon: Legros 1962, 110; Swiss: cf. Büchli / Brunold-Bigler 1989ff., Nos. 2, 3; Jewish: Jason 1965.

1680 *The Man Seeking a Midwife.* A man (fool) needs to get a midwife for a pregnant woman. Through a series of unfortunate events, he kills a dog and drowns the midwife. He helps the mother give birth and then kills the baby when he bathes it in boiling water [J2661.2]. Cf. Type 1681.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, Nos. 325, 326; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Dutch: cf. Tinneveld 1976, No. 6; Bulgarian: BFP; Greek: Megas / Puchner 1998; Russian, Byelorussian, Ukrainian: SUS; Cheremis / Mari, Chuvash: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984.

1681 ***The Boy's Disasters.*** Miscellaneous type. A stupid man (boy) accidentally kills his horse (dog). He throws his axe into a river (lake) because he wants to kill a pike (duck). When he goes into the water naked to retrieve his ax, his clothes are stolen. He falls into vats of tar and feathers and returns home covered in feathers. His dog does not recognize him and bites him. Inside his house, he kicks the baby to death. He bumps a knife which falls from the cupboard and cuts off his penis. After this, his wife sends him away [J2661.4].

Some versions add other accidents: the man hides naked in the cellar, becomes drunk and lets the wine run out of the cask, uses the flour to dry the floor, and stops the cask with the head of a hen. He tries to hatch her eggs but instead he breaks them and becomes covered in egg and bran (honey or tar and feathers). He is mistaken for the devil. Cf. Types 1387, 1408.

Combinations: 1218, 1387, 1408, 1685, and 1696.
Literature/Variants: Dekker et al. 1997, 405–407; EM 9 (1999) 714, 716; EM: Teeren und federn (in prep.).
Finnish: Rausmaa 1982ff. VI, No. 327; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Irish: Ó Súilleabháin/Christiansen 1963; English: Briggs 1970f. A II, 41f.; Spanish: cf. Espinosa 1988, No. 370, cf. Camarena Laucirica 1991 II, No. 160; Portuguese: Coelho 1985, No. 70, Cardigos (forthcoming), No. 1681, cf. No. 1204*A; Dutch: Tinneveld 1976, No. 6; Frisian: Kooi 1984a; German: Berger 2001; Italian: Cirese/Serafini 1975; Hungarian: MNK VII C; Slovakian: Gašparíková 1991f. I, cf. Nos. 98, 143, 327, II, No. 548, cf. Nos. 389, 542; Croatian: Bošković-Stulli 1959, No. 45; Macedonian: Piličkova 1992, No. 23; Rumanian: Stroescu 1969 I, No. 3220; Bulgarian: BFP; Greek: Megas/Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Yakut: Ėrgis 1967, Nos. 240, 326; Kalmyk: Džimbinov 1962, No. 38; Syrian, Persian Gulf: El-Shamy 2004; Iraqi: Nowak 1969, No. 404; Iranian: cf. Osmanov 1958, 384ff.; Afghan: Lebedev 1955, 154; Indian: cf. Hertel 1953, 166f., Sakya/Griffith 1980, 211ff.; Korean: Choi 1979, No. 513; North American Indian: Bierhorst 1995, No. 106; Puerto Rican: Mason/Espinosa 1921, Nos. 9, 9a, 30, 34, 40; Argentine: Hansen 1957; South African: Coetzee et al. 1967, 47, No. 1218; Egyptian, Algerian, Moroccan, Sudanese: El-Shamy 2004.

1681A ***Preparations for the Wedding*** (previously ***Fool Prepares for the Wedding [Funeral]***). A stupid young man (bridegroom) buys pots at the market. When his shadow frightens him, he throws the pots at it. When he gathers wood in the forest, he thinks the bare trees must be cold and covers them with his clothes (cf. Type 1271C*). Frightened by a dead dog, the boy gives it his food so it will not bite him. He smears butter on the path (cf. Type 1291B) to ease the horse's burden and throws salt in the river to make it taste better. When horse-flies bother his horse, the boy hits them, killing the horse. He kills a cow and "sells" its meat to dogs (frogs) [J1852] (cf. Type 1642). Although he has nothing for dinner, he invites guests whom he astonishes with his bad manners.

In some variants, the accidents happen to a foolish married couple who are going to visit their married daughter.

Combinations: 1291B, 1685, and 1696.
Literature/Variants: EM 9 (1999) 715f.
Finnish: Rausmaa 1982ff. VI, 537; Latvian: Arājs / Medne 1977, No. 1681A, cf. No. *1681C; Lithuanian: Kerbelytė 1999ff. II; Wepsian, Syrjanian: Kecskeméti / Paunonen 1974; French: Lambert 1899, No. 4; Spanish: Espinosa 1946f., No. 147; German: Jahn 1890, 100ff.; Swiss: cf. Büchli / Brunold-Bigler 1989ff. III, 850f.; Italian: Cirese / Serafini 1975; Czech: Tille 1929ff. I, 424; Slovakian: cf. Gašparíková 1981a, 142, Gašparíková 1981b, No. 55; Bulgarian: BFP, No. 1681A, cf. Nos. *1681A_1, *1681A_2; Russian, Byelorussian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 327 III 2, 327 III 4d, 330, cf. No. 327; Jewish: cf. Jason 1965, No. 1681*C, cf. Jason 1975, No. 1681*C; Gypsy: Mode 1983ff. I, No. 35; Chuvash, Tatar, Mordvinian: Kecskeméti / Paunonen 1974; Tadzhik: cf. Rozenfel'd / Ryčkovoj 1990, No. 52; Iranian: cf. Marzolph 1984, No. *1681C; Indian: Jason 1989; Chinese: cf. Ting 1978, Nos. 1681C, 1681C_1; Egyptian, Tunisian, Algerian: cf. Nowak 1969, No. 420.

1681B *Fool as Custodian of Home and Animals.* Miscellaneous type. When a foolish man must keep house and take care of the animals, he causes a series of accidents: He scalds his mother (grandmother) by bathing her in boiling water [K1462] (cf. Type 1013). He smothers her when he tries to feed her and kills the baby (by feeding it hot porridge) [K1461]. He kills an animal which is eaten by crows, and then demands that they pay for it (cf. Type 1642). He tries to hatch eggs (cf. Type 1218), and kills an old woman who scolds him for his mistakes, etc. Cf. Types 1218, 1408, 1681, and 1681A.

Combinations: This type is usually combined with one or more other types, esp. 1000, 1007, 1009, 1013, 1029, 1218, 1291A, 1408, 1586, 1642, 1653, 1685, and 1696.
Literature/Variants: Chauvin 1892ff. VII, 155ff. No. 437; Wesselski 1911 II, No. 431; EM 9 (1999) 715f.
Finnish: Rausmaa 1982ff. VI, 537; Latvian: Arājs / Medne 1977; Livonian, Wepsian: Kecskeméti / Paunonen 1974; Syrjanian: Wichmann 1916, No. 33; Spanish: González Sanz 1996; Basque: Vinson 1883, 92ff.; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, Nos. 641, 648, Cardigos (forthcoming); Swiss: Wildhaber / Uffer 1971, No. 38; Italian: Cirese / Serafini 1975; Corsican: Massignon 1963, Nos. 16, 97; Hungarian: Ortutay 1957, No. 30; Slovakian: Gašparíková 1981b, No. 55; Slovene: Eschker 1986, No. 8; Rumanian: Schullerus 1928; Bulgarian: BFP, No. 1681B, cf. Nos. *1681B*, *1681C; Greek: Hahn 1918 I, No. 34, Megas 1968a, No. 29, Megas / Puchner 1998; Turkish: Eberhard / Boratav 1953, Nos. 323 (1), 324 III 1; Votyak: Kecskeméti / Paunonen 1974; Kurdish: Džalila et al. 1989, No. 287; Georgian: cf. Kurdovanidze 2000, No. 1691*; Aramaic: Arnold 1994, Nos. 46, 59; Palestinian: El-Shamy 2004; Iraqi: Nowak 1969, No. 404; Saudi Arabian: El-Shamy 2004; Indian: Thompson / Roberts 1960, Jason 1989; French-Canadian: Barbeau / Lanctot 1923, Nos. 101, 102; North American Indian, Spanish-American, Mexican, Guatemalan: Robe 1973; African American: Dorson 1967, No. 210; Cuban: Hansen 1957, No. **1704; Dominican: Hansen 1957, No. **1706;

Puerto Rican: Hansen 1957, Nos. *1692, *1693, **1704, **1706; Mayan: Peñalosa 1992; Chilean, Argentine: Hansen 1957, No. *1693; Egyptian, Algerian, Sudanese: El-Shamy 2004; Ethiopian: Moreno 1947, No. 59; Sudanese: Meinhof 1991, No. 68; Central African: Fuchs 1961, 191ff.

1681* See Type 1430.

1681A* *Take Care of the Stopper.* A man tells a stupid boy to take care of the stopper, meaning that he should put it back in the barrel. The boy takes the order literally and puts the stopper in his pocket. The contents of the cask (tar, wine) run out [K1414]. Cf. Types 1387, 1653, and 1696.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, 537; Lithuanian: Kerbelytė 1999ff. II; Japanese: cf. Ikeda 1971, No. 1264.

1682 ***The Horse Learns Not to Eat*** (previously ***The Groom Teaches his Horse to Live without Food***). (On the advise of someone else,) a stupid (miserly) scholar (farmer, Gypsy, Jew) wants to teach his horse (donkey, cow, goat) to live without food. He gives it less and less (nothing) to eat. When the horse dies after some days, the owner regrets that this happened just before it had learned how not to eat at all [J1914].

Remarks: Documented in the Greek *Philogelos* (No. 9).
Literature/Variants: Marzolph 1987a, No. 9; Marzolph 1992 II, Nos. 674, 973; Marzolph 1996, No. 491; Marzolph 2000a; EM 10 (2002) 926–929 (U. Marzolph); Hansen 2002, 187f.
Finnish: Rausmaa 1982ff. VI, No. 328; Livonian: Loorits 1926; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1892f. II, No. 422; English: Briggs 1970f. A II, 327; French: Dulac 1925, 168f., Joisten 1971 II, Nos. 178, 179; Catalan: Oriol/Pujol 2003; Dutch: Sap-Akkerman 1971, 17f., Overbeke/Dekker et al. 1991, No. 906; Frisian: Kooi 1984a; Walloon: Laport 1932; German: Benzel 1965, No. 204, Moser-Rath 1984, 174, 333, Kooi/Schuster 1994, No. 105; Austrian: Lang-Reitstätter 1948, 24; Italian: Cirese/Serafini 1975; Hungarian: MNK VII C; Czech: Klímová 1966, No. 79; Slovene: Slovenski gospodar 28 (1894) 398; Serbian: Karadžić 1937, No. 41, Panić-Surep 1964, No. 112; Croatian: Dolenec 1972, No. 74; Rumanian: Stroescu 1969 I, No. 3827; Bulgarian: BFP; Greek: Megas/Puchner 1998; Polish: Krzyżanowski 1962f. II; Byelorussian: SUS; Ukrainian: cf. SUS, No. 1682**; Jewish: Jason 1988a, Haboucha 1992; Qatar: El-Shamy 2004; Filipino: Ramos 1953, 96ff.; US-American: Leary 1991, No. 205; Spanish-American, Mexican: Robe 1973; African American: Parsons 1923a, No. 137; South African: Coetzee et al. 1967, Grobbelaar 1981.

1682* See Type 1142.

1682** *The Communal Mule.* Three brothers share the use of a mule. None of them gives it anything to eat because each thinks the others must be feeding it. The mule dies [J1914.2].

In oriental tradition, two men share the use of a slave. When one beats the slave, the other complains about it. The first one explains that he was only beating his half part.

Or, The first one promises that in the future he will beat only his half.

Literature/Variants: Kirchhof/Oesterley 1869 VII, No. 125; Pauli/Bolte 1924 I, No. 575; Tubach 1969, No. 388; Marzolph 1992 II, No. 172.
Catalan: Neugaard 1993, No. J1914.2; German: Tomkowiak 1993, No. J1914.2.

1683* *Counting Birds* (previously *A Peasant Counts Pebbles*). A stupid farmer counts birds. A soldier extorts a fine from him based on how many he has counted. The farmer thinks he has tricked the soldier by telling him that he had counted fewer birds than he actually had.

Literature/Variants: Schwarzbaum 1968, 336.
Latvian: Arājs/Medne 1977; Russian, Ukrainian: SUS; Jewish: cf. Keren/Schnitzler 1981, No. 27; Siberian: Soboleva 1984; Georgian: Kurdovanidze 2000.

1684A* See Type 1337C.

1684B* See Type 1820.

1685 *The Foolish Bridegroom.* Miscellaneous type. (Including the previous Type 1685A.) A young bachelor (bridegroom, often a trickster) proves his stupidity through a series of absurd mistakes (follows his master's advice literally in order to injure him). The following episodes are the most common:

(1) Left alone at home, the fool is instructed to put a certain ingredient (e.g. parsley) in the food he is cooking. He puts the dog (cat) that is named Parsley into the soup [J2462.1].

(2) The fool is told to clean a certain area. He takes this order literally and throws out everything that is in it [J2465.5].

(3) When he goes courting, he is advised to cast eyes at the girl. He puts out the eyes of animals (often sheep) and throws them at her [J2462.2]. In some cases, the metaphoric meaning of the gesture is understood; in others, the young woman rejects the foolish suitor [J2462.2]. Cf. Type 1006.

Additional episodes come from the following groups of types: 1000–1029, 1200–1349, 1350–1439, 1525–1539, 1640–1674, and 1675–1724. In some versions, the protagonist is a stupid son-in-law. (Previously Type 1685A.)

Combinations: This type is usually combined with one or more other types, esp. 1001–1029, 1408, 1642, 1643, 1653, 1696, and also 1120, 1210, 1218, 1384, 1386, 1387, 1539, 1681A, 1681B, and 1691.
Remarks: Documented in the early 16th century.
Literature/Variants: Kirchhof/Oesterley 1869 I 1, No. 81; Frey/Bolte 1896, No. 1; Köhler/Bolte 1898ff. I, 97–100; BP I, 311–322; Pauli/Bolte 1924 II, No. 762; Schwarzbaum 1968, 141; EM 1 (1977) 1006–1010 (H. Lixfeld); EM 2 (1979) 738–745 (R. Wehse); Dekker et al. 1997, 405–407; Schmidt 1999.
Finnish: Rausmaa 1982ff. VI, Nos. 329–331; Finnish-Swedish: Hackman 1917f. II, No. 256; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs/Medne 1977, Nos. 1685, 1685A, cf. No. *1685B; Lithuanian: Kerbelytė 1999ff. II; Lappish, Wepsian, Lydian, Karelian, Syrjanian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984, No. 1685, p. 346, 349; Faeroese: Nyman 1984; Irish: Ó Súilleabháin/Christiansen 1963; French: Sébillot 1880ff. I, No. 33, Sébillot 1881, No. 11, Tegethoff 1923 II, No. 17; Spanish: Espinosa 1946ff. I, No. 187, III, 190ff.; Basque: Vinson 1883, 92ff.; Catalan: Oriol/Pujol 2003; Portuguese: Vasconcellos/Soromenho et al. 1963f. II, Nos. 643, 644, 647, Cardigos (forthcoming), Nos. 1685, 1685A; Dutch: Kooi 2003, No. 85; Frisian: Kooi 1984a; Flemish: Meyere 1925ff. II, No. 117 (1); German: Plenzat 1927, Zender 1935, No. 67, Grimm KHM/Uther 1996 I, No. 32, Berger 2001; Italian: Cirese/Serafini 1975, Nos. 1685, 1685A; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII C; Czech: Tille 1929ff. I, 420f., 421ff., 423ff., 427f., 428f., 430ff., II 2, 87; Slovakian: Gašparíková 1991f. I, Nos. 246, 289; Slovene: Schlosser 1956, No. 101; Croatian: Bošković-Stulli 1959, No. 12, cf. Bošković-Stulli 1967f., No. 23; Rumanian: Stroescu 1969 I, Nos. 3000 (IV), 3784; Greek: cf. Hallgarten 1929, 138f., Orso 1979, Nos. 222, 224–226, 271; Polish: Krzyżanowski 1962f. II, Nos. 1685, 1685A, cf. Nos. 1635F, 1685C; Sorbian: Nedo 1956, No. 82; Russian: Moldavskij 1955, 37f., SUS; Byelorussian, Ukrainian: SUS; Jewish: Noy 1963a, No. 140, Jason 1988a, Haboucha 1992; Gypsy: MNK X 1, Nos. 1685, 1685A; Chuvash, Mordvinian: Kecskeméti/Paunonen 1974; Siberian: Soboleva 1984; Yakut: cf. Ėrgis 1967, No. 327; Syrian: El-Shamy 2004; Pakistani: Thompson/Roberts 1960, Nos. 1685, 1685A; Indian: Thompson/Roberts 1960, Nos. 1685, 1685A, Jason 1989, Nos. 1685, 1685A; Sri Lankan: Thompson/Roberts 1960, No. 1685A; Chinese: Ting 1978, No. 1685A, cf. No. 1685B; Japanese: cf. Ikeda 1971, No. 896; French-Canadian: Lemieux 1974ff. IX, No. 14; French-American: Saucier 1962, No. 22a; Mexican: Robe 1973; Dominican: cf. Hansen 1957, Nos. **1686A, **1686C; Puerto Rican: Hansen 1957; Argentine: cf. Hansen 1957, No. **1686B; Tunisian: El-Shamy 2004; South African: cf. Grobbelaar 1981.

1685A See Type 1685.

1685A* *Fool Sets Up a Trap Beside His Own House.* A fool sets a trap beside his house. His own mother falls into it (and is killed).

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 185; Karelian, Syrjanian: Kecskeméti/Paunonen 1974; Russian, Ukrainian: SUS; Votyak: Kecskeméti/Paunonen 1974; Siberian: Soboleva 1984; Japanese: Ikeda 1971.

1686 *The Wedding Night.* Miscellaneous type. (Including the previous Type 1686**.)

A stupid bridegroom does not know what to do on his wedding night [J1744.1]. His mother (parents, bride) gives him advice, but he misunderstands it and injures himself, or causes some other accident.

In some variants, he finds a man in the bed and thinks his bride has turned into a man. (Previously Type 1686**.)

On the wedding night, the bride wants to leave her husband because of his foolishness. She says she has to go out. He does not trust her, so he ties her to a rope. She goes out, frees herself, and ties the rope to a goat. In the dark, the bridegroom at first does not notice the substitution. When he feels the animal's body (beard, testicles, horns), he asks his mother about them. She does not know about the substitution and explains that these are normal parts of the bride's body [K1223.1].

Literature/Variants: EM 6 (1990) 1124f.
Latvian: cf. Arājs/Medne 1977, No. *1685B; Swedish: Liungman 1961, No. 1686**; Norwegian: Hodne 1984, 347; Danish: Danske Studier 9 (1912) 186; French: Hoffmann 1973, No. 1685**; Portuguese: Martinez 1955, No. K1223.1; German: Benzel 1965, No. 135; Russian: SUS, No. 1686***, Hoffmann 1973, No. 1685*; Jewish: Jason 1965, 1988a, No. 1685*B; Syrian, Egyptian: El-Shamy 2004, No. 1685B§.

1686A *Like Dogs.* A newly-married man is ignorant about sex [J1744.4] and makes no attempt to consummate his marriage. After some time his young wife complains to her mother-in-law. The mother-in-law tells her son that he should do what dogs do. The next morning, the wife wants to divorce her husband. The mother-in-law asks the wife what happened. The wife replies that her husband sniffed her bottom and urinated on the bedpost [J2462].

In another version, the young man asks the clergyman for advice. The clergyman closes the curtains and lights candles before he shows him what to do. The man understands, but later he complains that it uses up too many candles.

Literature/Variants: Legman 1968f. I, 126.
Finnish: Rausmaa 1973a, 50; Norwegian: Hodne 1984, 346; Frisian: Kooi 1984a, No. 1693C*; African American: Dance 1978, No. 463.

1686A* *The Pike's Mouth.* (Vagina dentata.) A girl (young woman, boy) who is tired of her eager suitor (soldier, clergyman, servant, workman) catches his penis in a pike's mouth [K1222]. Her mother (the farmer) had told her to hide the fish's mouth in her vagina (pants), or to put it in a gap in a hedge (fence, tent) where the man went to urinate. (The Duke of Alva laughed for the first and last time in his life when he witnessed this event.)

Literature/Variants: Legman 1968f. I, 433; Kooi 1982.
Finnish: Rausmaa 1973a, 37; Dutch: Meder / Bakker 2001, No. 133; Frisian: Kooi 1984a; German: Brunner / Wachinger 1986ff. VI, No. ^{2}A / 1144; Austrian: Polsterer 1908, No. 45; Russian: SUS 1425*** (Hoffmann 1973).

1686* *The Price of Wood.* In return for a load of wood that he gives to a woman, a foolish young man demands that she sleep with him. She serves him coffee and he believes that she has fulfilled her part of the bargain [J1745].

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 332; Estonian: Aarne 1918; Swedish: Bødker et al. 1957, No. 7; Turkish: cf. Eberhard / Boratav 1953, Anlage C 8.

1686** See Type 1686.

1687 *The Forgotten Word.* A foolish boy is supposed to fetch something from a merchant (fools want to settle something). So that he will not forget the purpose of his errand, he repeats the word over and over. On the way, he trips and falls down and forgets the word [D2004.5]. He looks in the ground to find the forgotten word (fools think the earth swallowed it, and try to dig it out). A passer-by asks him what he is doing and coincidentally speaks the word. The boy is delighted that the word has been found again.

Combinations: 1245, 1696.
Literature/Variants: Ting 1985, 43–46; EM: Wort: Das vergessene W. (in prep.).
Finnish: Rausmaa 1982ff. VI, Nos. 333, 334; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Livonian, Lydian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. 1687*; Norwegian: Hodne 1984; Danish: Kamp 1879f. I, No. 5, Kristensen 1892f. I, Nos. 207, 212–214, 216–223, II, Nos. 206–212, 214–216, 218, 219, 561, cf. No. 228, Christensen 1939, No. 84; Faeroese: Nyman 1984; English: Baughman 1966; French: Coulomb / Castell 1986, No. 59; Portuguese: Pires / Lages 1992, Nos. 36, 43, Cardigos (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 145; Flemish: Cornelissen 1929ff. I, 263, 263f., 268, Meyer 1968; German: Wossidlo / Neumann 1963, Nos. 150, 539, 541, cf. No. 312, Moser-Rath 1984, 287f., 291, 299, Berger 2001; Italian: Cirese / Serafini 1975, Todorović-Strähl / Lurati 1984, No. 59; Italian: Cirese / Serafini 1975; Hungarian: MNK VII C, No. 1206*; Slovakian: Gašparíková 1991f. I, No. 300; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 282, 283, cf. No. 31; Macedonian: Čepenkov / Penušliski 1989 IV, No. 449, Piličkova 1992, No. 46; Rumanian: cf. Stroescu 1969 I, Nos. 3168, 3814; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian: SUS, No. 1687, cf. No. 1687*; Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 328 (9–10); Jewish: Jason 1988a; Tatar: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, Nos. 338, 339; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960, Jason 1989, Blackburn 2001, No. 79; Burmese: Kasevič / Osipov 1976, 108; Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978, No. 1687, cf. No. 1687*; Korean: Choi 1979, No. 509; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; Filipino:

Wrigglesworth 1981, No. 21; English-Canadian: Baughman 1966; US-American: Baughman 1966; Spanish-American: TFSP 6 (1927) 54; Cuban: Hansen 1957, No. **1691A; Puerto Rican: Hansen 1957, No. **1691B; Chilean: Pino Saavedra 1987, No. 69; Ethiopian: Courlander / Leslau 1950, 113ff., Gankin et al. 1960, 143; South African: Coetzee et al. 1967, Grobbelaar 1981.

1688 ***The Servant to Improve on the Master's Statements.*** A wealthy suitor wants to impress a young woman whom he is wooing. He engages a friend (servant) not only to attest to his wealth but to double the worth of all things he names. When the suitor admits that he has a weakness (weak eye, cough), the friend exaggerates and says that he cannot see at all, or that he coughs even more at night [J2464]. This upsets the bride and she calls off the marriage. Cf. Types 859, 1920E.

Remarks: Documented in the *Scala coeli* (No. 694) of Johannes Gobi Junior.
Literature/Variants: Bebel / Wesselski 1907 II, No. 10; Pauli / Bolte 1924 I, No. 221; Schwarzbaum 1968, 30–31, 445; EM 2 (1979) 762–764 (E. Moser-Rath); Marzolph 1992 II, No. 1102.
Finnish: Rausmaa 1982ff. VI, No. 335; Finnish-Swedish: Hackman 1917f. II, No. 383; Estonian: Aarne 1918, No. 1688*; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Irish: Ó Súilleabháin / Christiansen 1963; French: Joisten 1971 II, No. 222, Coulomb / Castell 1986, No. 39; Spanish: González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. I, No. 198, II, Nos. 534–536, Cardigos (forthcoming); Dutch: Overbeke / Dekker et al. 1991, No. 8; German: Nimtz-Wendlandt 1961, No. 93, Moser-Rath 1964, No. 186, Moser-Rath 1984, 287; Serbian: Karadžić 1937, No. 9; Croatian: Bošković-Stulli 1959, No. 64; Rumanian: Stroescu 1969 I, No. 4142, II, cf. No. 4831; Bulgarian: BFP, No. 1688, cf. No. *1688D*; Greek: Loukatos 1957, 301, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Ukrainian: SUS; Jewish: cf. Olsvanger 1931, No. 15; Siberian: Soboleva 1984; French-Canadian: Barbeau 1916, No. 44; Spanish-American, Mexican: Robe 1973; Cuban: Hansen 1957, No. 1688*A, cf. No. 1688**F; Dominican: cf. Hansen 1957, No. 1688**B; Sudanese: cf. Jahn 1970, No. 41.

1688A* ***Jealous Suitors.*** (Including the previous Type 1688B*.) Two men are wooing the same woman. Each schemes to outdo the other and have her to himself. For example, one skins the legs of four of his opponent's horses and rolls the skin up to the knees. The other gets revenge by cutting off the upper lips of four of his opponent's horses, saying that they are laughing at the horses wearing stockings.

In another version, a poor suitor triumphs over his rich rival through various machinations and wins the woman for his wife. (Previously Type 1688B*.)

Literature/Variants: Schwarzbaum 1968, 472.
Finnish: Rausmaa 1982ff. VI, No. 336; Lithuanian: Kerbelytė 1999ff. II, Nos. 1688A*, 1688B*; Norwegian: Hodne 1984, Nos. 1688A*, 1688B*; Hungarian: MNK VII C; Russian: cf. Hoffmann 1973, No. 1688E*; Cheremis / Mari: Kecskeméti / Paunonen

1974, No. 1688B*; US-American: Dorson 1946, 91ff., Roberts 1974, np. 150g.

1688B* See Type 1688A*.

1689 *"Thank God They Weren't Peaches."* A poor man (fool) plans to bring peaches (beets) to the king (another high-placed person) as a present. His wife persuades him to bring figs (plums, onions) instead. (Because they are not ripe,) the king throws them at the man's head. He is glad (thanks God) that they were not peaches [J2563].

Literature/Variants: Clouston 1887 II, 407ff.; Köhler/Bolte 1898ff. I, 494ff.; Wesselski 1911 I, No. 71; Besthorn 1935, 108; Legman 1968f. II, 825; EM: Übel: Das kleinere Ü. (in prep.).

French: Joisten 1971 II, No. 185; Spanish: Chevalier 1983, No. 218; Catalan: Oriol/Pujol 2003; Italian: Cirese/Serafini 1975; Hungarian: MNK VII C; Serbian: Vrčević 1868f. II, 36f., 194; Rumanian: Stroescu 1969 I, No. 3835; Bulgarian: BFP, No. 1689, cf. Nos. *1689A*, *1689A***; Greek: Megas/Puchner 1998; Ukrainian: Lintur 1972, No. 103; Turkish: Walker/Uysal 1966, 229ff.; Jewish: Gaster 1924, No. 26, Elbaz 1982, No. 37, Stephani 1998, No. 2; Kurdish: Džalila et al. 1989, No. 191; Tadzhik: cf. Dechoti 1958, 29f.; Syrian, Lebanese, Iraqi: El-Shamy 2004; Palestinian: Hanauer 1907, 161f., El-Shamy 2004; Iranian: Marzolph 1984; US-American: Baughman 1966; Mexican: Paredes 1970, No. 63; Brazilian: Cascudo 1955b, 45; West Indies: Flowers 1953; Egyptian, Moroccan: El-Shamy 2004.

1689A *Two Presents for the King.* A man (farmer, gardener) produces a huge turnip (cf. Type 1960) and takes it to the king as a present. The king rewards him well. His neighbor (gentleman, noble, rich man) learns about this and decides to give the king a much better present (his daughter in marriage), in the hope of an even better reward [J2415.1]. The king gives him the giant turnip as his reward.

Some variants, including the literary text, continue as follows: The duped rich man wants to revenge himself and lures the farmer into the forest to kill him. He and his men put the farmer into a sack and tie it up in a tree, but when a traveling scholar comes by, they run away. The farmer calls to the scholar, pretendings that he can see the whole world from inside the sack. The scholar takes his place and the farmer rides away on the scholar's horse. Cf. Type 1535. In some variants, the farmer sends someone back to rescue the scholar.

Remarks: Documented ca. 1200 in an anonymous Latin manuscript, probably from southern Germany, which combined two separate episodes into one tale.

Literature/Variants: BP III, 169–193; Pauli/Bolte 1924 II, No. 798; Verfasserlexikon 7 (1989) 1000–1002 (F. J. Worstbrock); EM 11,1 (2003) 219–224 (F. Wagner).

Finnish: Rausmaa 1982ff. VI, No. 337; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; English: Stiefel 1908, No. 23, Baughman 1966; French: Bladé 1886 II, No. 2; Spanish: Childers 1948, No. J2415.1, Chevalier 1983, No. 219; Catalan: Oriol/Pujol 2003; Dutch: Meder/Bakker 2001, No. 286; Frisian: Kooi 1984a; Flemish: Meyer 1968, Lox 1999b, No. 82; German: Moser-Rath 1984, 140f., 287, 289, Tomkowiak 1993, Grimm KHM/Uther 1996 III, No. 146; Swiss: EM 7 (1993)

872; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII C; Czech: Sirovátka 1980, No. 20; Slovakian: cf. Gašparíková 1991f. II, No. 580; Serbian: Vrčević 1868f. II, 37f.; Bulgarian: BFP; Russian: SUS, No. 1689A, cf. Nos. 1689A*, 1689A**; Byelorussian: SUS; Ukrainian: SUS, No. 1689A, cf. No. 1689A*; Jewish: Jason 1965, 1988a; Abkhaz: Šakryl 1975, No. 60; Armenian: Hoogasian-Villa 1966, No. 74; Siberian: cf. Soboleva 1984, No. 1689A*; Syrian: El-Shamy 2004; Indian: Thompson / Roberts 1960, Jason 1989; Chinese: Ting 1978; Puerto Rican: Hansen 1957, No. 836**N, cf. No. 1535; West Indies: Flowers 1953, 490; Egyptian, Moroccan, Sudanese: El-Shamy 2004.

1689B ***The Unedible Meat*** (previously ***The Recipe is Saved***). A fool (woman) comes home with (is cooking) some meat which is stolen by an animal (hawk, dog, cat). He is glad that the animal does not have the seasonings (recipe) to cook the meat properly [J2562].

Remarks: Documented in medieval Arabic literature.
Literature/Variants: Wesselski 1911 II, No. 498; Marzolph 1992 II, No. 889; EM 11,2 (2004) 622–625 (U. Marzolph).
French: Joisten 1971 II, No. 157; Spanish: Childers 1948, No. J2562, Chevalier 1983, No. 220; Dutch: Haan 1974, 162f., Overbeke / Dekker et al. 1991, No. 1686; Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Laport 1932, No. *1232; German: Zender 1935, No. 121, Ruppel / Häger 1952, 140f., Moser-Rath 1984, 245, 287, 289, 291; Swiss: Büchli / Brunold-Bigler 1989ff. II, 599; Austrian: Lang-Reitstätter 1948, 45; Hungarian: Kovács 1988, 170f.; Croatian: Dolenec 1972, No. 72; Bulgarian: BFP, No. 1689B, cf. No. *1689B*; Greek: Hallgarten 1929, 218, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II, No. 1252; Jewish: Haboucha 1992; Chinese: Ting 1978, No. 1689B, cf. Nos. $1689B_1$, $1689B_2$; US-American: Dodge 1987, 83f.; Egyptian: Marzolph 1996, No. 47, El-Shamy 2004.

1689* ***Fool Appointed to Fictitious Office Boasts of It.*** A fool whose master (ruler) has appointed him jokingly to a fictitious office brags about his position. The villagers laugh at him [J2331.2].

Literature/Variants:
Latvian: Arājs / Medne 1977; Danish: cf. Kristensen 1900, No. 293; Greek: Megas / Puchner 1998; Japanese: Markova / Bejko 1958, 171f.; Egyptian: El-Shamy 2004.

1691 ***The Hungry Clergyman*** (previously ***"Don't Eat too Greedily."***). A clergyman and a sexton (married couple, two brothers) are invited to dinner. The clergyman (husband, stupid brother) is told by his companion not to eat as much as usual; the sexton (wife, clever brother) will nudge his foot to remind him. When the clergyman has eaten just a few bits, a dog (cat) under the table bumps him. He thinks it is the sexton warning him, and he stops eating [J2541]. Cf. Type 1775.

Combinations: 1642, 1643, 1685, 1696, and 1775.
Literature/Variants: EM 10 (2002) 871–875 (A. Gier).
Finnish: Rausmaa 1982ff. VI, No. 338; Latvian: Arājs / Medne 1977; Lithuanian:

Kerbelytė 1999ff. II; Norwegian: Prinsessene 1967, No. 52; Danish: Kamp 1877, No. 974, Kristensen 1884ff. III, No. 25; Faeroese: Nyman 1984; French: Dardy 1891, No. 64, Seignolle 1946, No. 65, Fabre / Lacroix 1973f. II, No. 56; Basque: Vinson 1883, 92ff.; Catalan: Oriol / Pujol 2003; Portuguese: Cardigos (forthcoming); Dutch: Sinninghe 1943, No. 1292*, Kooi 2003, No. 81; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 146; Flemish: Meyer 1968, Meyer / Sinninghe 1976; Walloon: Legros 1962, 111; German: Ruppel / Häger 1952, 244f., Wossidlo / Neumann 1963, No. 229; Italian: Cirese / Serafini 1975, No. 1691, and app.; Hungarian: MNK VII C; Czech: Tille 1929ff. I, 420f., 428f.; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 278, 279, cf. Nos. 280, 281; Rumanian: Stroescu 1969 I, Nos. 3678, 3792; Bulgarian: BFP; Greek: Hallgarten 1929, 154ff., Megas / Puchner 1998; Russian, Byelorussian, Ukrainian: cf. SUS; Turkish: Wesselski 1911 I, No. 263; Jewish: Jason 1965; Gypsy: MNK X 1; Siberian: Soboleva 1984; Indian: Thompson / Roberts 1960, Jason 1989; Chinese: Ting 1978, No. 1691, cf. No. 1691*; cf. Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; Spanish-American: Robe 1973; Dominican, Puerto Rican: Hansen 1957, No. 1363*A; South African: Grobbelaar 1981, Schmidt 1989 II, No. 1240.

1691A *Hungry Suitor Brings Food from Home.* A matchmaker warns a bridegroom not to eat too much when he goes to visit his potential parents-in-law. The bridegroom restrains himself during the meal, and afterwards goes outside to eat food which his mother has prepared for him. There is a severe snow storm. His potential mother-in-law makes a remark about the weather, but the bridegroom misunderstands and thinks she is referring to his appetite (pun). He replies that he is not eating her food.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 338; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Macedonian: Čepenkov / Penušliski 1989 IV, No. 453; Bulgarian: BFP; Greek: Megas / Puchner 1998.

1691B *Bad Table Manners* (previously *The Suitor who Does not Know how to Behave at Table*). A bridegroom visits his potential in-laws for a meal and afterwards tells his mother what he did (e.g. he was served only eggs, which he ate one after another with his hands). His mother rebukes him for his bad table manners and tells him what he should have done (use a knife and fork).

The next time he goes out wooing, he does what she advised, but the situation is different (he tries to eat peas or nuts with a knife and fork). The story continues in this manner and he never manages to get married. Cf. Types 1685, 1696.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, 541; Latvian: Böhm 1911, No. 32, Ambainis 1979, No. 117; Lithuanian: Kerbelytė 1999ff. II; Syrjanian: Kecskeméti / Paunonen 1974; Faeroese: Nyman 1984; Portuguese: Oliveira 1900f. II, No. 355, Cardigos (forthcoming); Flemish: Meyer 1968; German: Berger 2001; Czech: Tille 1929ff. I, 210f.; Slovakian: Gašparíková 1981a, 142; Polish: cf. Krzyżanowski 1962f. II, No. 1685B;

Russian: Moldavskij 1955, 26f., 37ff., Novikov 1961, Nos. 17, 49, 55, 103–106; Jewish: Haboucha 1992; Cambodian: Gaudes 1987, No. 78.

1691B* *Too Much Truth.* A young workman (traveler, Eulenspiegel) needs a place to stay for the night. He complains to a woman who keeps an inn (clergyman, farmer) that anyone who tells the truth will not be given lodging. She invites him to stay for the night. He remarks that her husband, she herself, and the cat have only three eyes among them. He is driven away for his unwelcome honesty [J551.4].

Remarks: Early version by John Bromyard, *Summa predicantium* (V I,12).
Literature/Variants: Pauli / Bolte 1924 I, No. 3; Takahashi 1987.
Finnish: Rausmaa 1982ff. VI, No. 339; Danish: Kristensen 1890, No. 140, Kristensen 1900, No. 10; German: Henßen 1935, No. 197, Henßen 1951, No. 56, Wossidlo / Neumann 1963, Nos. 101, 323; Rumanian: Stroescu 1969 I, No. 3105; Bulgarian: cf. BFP, No. *1691B**; Polish: Krzyżanowski 1962f. II; Ukrainian: SUS; Jewish: Jason 1965; Indian: Jason 1989; South African: cf. Grobbelaar 1981.

1691C* *Permission Misunderstood.* A farmer and his wife give supper (pancakes, peas, pudding) to a tramp who has asked to stay with them for the night. Some food is left over. When they go to bed, the tramp sleeps between them. In the middle of the night, the farmer has to go outside. The tramp asks the wife, "May I?" She answers yes ("Now is your chance"). The tramp gets up, goes to the kitchen, and eats the rest of the pancakes.

Literature/Variants: Legman 1968f. I, 121.
Irish: Murphy 1975, 19ff.; Frisian: Kooi 1984a; Jewish: Landmann 1973, 184; US-American: Dorson 1964, 80f., Baughman 1966, No. Z13.4*(m), Burrison 1989, 187f.; French-American: Ancelet 1994, No. 57.

1691D* *Sleep with Baby.* A man (Scot) who is staying overnight is asked by his host if he wants to sleep with Baby. He says he would rather not. The next day, he learns that Baby is the name of the maid (an attractive young woman). She asks him his name, and he tells her it is Jackass (Stupid).

Literature/Variants:
Frisian: Kooi 1984a; German: Cammann / Karasek 1976ff. III, 421, Ringseis 1980, 386; English-Canadian: Halpert / Widdowson 1996 II, No. 147; US-American: Dorson 1964, 85.

1692 *The Stupid Thief.* A fool joins a band of robbers. They send him into a house to steal while the rest of them wait outside. He bungles the job in one of several ways [J2136]:

He takes the robbers' instructions literally. They tell him to bring something substantial (i.e. valuable), and he brings something heavy (e.g. a mortar) [J2461.1.7]. They tell him to bring something shiny (i.e. gold), and he brings a mirror [J2461.1.7.1].

The fool awakens the household. He wants to take more than he can carry, so he wakes the owner and asks him for help [J2136.5.6]. The fool finds a musical instrument and plays it loudly [J2136.5.7]. He decides to cook something to eat. Hearing the owner sigh in his sleep, the fool thinks he must be hungry, so he puts hot food in his mouth (hand) [J2136.5.5]. Cf. Types 177, 1693.

Literature/Variants: EM: Wörtlich nehmen (in prep.).
Greek: Megas / Puchner 1998; Turkish: Eberhard / Boratav 1953, No. 326; Jewish: Jason 1965; Syrian, Iraqi: El-Shamy 2004; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Jason 1989, Blackburn 2001, No. 70; Sri Lankan: Thompson / Roberts 1960, Schleberger 1985, No. 63; Nepalese: Sakya / Griffith 1980, 215ff; Tibetian: O'Connor 1906, No. 6; Chinese: Ting 1978; Egyptian, Tunisian, Moroccan: El-Shamy 2004.

1693 ***The Literal Fool.*** Miscellaneous type. A fool takes the instructions (questions) of a salesman (clergyman, doctor, his wife, etc.) literally and thus causes (suffers) damage or injury. Cf. Types 1007, 1008, 1010–1017, 1692, and 1696.

Literature/Variants: EM: Wörtlich nehmen (in prep.).
Latvian: cf. Arājs / Medne 1977, No. *1693*; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, Nos. 509, 510, 642, 645, Cardigos (forthcoming); Frisian: cf. Kooi 1984a, Nos. 1693B*; Flemish: cf. Meyer 1968, No. 1693*; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978, Nos. *1692C–*1692E; Slovakian: Gašparíková 1981a, 44; Jewish: Noy 1963b, No. 35; Gypsy: cf. Mode 1983ff. IV, No. 223; Pakistani, Indian: Thompson / Roberts 1960; Burmese: Kasevič / Osipov 1976, Nos. 79, 130; Sri Lankan: Schleberger 1985, Nos. 63, 64; Japanese: Inada / Ozawa 1977ff.; Spanish-American: TFSP 7 (1928) 72, 14 (1938) 163f., 25 (1953) 243–245; Mexican: cf. Robe 1973, No. 1693*A; Moroccan: El-Shamy 2004.

1694 ***The Company to Sing like the Leader.*** Two (drunken) men (married couple, a group of people) on their way home from a market day (wedding) try to sing together. The leader's foot becomes caught in a wheel. He (she) cries for help, but no one understands; the cry is taken to be part of the song and is thus repeated by the group [J2417.1]. Often the leader's foot is broken before the wagon is stopped.

In a Berber variant, a teacher from the city is supposed to teach prayers from the Koran to men in the mountains. They stand outside and repeat the words of the prayers after him. The teacher bows to the ground and touches a board, which he is using to protect himself from the mud, with his forehead. His nose becomes wedged in the board. The teacher calls for help, but the companions take this for part of the prayer and repeat the words zealously. The teacher tears his nose away, leaving the tip behind. He tells the companions they must first learn Arabic, and departs. Cf. Types 1246, 1825D*, and 1832M*.

Literature/Variants: EM 7 (1993) 97f.
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); German: cf. Birlinger 1861f. I, No. 18; Hungarian: cf. MNK VI, No. 1300*II; Polish: cf. Krzyżanowski 1962f. II, No. 1223A; Japanese: Inada / Ozawa 1977ff.; Spanish-American: TFSP 13 (1937) 104f.; Egyptian: El-Shamy 2004; Moroccan: Topper 1986, No. 29.

1694A *A Foolish Welcome* (previously ***Serfs Congratulate their Master***). (Including the previous Type 1698C*.) Villagers (serfs) intend to welcome (congratulate, honor) a visiting nobleman. The mayor leads the delegation, and the others are supposed to copy everything he does.

(They each present a dish of food to the nobleman.) The leader stumbles and falls (spills the food on the table or on the floor), and the others do likewise [J2417.2]. In his anger over the accident, the mayor curses, e.g., "Go to the devil!" The others add, as they had rehearsed, "With your wife and children", "and your aunts and uncles", "and the noble lady, and the whole company!" [J1845]. (Previously Type 1698C*.)

In German and Austrian variants, the inhabitants cannot decide what to wear. When the visiting dignitary arrives, they hurry, still naked, to greet him. When the mayor is bitten on his backside by a horse-fly, he uses his hand to shoo it away, and all the others copy this gesture.

In other variants, the reception goes wrong for other reasons. Cf. Types 1246, 1297*, 1821, and 1832M*.

Literature/Variants: EM 2 (1979) 41–45 (K. Ranke); EM 7 (1993) 97f.
Latvian: Arājs / Medne 1977, No. 1698C*; Lithuanian: Kerbelytė 1999ff. II, No. 1698C*; Flemish: Cornelissen / Vervliet 1900, 261, Cornelissen 1929ff. I, 270f., Meyer 1968, No. 1246; German: Grannas 1960, No. 84, Wossidlo / Neumann 1963, Nos. 1, 182, Kapfhammer 1974, 109ff., cf. Moser-Rath 1984, 153, cf. Berger 2001, No. 1694*; Austrian: Lang-Reitstätter 1948, 130f., 133, 136f.; Hungarian: MNK VI, No. 1300*II; Slovakian: Gašparíková 1991f. II, No. 468; Rumanian: Stroescu 1969 I, No. 3840; Polish: Krzyżanowski 1962f. II, No. 1295*, cf. No. 1223A; Russian, Byelorussian, Ukrainian: SUS, No. 1698C*; Indian: Thompson / Balys 1958, No. J2417.2; Chinese: Eberhard 1937, No. 148.

1695 *Shoes for Animals* (previously ***The Fool Spoils the Work of the Shoemaker, the Tailor, and the Smith***). A man (fool, Eulenspiegel) who works for a shoemaker is supposed to cut some leather for shoes. He asks his master, "How (big) should I make them?" and is told, "Big and small, just as the herdsman drives them through the gate". The man makes shoes for pigs (sheep). When the master sees this, he throws the man out.

Or, they take the shoes to market and tell customers that the winter will be so cold, even the animals will need shoes [J1873.1]. The customers pay well for the shoes.

Remarks: Told of Til Eulenspiegel, *Eulenspiegelbuch* (No. 43).
Literature/Variants: EM: Schuhe für Tiere (forthcoming).
Finnish: Rausmaa 1982ff. IV, No. 177, VI, Nos. 340–342; Finnish-Swedish: Hackman 1917f. II, Nos. 258(1), 316(3); Estonian: Aarne 1918; Livonian: Loorits 1926, No. 1694; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; German: Henßen 1935, No. 186, Benzel 1957, No. 233, Wossidlo / Neumann 1963, No. 349; Swiss: cf. Büchli / Brunold-Bigler 1989ff. I, 872; Greek: Megas / Puchner 1998; Sorbian: Veckenstedt 1880, No. 10; South African: Grobbelaar 1981.

1696 *"What Should I Have Said (Done)?"* Miscellaneous type. (Including the previous Type 1696A*.) A mother tells her stupid son (man tells his wife) what he should have said (done) in a particular situation. The son follows the advice at the next opportunity, where it turns out to be inappropriate. He is punished (is told again what he should have done or said, and he follows that advice in the wrong circumstances, etc.) For example, the fool congratulates mourners and offers sympathy to a bridal couple [J2461, J2461.2]. Cf. Types 1681A, 1681B, and 1691B.

Combinations: This type is usually combined with one or more other types, esp. 1408, 1642, 1653, 1681B, 1685, and also 571, 574, 1006, 1218, 1240, 1291A, 1291B, 1313, 1384, 1387, 1535, 1539, 1600, 1643, 1655, 1685, 1687, 1691, 1691B, 1693, and 1775.
Literature/Variants: Chauvin 1892ff. VV, 155ff. No. 437; Köhler / Bolte 1898ff. I, 87f.; Montanus / Bolte 1899, No. 4; Bebel / Wesselski 1907 I, Nos. 26, 27; Wesselski 1911 I, No. 169, II, No. 424; BP I, 315, 524f.; BP III, 145–151, 311–322; Pauli / Bolte 1924 II, No. 762; Haavio 1929f. I, 94–224; Schwarzbaum 1968, 91, 461; Marzolph 1987a, No. 72; Dekker et al. 1997, 405–407; Schmidt 1999; EM: "Was hätte ich sagen (tun) sollen?" (in prep.).
Finnish: Rausmaa 1982ff. VI, Nos. 343, 344; Finnish-Swedish: Hackman 1917f. II, No. 257; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Kecskeméti / Paunonen 1974, Bartens 2003, No. 69; Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984, Nos. 1685, 1696; Danish: Grundtvig 1854ff. I, No. 112, Kristensen 1881ff. II, No. 23, III, No. 43, Kristensen 1890, No. 200; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Scottish: Baughman 1966, Briggs 1970f. A I, 339f.; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 150f.; French: Tegethoff 1923 II, Nos. 17, 22a, Soupault 1963, 97ff., Joisten 1971 II, Nos. 120, 150, 151; Spanish: González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, Nos. 639, 641, 643, 646, 648, 659, Cardigos (forthcoming), Nos. 1696, 1696*C; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 147; Flemish: Meyer 1968, Nos. 1696A, 1696B, cf. Nos. 1696C, 1696D, Meyer / Sinninghe 1976, No. 1696A, Lox 1999b, No. 151; Walloon: Legros 1962; German: Plenzat 1927, Grimm KHM / Uther 1996 I, Nos. 32, 59, II, No. 143; Ladinian: Decurtins 1896ff. II, 112 No. 89, X, 625 No. 12, XIV,

39u.; Italian: Cirese / Serafini 1975, No. 1696, and app.; Corsican: Massignon 1963, Nos. 16, 32; Sardinian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII C, Nos. 1696, 1696A*, Dömötör 2001, 287; Czech: Tille 1929ff. I, 210f., 415ff., 419ff., 430, Klímová 1966, Nos. 80, 81, Dvořák 1978, No. 4494*; Slovakian: Polívka 1923ff. V, 19ff., 25, 31f., Gašparíková 1991f. I, Nos. 246, 300; Slovene: Möderndorfer 1946, 347f.; Serbian: Vrčević 1868f. I, No. 173, cf. No. 259, Čajkanović 1929, No. 92, Đjorđjevič / Milošević-Đjorđjevič 1988, Nos. 283, 284; Croatian: Bošković-Stulli 1963, Nos. 94, 95, Gaál / Neweklowsky 1983, No. 50; Bosnian: Krauss / Burr et al. 2002, No. 291; Rumanian: Stroescu 1969 I, Nos. 3013, 3014, 3783; Bulgarian: BFP, Nos. 1696, *1696A; Greek: Hallgarten 1929, 148ff., Loukatos 1957, 211f., Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II, No. 1696, cf. No. 1697; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 325 (4–5), 328 (1–8); Jewish: Jason 1988a, Nos. 1681*D, 1696, Haboucha 1992, Nos. 1681*D, 1696; Gypsy: MNK X 1; Cheremis / Mari, Mordvinian, Votyak: Kecskeméti / Paunonen 1974; Tatar: Radloff 1866ff. VII, No. 1; Siberian: Soboleva 1984; Georgian: Kurdovanidze 2000; Aramaic: Nowak 1969, No. 425; Syrian, Palestinian, Iraqi, Persian Gulf, Kuwaiti, Qatar: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960, Jason 1989; Burmese: Kasevič / Osipov 1976, No. 134; Chinese: Ting 1978, Nos. 1696, 1696A, 1696B, 1696D, cf. Nos. 1696*, 1696C; Indonesian: Vries 1925f. II, No. 93; Japanese: Ikeda 1971, Nos. 1696A, 1696B, cf. No. 1696C, Inada / Ozawa 1977ff.; North American Indian: Thompson 1919, 417ff.; US-American, French-American, African American: Baughman 1966; Mexican: Robe 1973; Dominican: Flowers 1953; Puerto Rican: Hansen 1957, No. 1696, cf. No. *1690, *1703**A; Chilean: Hansen 1957; Argentine: Hansen 1957, Nos. 1696, *1703**D; West Indies: Flowers 1953; Egyptian, Libyan, Tunisian, Algerian, Moroccan: El-Shamy 2004; Algerian: Nowak 1969, No. 425; East African: Klipple 1992; Sudanese: Klipple 1992, El-Shamy 2004; Namibian: Schmidt 1989 II, No. 1275; South African: Grobbelaar 1981.

1696A* See Type 1696.

1696B* See Type 1437.

1697 *"We Three; For Money."* Three Valaisans (men of another nationality) who are going to England (another foreign country) learn in advance some important English phrases (cf. Types 1699, 1699B). The first one learns to state who they are: "We three Valaisans". The second one learns how to convince a prospective landlord to give them food and lodging: "For the money". The third one learns to agree to a stipulated price: "That's right".

On their journey they are accused falsely of having committed a murder. The judge asks who committed the crime, and the first man answers, "We three Valaisans". The judge asks why they did it, and the second man says, "For the money". The judge condemns them to be hanged, and the third man responds, "That's right". The three men are hanged (or, the real culprit is found and the three men are freed). Cf. Type 360.

Combinations: 360.
Remarks: Documented in the 14th century by John Bromyard, *Summa predicantium* (S IV,18). Originally a separate tale, this was later incorporated into Type 360.
Literature/Variants: Wesselski 1909, No. 37; BP II, 561–566; Schwarzbaum 1968, 90f.; Tubach 1969, No. 5196; Wenzel 1979, 310f.; EM 6 (1990) 453–459 (I. Tomkowiak); Herranen 1995; Bregenhøj 1997; Dekker et al. 1997, 115–117; Schmidt 1999.
Finnish: Rausmaa 1982ff. VI, Nos. 345, 346; Finnish-Swedish: Hackman 1917f. II, No. 284; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wotian: Kecskeméti / Paunonen 1974; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 243f., 345; French: Tegethoff 1923 I, No. 22, Joisten 1971 II, No. 152, Fabre / Lacroix 1973f. II, No. 59; Spanish: Espinosa 1946f., No. 52, Espinosa 1988, Nos. 375–379; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, Nos. 525–527, Cardigos (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968, Meyer / Sinninghe 1976; Walloon: Legros 1962; German: Henßen 1935, No. 128, Moser-Rath 1984, 177, 288, Grimm KHM / Uther 1996 II, No. 120; Swiss: Büchli / Brunold-Bigler 1989ff. II, 150; Austrian: Haiding 1969, No. 65; Italian, Sardinian: Cirese / Serafini 1975; Cirese / Serafini 1975; Hungarian: MNK VII C; Czech: Tille 1929ff. II 2, 445f., Klímová 1966, No. 82; Slovene: Kres 4 (1884) 611ff.; Serbian: Čajkanović 1929, No. 126; Croatian: Vujkov 1953, 253ff.; Rumanian: Schullerus 1928; Bulgarian: BFP; Greek: Loukatos 1957, 300, Megas / Puchner 1998; Polish: Kapełuś / Krzyżanowski 1957, No. 93; Russian, Byelorussian, Ukrainian: SUS; Gypsy: Briggs 1970f. A II, 345; Tatar: Kecskeméti / Paunonen 1974; Indian: Thompson / Roberts 1960; Chinese: cf. Ting 1978, No. 1697A; French-Canadian: Thomas 1983, 361ff.; US-American: Baughman 1966; African American: Dorson 1956, No. 150; Spanish-American: Robe 1973; Dominican, Puerto Rican, Chilean: Hansen 1957; West Indies: Flowers 1953; Somalian: El-Shamy 2004; South African: Coetzee et al. 1967, Grobbelaar 1981.

1698 ***Deaf Persons and Their Foolish Answers.*** (Including the previous Type 1673*.) Miscellaneous type. Two (more) people cannot understand each other because of their impaired hearing. Misunderstandings ensue [X111]. Cf. Type 1965.

Literature/Variants: Aarne 1916a; Weinreich 1953; Uther 1981, 96–99; Baldwin 1982; Rutherford 1983; EM: Schwerhöriger, Schwerhörigkeit (forthcoming).
Finnish: Rausmaa 1982ff. VI, Nos. 347, 348; Finnish-Swedish: Hackman 1917f. II, Nos. 328(8), 332; Estonian: Aarne 1918, No. 2008*; Livonian: Loorits 1926, No. 1673*; Latvian: Arājs / Medne 1977; Swedish: Bondeson 1880, No. 32, Djurklou 1883, 119f., Sahlgren / Liljeblad 1937ff. II, No. 27; Norwegian: Kvideland 1977, Nos. 13, 29; Danish: Skattegraveren 1 (1884) 215f., Kristensen 1892f. II, Nos. 377, 557, Kristensen 1899, No. 378; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Scottish: Briggs 1970f. A II, 69; Irish: Ó Súilleabháin / Christiansen 1963; French: Perbosc 1907, 45, 263; Spanish: Llano Roza de Ampudia 1925, Nos. 49, 84, Chevalier 1983, No. 221, cf. Espinosa 1988, No. 385; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, Nos. 486–488, Cardigos (forthcoming); Frisian: Poortinga 1976, 276; Flemish: Meyer 1968; German: Henßen 1935, No. 254, Wossidlo / Henßen 1957, No. 119, Kooi / Schuster 1994, No. 102a; Swiss: cf. Büchli / Brunold-Bigler 1989ff. I, 774; Ladinian: Uffer 1970, 92ff.; Italian: Cirese /

Serafini 1975; Hungarian: MNK VII C; Slovakian: cf. Gašparíková 1991f. I, No. 94; Slovene: Milčinski 1920, 7ff.; Serbian: Karadžić 1937, No. 33, Panić-Surep 1964, No. 115; Macedonian: Čepenkov/Penušliski 1989 IV, No. 509; Rumanian: Schullerus 1928, No. 1701*; Bulgarian: BFP; Greek: Kretschmer 1917, No. 17, Megas/Puchner 1998, Nos. 1673*, 1698; Polish: Krzyżanowski 1962f. II, Nos. 1673, 1698–1698M; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965; Uighur: Radloff 1866ff. VI, No. 4; Kurdish: Hadank 1930, No. 23, Džalila et al. 1989, No. 308; Siberian: Soboleva 1984; Georgian: Kurdovanidze 2000; Palestinian: Schmidt/Kahle 1928f. II, No. 95; Pakistani: Rassool 1964, 181ff.; Indian: Jason 1989; Burmese: Htin Aung 1954, 196ff., Kasevič/Osipov 1976, No. 121; Chinese: Ting 1978; Cambodian: Gaudes 1987, No. 76; Japanese: Inada/Ozawa 1977ff.; US-American: Randolph 1956, 39ff.; Spanish-American: Robe 1973; Chilean: Hansen 1957, No. 1698**GB; Tunisian: El-Shamy 2004; East African: Klipple 1992; Ethiopian: Gankin et al. 1960, 43ff.; South African: Coetzee et al. 1967.

1698A *Search for the Lost Animal.* One deaf person has lost sheep (other animals) and, while he is looking for them, meets another deaf person. Neither recognizes the other's disability. A asks if B has seen his sheep. B misunderstands but gestures in a certain direction as he replies about something else. A goes in that direction and finds his sheep. He thanks B and offers him one of his animals which is deformed (lame, etc.) as a reward for his help. B thinks A is blaming him for the animal's deformity. They fight. They take their argument to a judge, who, unknown to either of them, is also deaf. His judgment is absurd [X111.1].

Remarks: Early version (17th–18th century) by the Georgian Sulxan-Saba Orbeliani, *Sibrʒne sicruisa* (No. 17).
Literature/Variants: Chauvin 1892ff. VII, 113f. No. 381; Wesselski 1908, No. 31; Aarne 1916a, 16–28; Schwarzbaum 1968, 91; Uther 1981, 96–99; Hansen 2002, 190–192; EM: Schwerhöriger, Schwerhörigkeit (forthcoming).
Finnish: Rausmaa 1982ff. VI, No. 349; Lappish: Qvigstad 1921, No. 1980; Swedish: Bondeson 1880, No. 31; Spanish: González Sanz 1996; German: Haltrich 1956, No. 58; Hungarian: MNK VII C; Rumanian: Stroescu 1969 II, No. 5372; Greek: Kretschmer 1917, No. 17, Megas/Puchner 1998; Polish: Krzyżanowski 1962f. II; Turkish: Eberhard/Boratav 1953, No. 320; Jewish: Jason 1975; Ossetian: Bjazyrov 1960, No. 59; Abkhaz: Šakryl 1975, No. 54, Levin 1978, No. 47; Uighur: Makeev 1952, 240ff.; Kara-Kalpak: Volkov 1959, No. 41; Tuva: Taube 1978, No. 61; Georgian: Orbeliani/Awalischwili et al. 1933, No. 55; Palestinian: Schmidt/Kahle 1918f. I, 95; Indian: Thompson/Roberts 1960; Tunisian: Brandt 1954, 75ff.; Moroccan: Laoust 1949, No. 35, El-Shamy 2004; Ethiopian: Courlander/Leslau 1950, 73ff.

1698B *Travelers Ask the Way.* A traveler asks for directions, but a deaf man misunderstands and thinks that he is offering to buy his ox for a certain price. The traveler repeats his question and the deaf man refuses to sell his animal. His deaf mother brings his dinner.

When he tells her about the traveler's offer, she thinks he is telling her that the food is too salty. The daughter-in-law misunderstands what her mother-in-law says about the salty food, etc. The whole family is deaf and they all misunderstand each other [X111.2].

Literature/Variants: Aarne 1916a, 28f.; Uther 1981, 96–99; EM: Schwerhöriger, Schwerhörigkeit (forthcoming).
Finnish: Rausmaa 1982ff. VI, No. 349; Latvian: Arājs / Medne 1977; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 56; Spanish: Espinosa 1946f., No. 50; Dutch: Overbeke / Dekker et al. 1991, No. 1686; Flemish: Meyer 1968; German: Wossidlo / Neumann 1963, No. 97; Rumanian: Stroescu 1969 II, No. 5873; Greek: Kretschmer 1917, No. 17; Polish: Krzyżanowski 1962f. II; Indian: Thompson / Roberts 1960, Blackburn 2001, No. 15; Sri Lankan: Thompson / Roberts 1960; Chinese: Ting 1978; US-American: Baughman 1966; Spanish-American: TFSP 15 (1939) 82f.; Malagasy: Haring 1982, No. 2.4.1698B.

1698C ***Two Persons Believe Each Other Deaf.*** A trickster tells each of two people (often women) before they meet that the other is deaf and must be shouted at. They do this, and each thinks that the other is insane. After a while, the trickster reveals his trick [X111.3].

Remarks: Early literary treatment, see Bonaventure Des Périers, *Nouvelles Récréations* (No. 10).
Literature/Variants: Wesselski 1908, No. 31; Aarne 1916a, 29–35; Gonnella / Wesselski 1920, No. 16; Schwarzbaum 1968, 57, 453; Uther 1981, 96–99; Hansen 2002, 192f.; EM: Schwerhöriger, Schwerhörigkeit (forthcoming).
Finnish: Rausmaa 1982ff. VI, No. 350; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Bødker et al. 1957, No. 15; Danish: Kristensen 1899, No. 543; English: Baughman 1966; Spanish: Chevalier 1983, No. 222; Dutch: Koopmans / Verhuyck 1991, No. 60; Frisian: Kooi 1984a; German: Ruppel / Häger 1952, 39f., Kapfhammer 1974, No. 9, Moser-Rath 1984, 78f., 210, 288, 382, 430f.; Italian: Cirese / Serafini 1975; Hungarian: MNK VII C; Rumanian: Stroescu 1969 II, No. 4730; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Ukrainian: SUS; Siberian: Soboleva 1984; Indian: Dracott 1914, 166; Sri Lankan: Schleberger 1985, No. 64; South African: Coetzee et al. 1967.

1698D ***The Wedding Invitation.*** A landlord meets a deaf farmer and asks him how much he wants for the livestock he has with him. The farmer thinks he is being asked about his daughter's wedding, and tells about this. The landlord asks if he may come, and the farmer replies with the price of the livestock. The landlord says that the farmer is crazy, but the farmer thinks he is wishing him well, and returns the good wish [X111.4].

Literature/Variants: Aarne 1916a, 35–38; Pauli / Bolte 1924 II, No. 719; Uther 1981, 96–99; EM: Schwerhöriger, Schwerhörigkeit (forthcoming).
Hungarian: György 1932, No. 42; Rumanian: Stroescu 1969 II, No. 5873M; Indonesian: Vries 1925f. II, 411 No. 296; US-American: Baughman 1966.

1698E See Type 1698J.

1698F See Type 1698G.

1698G ***Misunderstood Words Lead to Comic Results.*** Miscellaneous type. (Including the previous Types 1698F and 1698L.) A deaf person misunderstands similar-sounding words, which leads to unexpected (comic) results or dialog. Cf. Type 1698N.

In some cases, someone feigns deafness in order to avoid an obligation or some other unpleasant situation.

In others, a hearing person wants to make fun of a deaf person but is embarrassed by his answers [X111.6].

Combinations: 1805.
Remarks: The questions and answers are often in rhymes.
Literature/Variants: Aarne 1916a, 40f., 76f; Uther 1981, 96–99; EM: Schwerhöriger, Schwerhörigkeit (forthcoming).
Finnish: Rausmaa 1982ff. VI, Nos. 355, 356; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Norwegian: Hodne 1984; Danish: Grundtvig 1876ff. III, 26, Kristensen 1900, Nos. 63–65, 67; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A II, 220; French: Perbosc 1907, Nos. 1, 2, 4, 8–10, Perbosc / Bru 1987, 130f.; Spanish: Camarena Laucirica 1991, Nos. 244, 245, Camarena / Chevalier 1995ff. V (forthcoming), No. 1018B; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, Nos. 423, 500, 514, Cardigos (forthcoming); Frisian: Kooi 1984a, No. 1698G*; Flemish: Volkskunde 58 (1957) 38; German: Neumann 1968a, No. 11, Moser-Rath 1984, 377, 422f., Kooi / Schuster 1994, No. 102b, Berger 2001; Austrian: cf. Haiding 1969, No. 57; Italian: Cirese / Serafini 1975; Serbian: cf. Đorđevič / Miloševič-Đorđevič 1988, No. 285; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II, No. 1698L; Russian: SUS; Jewish: Jason 1975, 1988a; Chinese: Ting 1978; Siberian: Soboleva 1984; US-American: Baughman 1966, Nos. 1698F, 1698G; Mexican: cf. Paredes 1970, No. 23; Cuban: Hansen 1957; Chilean: Pino Saavedra 1960ff. III, No. 215, Pino Saavedra 1987, No. 70; South African: Grobbelaar 1981.

1698H ***The Deaf Man in the Tree*** (previously ***The Man with the Bird in the Tree***). A traveler asks the way of a man who is up in a tree, who happens to be deaf. The man in the tree keeps telling him about the bird he has caught (apples he has picked) [X111.8].

Remarks: The questions and answers are often in rhymes.
Literature/Variants: Aarne 1916a, 41–50; Uther 1981, 96–99; EM: Schwerhöriger, Schwerhörigkeit (forthcoming).
Swedish: NM. HA, Ms. 2, 1185–1201; German: Bll. f. Pomm. Vk. 10 (1902) 22, Neumann 1968b, No. 291; Austrian: ZfVk. 3 (1891) 298f., Haiding 1965, No. 271; Polish: Krzyżanowski 1962f. II; US-American: Baughman 1966.

1698I ***Visiting the Sick.*** A deaf (hearing-impaired) man goes to visit a sick friend. He wants to hide his impediment so he plans a conversation with questions and answers. The resulting dialog is absurd: "How are you?" – "I am dead."– "Thank God! What have you eaten?" – "Poison, I think." – "I hope it agrees with you." [X111.9].

Literature/Variants: Aarne 1916a, 50f.; Uther 1981, 96–99; Marzolph 1992 II, No. 1232; EM: Schwerhöriger, Schwerhörigkeit (forthcoming).
Rumanian: Stroescu 1969 II, No. 5873N; Jewish: Haboucha 1992; Kurdish: Hadank 1926, No. 7; Syrian: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Thompson/Roberts 1960; Burmese: Esche 1976, 404ff.; Chinese: Ting 1978; Japanese: Ikeda 1971; Spanish-American: TFSP 15 (1939) 82f.; Egyptian: Littmann 1955, 124 No. 46, 184.

1698J *The Misunderstood Greeting* (previously *"Good Day,"– "A Woodchopper."*). (Including the previous Type 1698E.) A traveler (nobleman) greets (questions, insults) a deaf workman (farmer, fisherman), but the workman answers as if the traveler had meant to comment on his work [X111.5, C111.10].

Often the workman had imagined what a potential interlocutor would say to him and had rehearsed his answers. Or, he pretends to be deaf because he is afraid that the traveler will ask him to do something he does not want to do (e.g. lend him something). Cf. Types 1698N, 1699B.

Literature/Variants: Aarne 1916a, 38–40, 51–60, cf. 67–69, 72f., 75f.; Uther 1981, 96–99; Hansen 2002, 194–197; EM: Schwerhöriger, Schwerhörigkeit (forthcoming).
Finnish: Rausmaa 1982ff. VI, No. 351; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. I, No. 114, Grundtvig 1876ff. III, 24f., Kristensen 1900, Nos. 52–60, 631; Spanish: Espinosa 1988, Nos. 383, 384, Camarena Laucirica 1991, No. 246; Portuguese: Vasconcellos/Soromenho et al. 1963f. II, No. 515, Cardigos (forthcoming); Frisian: Kooi 1984a; German: Meyer 1925a, 175f., Zender 1935, No. 138, Neumann 1968b, 97f.; Rumanian: Stroescu 1969 II, Nos. 5873E, 5873F; Bulgarian: BFP, Nos. 1698E, 1698J; Greek: Megas/Puchner 1998; Polish: Krzyżanowski 1962f. II; Jewish: Jason 1965, No. 1698E; US-American: Roberts 1969, No. 41; Argentine: Chertudi 1960f. I, No. 88; Iranian: Marzolph 1984; Chinese: Riftin et al. 1977, No. 55; Japanese: Ikeda 1971; Cuban: Hansen 1957.

1698K *The Buyer and the Deaf Seller.* A deaf seller cannot understand what his customer asks him and gives inappropriate answers. The customer does not know about the man's impairment and thinks he is insane [X111.11].

Often the seller has imagined what a potential customer would ask and has rehearsed his answers (has been given instructions about what to say). Cf. Type 1699B.

Literature/Variants: Aarne 1916a, 60–67, 69–71; Uther 1981, 96–99; EM: Schwerhöriger, Schwerhörigkeit (forthcoming).
Finnish: Rausmaa 1982ff. VI, Nos. 352–354; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1900, Nos. 61, 630, Christensen/Bødker 1963ff., Nos. 49, 51; English: Baughman 1966, Briggs 1970f. A II, 30f.; Frisian: Kooi 1984a; Flemish: Kooi 1985f., No. 39; German: Meyer 1925, 176, cf. 263, Grüner 1964, No. 591; Hungarian: MNK VII C; Bulgarian: BFP; Polish: Krzyżanowski

1962f. II; Jewish: cf. Haboucha 1992; Japanese: Inada / Ozawa 1977ff.; Spanish-American: TFSP 9 (1931) 159f.

1698L See Type 1698G.

1698M ***The Deaf Bishop.*** A minister (priest) is called before the bishop because he has been accused of drinking too much. The bishop is old and deaf. The minister confesses his sins publicly in the church: "In the morning I have a drink" (spoken loudly), "and after that five or six little drinks" (spoken softly). "At noon I have another drink" (loudly), "and then five or six small ones" (softly). The bishop, who hears only the loud words, tells the congregation that the minister has the right to have a drink with his meals, and finds him innocent of the charges [X111.13].

Literature/Variants: EM: Schwerhöriger, Schwerhörigkeit (forthcoming).
Finnish: Rausmaa 1982ff. VI, No. 357; Estonian: Raudsep 1969, No. 330; Lappish: Kecskeméti / Paunonen 1974, Bartens 2003, No. 69; Danish: Kristensen 1899, Nos. 168, 169, 190; German: cf. Neumann 1968b, 117f.

1698N ***Pretended Deafness.*** A man (farmer, farmhand, old man, woman) is asked to do something or is told something that he does not want to hear. He pretends to be deaf. But when something is said that he wants to hear, he can hear that [Cf. K231.15]. Cf. Types 1698G, 1698J.

Literature/Variants: EM: Schwerhöriger, Schwerhörigkeit (forthcoming).
Danish: Kristensen 1900, Nos. 596, 597; Spanish: Camarena Laucirica 1991, No. 247; Portuguese: Soromenho / Soromenho 1984f. II, No. 614, Cardigos (forthcoming); Italian: Cirese / Serafini 1975; Slovakian: cf. Gašparíková 1991f. II, No. 422; Polish: cf. Krzyżanowski 1962f. II, No. 1698M; Afghan: Lebedev 1955, 137.

1698A* ***Burning Off the Dirt*** (previously ***To Strike Finger***). A master (priest) who has accidentally dirtied his finger with excrement demands that his servant cut it off (burn the dirt off). He sticks the finger through a hole and the servant strikes it with a burning piece of wood. The master is in so much pain that he pulls his finger out and puts it into his mouth to soothe it.

Remarks: Early version (16th century) by Philippe de Vigneulles, *Cent Nouvelles nouvelles* (No. 80).
Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 358; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961.

1698B* ***Refusal to Eat.*** The servant thinks that he will punish his master by refusing to eat [J2064].

Literature/Variants:
Latvian: Arājs / Medne 1977; Swedish: Bødker et al. 1957, No. 15; German: Wossidlo / Neumann 1963, No. 36.

1698C* See Type 1694A.

1699 *Misunderstanding Because of Ignorance of a Foreign Language* (Including the previous Type 1699A). Miscellaneous type. Two people who speak different languages cannot understand each other. One of them pronounces the words so that they seem to have a different meaning, or the words sound like different words in the other person's language. Often an absurd conversation leads to unexpected events [J2496.2, X111.7]. Cf. Types 1322, 1700.

In some variants the misunderstanding happens because one person does not understand a foreign word (technical term). Or an ambiguous message (statement) leads to the discovery of a criminal (planned crime) [N275.2]. (Previously Type 1699A.) Cf. Type 1697.

Combinations: 1833.
Literature/Variants: Cf. Kirchhof / Oesterley 1869 I 1, No. 200; cf. Wickram / Bolte 1903, No. 65; cf. Bebel / Wesselski 1907, No. 138; BP II, 412, 534f.; Bolte 1931b; Schwarzbaum 1968, 63, 338; Satke 1973; Ó Catháin 1974f.; Ó Catháin 1982; EM: Sprachmißverständnisse (forthcoming).
Livonian: Loorits 1926, No. 1672; Latvian: Arājs / Medne 1977, Nos. 1699, *1699C, *1707**; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Danish: Kristensen 1892f. I, Nos. 188–195, II, Nos. 84, 201–203, cf. No. 205, Kristensen 1899, Nos. 13, 63, 64, 358, Kristensen 1900, Nos. 318, 326, 327, 330, 331, 334, 335, 338, 414, cf. Nos. 129, 523; Scottish: Briggs 1970f. A II, 357 No. 11; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: González Sanz 1996; Portuguese: Soromenho / Soromenho 1984f. II, No. 629, Cardigos (forthcoming), No. 1699, cf. No. 1204*A; Dutch: Sinninghe 1943, No. 1697*, Meder / Bakker 2001, Nos. 60, 65; Frisian: Poortinga 1976, 298, Kooi 1984a, No. 1699C*; Flemish: Lox 1999a, No. 66; German: Moser-Rath 1984, 289, 412, Tomkowiak 1987, 164, Kooi / Schuster 1994, No. 69; Swiss: Büchli / Brunold-Bigler 1989ff. I, 808, 857 No. 8; Italian: Cirese / Serafini 1975; Sardinian: Cirese / Serafini 1975, No. 1699A; Hungarian: MNK VII C; Czech: Tille 1929ff. I, 432f., Klímová 1966, No. 83; Slovakian: Gašparíková 1981a, 115, 162, 218, 240, 410; Slovene: Milčinski 1920, 19f.; Serbian: Vrčević 1868f. I, No. 272, cf. No. 290, Karadžić 1937, No. 8, cf. Đorđevič / Milošević-Đorđevič 1988, Nos. 286–288; Rumanian: Strescu 1969 I, No. 3743, II, No. 5739, cf. No. 5738; Bulgarian: BFP, Nos. 1699, 1699A; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian: SUS, Nos. 1699, 1699B; Ukrainian: SUS, No. 1699B; Jewish: Jason 1965, Nos. 1699*C, 1699*D, cf. No. 1699*E, Jason 1975, No. 1699*C, Haboucha 1992, No. 1699, cf. No. **1699C; Gypsy: MNK X 1; Tatar: Kecskeméti / Paunonen 1974; Kurdish: cf. Džalila et al. 1989, No. 200; Uzbek: Afzalov et al. 1963 II, 216; Syrian, Lebanese, Iraqi: El-Shamy 2004; Iranian: Christensen 1918, No. 12; Indian: Thompson / Roberts 1960; Nepalese: Sakya / Griffith 1980, 190ff.; Chinese: Ting 1978, Nos. 1699, 1699A_1, 1699C; Spanish-American: TFSP 10 (1932) 16–18, 17 (1941) 57f., 32 (1964) 54, Robe 1973; African American: Dorson 1964, 451f., 452ff.; Mexican: Robe 1973; Puerto Rican, Chilean: Hansen 1957, No. **1687C; Egyptian: El-Shamy 2004,

Nos. 1337E§, 1699; Tunisian: El-Shamy 2004; West African: Barker / Sinclair 1917, No. 18; South African: Coetzee et al. 1967, No. 1698.

1699A Cf. Type 1699.

1699B ***The Changed Order.*** New recruits learn answers to questions in a foreign language. When the order of the questions is changed, confusion ensues [J2496.2, X111.7, cf. J1741.3.1]. Cf. Types 1697, 1698J, and 1698K.

Literature/Variants: EM: Sprachmißverständnisse (forthcoming).
Lithuanian: cf. Balys 1936, No. *2420; Danish: Kristensen 1892f. I, No. 145; English: Baughman 1966; German: Grannas 1960, No. 77; Hungarian: MNK VII C; Jewish: Jason 1988a, Haboucha 1992; Tadzhik: Rozenfel'd / Ryčkovoj 1990, No. 54; Egyptian: El-Shamy 2004.

1700 ***"I Cannot Understand You."*** (Previously ***"I Don't Know."***) A traveler (apprentice) comes to a city in a foreign country (usually Amsterdam, but also Paris, Hamburg, Vienna, Moscow, etc.) where he sees a beautiful building (villa, palace, factory). Curious, he asks a passer-by, "Whom does it belong to?" The passer-by replies, "I cannot understand you", which the traveler misunderstands and takes to be the name of the owner.

Similarly, he asks other people in turn the name of the husband of a beautiful woman, of the winner of the lottery, or the owner of a ship. He is amazed at the wealth of Mr. "I Cannot Understand You". He becomes reconciled to his own modest circumstances when, as he follows a funeral procession, he learns that Mr. "I Cannot Understand You" has died [J2496]. Cf. Types 314, 1545, and 1699.

Remarks: Documented in the late 18th century. Popularized by Johann Peter Hebel, *Kannitverstan* (1809).
Literature/Variants: Bolte 1931b; Schwarzbaum 1968, 116, 463, 464; EM 7 (1993) 936–938 (J. van der Kooi).
Finnish: Rausmaa 1982ff. VI, No. 359; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Frisian: Kooi 1984a; Walloon: Legros 1964, 35; German: Tomkowiak 1993; Italian: Cirese / Serafini 1975, No. J2496; Maltese: cf. Mifsud-Chircop 1978, Nos. 1700, *1700A; Hungarian: Berze Nagy 1960, 119; Slovene: Bolhar 1974, 66; Serbian: cf. Vrčević 1868f. I, No. 288; Rumanian: Stroescu 1969 II, No. 5746; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Jewish: Noy 1963a, Nos. 126, 143, Jason 1965; Gypsy: cf. Mode 1983ff. II, No. 108; Syrian: El-Shamy 2004; US-American: Dorson 1964, 90, 452f. African American: Dorson 1956, 79; Puerto Rican: Mason / Espinosa 1921, No. 48; Egyptian: El-Shamy 2004; West African: Barker / Sinclair 1917, No. 18.

1701 *Echo Answers.* A woman (man) asks an echo a question. The echo repeats the last phrase, which gives the (often unwelcome) answer [K1887.1].

Literature/Variants: EM 3 (1981) 971–976 (J. Kühn).
Finnish: Rausmaa 1982ff. VI, Nos. 360, 361; Swedish: Liungman 1961; Norwegian: Hodne 1984; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. II, No. 373, Cardigos (forthcoming); Chinese: Ting 1978; Indonesian: Vries 1925f. I, No. 109.

1702 *Anecdotes about Stutterers.* Miscellaneous type. (Including the previous Type 1702B*.) Besides various single variants, two main versions of this story can be distinguished:

(1) A stutterer (barber) is addressed by a stranger (student) who also stutters. He thinks the stranger is making fun of him, and a fight ensues. Cf. Type 1562J*.

(2) A bride and groom will not talk to each other, because neither of them wants the other to know about his (her) stuttering. (Previously Type 1702B*.)

Literature/Variants: Satke 1973; Röhrich 1977, 174–178; EM: Stottererwitze (forthcoming).
Latvian: Arājs / Medne 1977, Nos. 1702, 1702B*; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Chevalier 1983, No. 223; Portuguese: Soromenho / Soromenho 1984f. II, No. 729, Cardigos (forthcoming), No. 1725*A; German: cf. Moser-Rath 1964, No. 95, Kapfhammer 1974, 210, Moser-Rath 1984, 288, 379, 424f.; Swiss: EM 7 (1993) 873; Italian: Cirese / Serafini 1975, Nos. 1702, 1702B*; Sardinian: Cirese / Serafini 1975; Hungarian: MNK VII C; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II; Russian: SUS; Turkish: cf. Eberhard / Boratav 1953, Nos. 367, 368 III, 370; Jewish: Jason 1975; Chinese: Ting 1978, No. 1702, cf. No. 1702*; Spanish-American: Robe 1973, No. 1702*D; Egyptian: El-Shamy 2004, No. 1702D*§; Ethiopian: Reinisch 1889, No. 10; South African: Coetzee et al. 1967.

1702A* *A Laconic Conversation.* Two taciturn farmers understand each other through half words.

Literature/Variants:
Italian: Cirese / Serafini 1975; Hungarian: MNK VII C; Russian: SUS; Ukrainian: Popov 1957, 502.

1702B* See Type 1702.

1702C* See Type 921D*.

1703 *Anecdotes about Near-Sighted Men.* Miscellaneous type with diverse variants.

Literature/Variants:
Czech: Klímová 1966, No. 84; Chinese: Ting 1978, Nos. 1703, 1703A–1703H; Mayan: Peñalosa 1992.

1704 ***Anecdotes about Absurdly Stingy Persons.*** Miscellaneous type with diverse variants.

Literature/Variants: Schwarzbaum 1968, 137, 149, 153, 160, 169, 466, 471; Schwarzbaum 1980, 280; EM 5 (1987) 948–957 (U. Marzolph).
Finnish: Rausmaa 1982ff. VI, Nos. 362–365; Swedish: DFS 1906/95 s. 30; Danish: Kristensen 1892f. I, Nos. 4, 5, 196, 336, 349, 350, II, Nos. 14, 83, 236, 523, 524, 581, Kristensen 1900, Nos. 249, 257; Irish: Ó Súilleabháin/Christiansen 1963; Spanish: Chevalier 1983, Nos. 224, 225; Dutch: Boer 1961, 60; Frisian: Kooi 1984a, No. 1704A*; German: cf. Wossidlo/Neumann 1963, No. 237; Italian: Cirese/Serafini 1975; Slovakian: Gašparíková 1981a, 155; Serbian: Karadžić 1937, No. 17; Rumanian: Stroescu 1969 I, No. 3569; Bulgarian: BFP, Nos. 1704, *1704A–H, *1704J; Greek: Megas/Puchner 1998, No. 1704, cf. Nos. 1704A, 1704B, *1704C, *1704D, *1704E, *1704F; Jewish: Jason 1965, No. 1704, cf. No. 1704*A, Jason 1975, No. 1704, cf. No. 1704*A, Jason 1988a, No. 1704, cf. No. 1704*A, Haboucha, Nos. **1704A, **1704B; Syrian: El-Shamy 2004, No. 1388A§; Lebanese: El-Shamy 2004, No. 1704A§; Palestinian: El-Shamy 2004, No. 1388C§; Iraqi: Jahn 1970, No. 57, El-Shamy 2004; Persian Gulf: El-Shamy 2004; Qatar: El-Shamy 2004, Nos. 1388A§, 1704; Indian: Jason 1989; Chinese: cf. Ting 1978, Nos. 1704A–C; Japanese: Ikeda 1971, Inada/Ozawa 1977ff.; Egyptian: El-Shamy 2004, Nos. 1388A§, 1388C§, 1704, 1704B§; Moroccan: El-Shamy 2004, Nos. 1388A§, 1704, 1704A§; Sudanese: El-Shamy 2004, No. 1388A§; Somalian: El-Shamy 2004.

1704* ***Saber and Fork*** (previously ***Soldier Eats with his Saber***). A soldier who is quartered with a farmer demands food and lays his saber on the table to emphasize his order. The farmer brings a pitchfork and lays it beside the saber. The soldier asks what this is for, and the farmer explains that such a great knife warrants an equally great fork.

Literature/Variants:
Dutch: Kooi 1985f., 169 No. 41; German: Kooi/Schuster 1994, No. 72; Rumanian: Stroescu 1969 II, No. 4867.

1705 ***Talking Horse and Dog.*** A man becomes alarmed by animals who speak. For example, he meets a dog who greets him, or he curses his ox and it replies to him.

In North American variants, the man wants his horse to jump over a hole. The horse says, "I will not". The man turns to his dog and says, "Isn't that strange, a horse talking!" The dog says, "Yes, it is". Often the man runs away, meeting other animals which answer him.

In some variants, objects as well as animals speak [B210.1, B211.1.1.1].

Literature/Variants:
Danish: Kristensen 1892f. I, No. 414, II, No. 534, Kristensen 1900, No. 562; Welsh: Briggs 1970f. A II, 60f.; English: Briggs 1970f. A I, 107, A II, 82; Japanese: Ikeda 1971; US-American: Randolph 1965, No. 322, Baughman 1966; French-American: Ancelet 1994, No. 30; African American: Baughman 1966; Spanish-American: TFSP 25 (1953) 248f.; Mayan: Peñalosa 1992.

1706 ***Anecdotes about Drunkards.*** Miscellaneous type with diverse variants.

Literature/Variants: Schwarzbaum 1968, 248, 308f.; Tubach 1969, Nos. 1801–1815, 5217, 5321; Marzolph 1992 II, Nos. 117, 320, 321, 596, 614, 636, 682–684, 695, 783, 910, 911, 962, 1074; EM: Trunkenheit (forthcoming).
Finnish: Rausmaa 1973a, 14; Estonian: Raudsep 1969, Nos. 293–330, 334, 373; Norwegian: Hodne 1984, 327; German: Moser-Rath 1984, 6, 29, 159f., 163f., 218ff., 235, cf. Moser-Rath 1991, 298ff.; Maltese: Mifsud-Chircop 1978, Nos. 1199, *1833M; Rumanian: cf. Stroescu 1969 II, Nos. 5179–5306; Bulgarian: BFP, No. *1811C*; Greek: Megas / Puchner 1998, No. *1703; Jewish: Jason 1965, Nos. *1703, *1703A, Jason 1988a, Nos. *1703, *1703A, Haboucha 1992, No. *1703; Mexican: Robe 1973, No. 1157*A.

1706A ***The Steadfast Drinker.*** A hard-drinking man wagers a drink (piece of bread) with himself (someone else, his horse) that he will be able to pass by an inn without going in. He succeeds (because he throws away his purse by the door of the inn). He (picks up his purse) and goes back to the inn to reward himself for his will power with the promised drink.

Literature/Variants: EM 2 (1979) 98f.
Dutch: Boer 1961, 14, Kooi 1985f., No. 40; Frisian: Kooi 1984a, No. 1703A*; German: Fischer 1955, 52, Cammann / Karasek 1976ff. III, 49; Rumanian: Stroescu 1969 II, No. 5245; Bulgarian: BFP, No. *1811C*.

1706B ***The Obedient Drinker.*** Three (five) tipplers make a bet (with the innkeeper) for a certain amount of alcohol that they will do whatever their wives ask of them [N13]. The first stumbles over a washtub (chair). His wife says, "Good, just fall into the tub (smash up the chair)!" He obeys. The second drops a pan (wakes the baby). "Throw everything around (wake all the children up)!" He obeys. The third stumbles. His wife says, "Go ahead, break your leg!" He does not obey and loses the bet. (He spills some sauce and she says, "Smear it all over the table!" He obeys.) The wife of the fourth man tells him to sleep all day in an empty cask, and he obeys. The wife of the fifth tells him to drink all the water in the pipes. He cannot, and loses the bet.

Literature/Variants: Legman 1968f. I, 694f.

English: Briggs 1970f. A II, 300f.; French: Tegethoff 1923 I, No. 24; Flemish: Meulemans 1982, No. 1404; Frisian: Kooi 1984a, No. 1703B*.

1706C ***The Jacket with 36 Buttons.*** A drunken farmer comes home and cannot find his bed. He falls asleep in the pig sty, where he feels the sow's belly and thinks it is his wife's. He asks, "Are you wearing the jacket with 36 buttons?"

Literature/Variants:
Estonian: cf. Raudsep 1969, No. 328; Dutch: Bloemhoff-de Bruijn / Kooi 1984, No. 23; Frisian: Kooi 1984a, No. 1703C*; German: cf. Moser-Rath 1984, 221; US-American: Randolph 1965, No. 402, Burrison 1989, 49.

1706D ***How the Drunken Man Was Cured.*** (Including the previous Type 835*.) A wife cures her husband of his alcoholism by a ruse. When the husband is drunk, she organizes a funeral procession, lays him in a coffin and puts a shroud (fool's costume) on him [J2311]. When the drunk husband awakes he thinks he is dead. Later, believing that he has been revived by his wife, the man swears he will never drink any more.

Or, a drunken man lies under the bed and thinks he is lying in his shroud. This cures him of his alcoholism [X811].) Cf. Types 1313A*, 1531.

In some versions the drinker is uncurable. When his wife, disguised as a ghost, brings him food, he tells her, "If you had known me better you would have brought me drink". The wife capitulates [J1323].

Remarks: Aesopic fable of Babrios (Babrius / Perry 1965, No. 246); popularized by La Fontaine, *Fables* (III,7).
Literature/Variants: Cf. Wesselski 1911 I, Nos. 6, 46, 49, 121; cf. Wesselski 1936, 88ff.; Schwarzbaum 1968, 308f.; Schwarzbaum 1979, 539f., 540 not. 4; EM: Säufer kuriert (forthcoming).
Estonian: Aarne 1918; Swedish: Schier 1974, No. 41; Flemish: Meulemans 1982, No. 1395; German: Moser-Rath 1964, No. 115, Kooi / Schuster 1994, Nos. 54a, 54b; Slovakian: Gašparíková 1991f. I, No. 241, II, Nos. 397, 465; Polish: Krzyżanowski 1962f. I, No. 835; Jewish: Bin Gorion 1990, No. 95; Japanese: Ikeda 1972, No. 1531A; French-Canadian: Delarue / Tenèze 1964ff. IV 1, Nos. 835, 835*; US-American: Randolph 1965, No. 359; Dodge 1987, 153; Spanish-American: TFSP 14 (1938) 234–236; African American: Abrahams 1970, 210f.

1706E ***Drunk Man in the Mine.*** (Including the previous Type 835A*.) Miners (nobleman) take a drunken man (drunkard, tax collector, miser, broom maker) into the mine (into the castle of a nobleman). When he awakes he thinks he is in hell. The miners pretend to be devils. Only when he promises to reform do they allow him to go home.

Literature/Variants: Schwarzbaum 1968, 137, 308f.; Morin 1974, No. 106; Schwarzbaum 1979, 539f., 540 not. 3, 5; EM: Säufer kuriert (forthcoming).
Danish: Kristensen 1900, No. 482; Scottish: Briggs 1970f. A II, 202f.; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A II, 37; Frisian: Kooi 1984a; Flemish: Meulemans 1982, No. 1449; Walloon: Laport 1932, No. 1313A; German: Zender 1936, No. 58; Jewish: cf. Noy 1963a, No. 132, Bin Gorion 1990, No. 95; Spanish-American: TFSP 20 (1945) 14; Egyptian: El-Shamy 2004, No. 835A*.

1708* ***The Sharpshooter*** (previously ***The Baron Shoots the Pipe out of the Jew's Mouth***). A nobleman shoots the pipe out of the mouth of a commoner (Jew) [F661.2].

Literature/Variants:
Livonian: Loorits 1926; Swedish: Liungman 1961; Swiss: Büchli / Brunold-Bigler 1989ff. I, 495f.

1710 ***Boots Sent by Telegraph.*** A young man (student) asks his father to send him a new pair of boots. The father tries to send them by telegraph, and throws them over a telegraph wire. A vagrant takes the boots and leaves his old ones in their place. The father thinks that his son had received the new ones and returned his old pair [J1935.1]. Cf. Type 1291D.

In some variants, a fool (foolish woman) wants to send a package and a letter by telegraph. He hangs the package on the wire and reads the letter out loud.

Literature/Variants: Anderson 1935, 40; Schwarzbaum 1968, 297.
Finnish: Rausmaa 1982ff. VI, No. 366; Livonian: Loorits 1926, No. 1710; Latvian: Arājs / Medne 1977; Swedish: Liungman 1961; Norwegian: Rud 1955, 55; Danish: Christensen 1939, No. 50; Irish: Ó Súilleabháin / Christiansen 1963; French: Joisten 1971 II, No. 205, Coulomb / Castell 1986, No. 74, Pelen 1994, No. 52; Frisian: Kooi 1984a; German: Dittmaier 1950, No. 485, Wossidlo / Neumann 1963, No. 81, Neumann 1968a, No. 38; Austrian: ZfVk. 16 (1906) 302 No. 47; Italian: Cirese / Serafini 1975, Todorović-Strähl / Lurati 1984, No. 56; Slovene: Celske slovenske novine 1 (1848) 60; Rumanian: Stroescu 1969 I, No. 3830; Bulgarian: BFP; Greek: Argenti / Rose 1949 II, 600; Ukrainian: SUS; Chinese: Ting 1978; Japanese: Inada / Ozawa 1977ff.; US-American: Baughman 1966; Spanish-American: TFSP 31 (1962) 22; Mexican: Robe 1973; Cuban, Puerto Rican: Hansen 1957, No. **1701; Egyptian: cf. El-Shamy 2004, No. 1710A§; South African: Coetzee et al. 1967.

1711* ***The Brave Shoemaker*** (previously ***A Woodcutter does not Fear the Dead***). A shoemaker (apprentice) is afraid of nothing. His friends want to test this and ask him to keep watch over a dead man. One of them pretends to be dead and lies (instead of a real corpse) in a coffin. During his watch, the shoemaker repairs some shoes. Suddenly the "dead" man begins to move (breathe). The shoemaker orders him to lie still. When the "dead" man moves again, the shoemaker says, "Whatever is dead must stay dead". He hits the impostor on the head with his hammer and kills him. Cf. Types 326, 1676.

Literature/Variants: EM: Tot: Was tot ist, soll tot bleiben (in prep.).
Finnish: Jauhiainen 1998, No. C171; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Norwegian: Hodne 1984, 295; French: Pelen 1994, No. 76; Spanish: Espinosa 1988, No. 387, cf. No. 388; Dutch: Sinninghe 1943, No. 942*B, Dinnissen 1993, No. 360; Flemish: Meyer / Sinninghe 1976, No. 1667, Berg 1981, No. 277; Frisian: Kooi 1984a, Kooi / Schuster 1994, No. 135; Walloon: Laport 1932; German: Henßen 1935, No. 64, cf. Bodens 1937, Nos. 1171, 1172, Berger 2001; Swiss: Büchli / Brunold-Bigler 1989ff. II, 742f.; Italian: Calvino 1956, No. 80; Greek: Dawkins 1955, No. 13; Jewish: Richman 1954, 275f.; French-Canadian: Lemieux 1974ff. III, Nos. 8, 15, 28; Spanish-American: Robe 1973; Mayan: cf. Peñalosa 1992, No. 1711.

1716* See Type 1965.

1717* *The Fancy Ailment.* A fine lady explains her ailment to her doctor in complicated, poetic paraphrase. The doctor does not understand her. The lady's servant explains briefly in vulgar language.

Literature/Variants:
Latvian: Arājs / Medne 1977; French: Pelen 1994, No. 111; Spanish: Espinosa 1988, No. 455; Portuguese: Oliveira 1900f. II, No. 400, Cardigos (forthcoming); Czech: cf. Sirovátka 1980, No. 36; Puerto Rican: Hansen 1957, No. 1940*H.

1718* *God Can't Take a Joke.* A man in danger of death prays to God for help (makes a vow that if he is rescued, he will do something for God). He escapes the danger but denies that God helped him (does not fulfill his promise). When he again finds himself in a dangerous position, he asks God, "Can't you take a joke?" Cf. Type 778.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, Nos. 371–373, Jauhiainen 1998, No. E1041; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Swedish: Bergvall / Nyman et al. 1991, No. 125; Norwegian: Hodne 1984; Portuguese: Soromenho / Soromenho 1984f. I, Nos. 78, 86, 87, Cardigos (forthcoming); Frisian: Kooi / Schuster 1993, No. 77, cf. No. 78; German: Wossidlo / Neumann 1963, No. 563; Hungarian: MNK VII C; Slovakian: cf. Gašparíková 1991f. I, No. 142; Serbian: cf. Vrčević 1868f. I, No. 87, Karadžić 1937, No. 69; Rumanian: Stroescu 1969 II, No. 4779; Greek: Orso 1979, No. 157; Jewish: Jason 1965; Uzbek: Stein 1991, No. 95; Iraqi: El-Shamy 2004; US-American: Roberts 1974, No. 149; Egyptian: El-Shamy 2004, No. 1718*, cf. No. 1718§; Tunisian, Moroccan: El-Shamy 2004.

JOKES ABOUT CLERGYMEN AND RELIGIOUS FIGURES 1725–1849

The Clergyman is Tricked 1725–1774

1725 ***The Lover Discovered*** (previously ***The Foolish Parson in the Trunk***). A farmer and his servant are plowing. The servant goes home to overhear the farmwife and her lover (often a clergyman). The lover hides. The servant pretends that he is supposed to do some job that threatens the lover's hiding place: light the oven, clean the chimney, clean the wool. He is about to throw a chest in which the lover is hiding into water or to throw it down the stairs (he lets the lover free in return for a ransom). The lover hides in the calf's stall and the servant drives him out with a whip.

The wife wants to bring food outdoors to her lover, whose whereabouts she thinks she can locate by following certain signs along the way. The servant manages to alter the signs (e.g. he puts cloth on a horse to change its color) so that the wife brings the food to him instead [K1571].

The wife sends the servant to take food to her lover (to invite him to a meal). The servant drops the food on the way and tells the lover that the husband has discovered the adultery. On his way back, he tells the farmer that the lover has refused to come. Or, he says that the lover wants the farmer to help him repair his broken plow [K1573].

When the lover sees the farmer collecting the food strewn along the way, he thinks he is coming with the tools or going to attack him, so he runs away.

Meanwhile, the servant has told the wife that her husband knows about her adultery, so she runs away. He tells the farmer that she left because her village (house) burned down. Or that she had promised always to cook food just as good as she did today if her husband can catch up with her. The farmer immediately goes after her. (Cf. Type 1741.) In the end, the wife confesses and she (and her lover) are possibly punished [K1572].

Cf. Types 1358, 1358A–1358C.

Combinations: 1358, 1358A–C, 1380, and 1535.
Remarks: Documented in the 16th century.
Literature/Variants: Schumann / Bolte 1893, No. 20; Montanus / Bolte 1899, No. 101; BP II,18, 131; BP III, 401; Schwarzbaum 1968, 143; EM 3 (1981) 1055–1065 (R. Wehse).
Finnish: Rausmaa 1982ff. V, No. 131, VI, Nos. 374, 375; Finnish-Swedish: Hackman 1917f. II, No. 275; Estonian: Raudsep 1969, No. 357; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian, Karelian: Kecskeméti / Paunonen 1974; Syrjanian: Fokos / Fuchs 1951, No. 83; Swedish:

Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. III, No. 67, IV, No. 55, Berntsen 1893f. I, No. 24, Christensen / Bødker 1963ff., Nos. 14, 60; Irish: Ó Súilleabháin / Christiansen 1963; French: Joisten 1971 II, No. 250; Spanish: Llano Roza de Ampudia 1925, No. 107, Lorenzo Vélez 1997, 88f.; Portuguese: Fontinha 1997, 107f., Cardigos (forthcoming); Dutch: Sinninghe 1943, Kooi 2003, No. 118; Flemish: Meyer 1968; German: Wossidlo / Neumann 1963, No. 277, Moser-Rath 1964, No. 101, Moser-Rath 1984, 289; Italian, Sardinian: Cirese / Serafini 1975; Cirese / Serafini 1975; Hungarian: MNK VII C; Czech: Tille 1929ff. II 2, 395; Slovakian: Gašparíková 1991f. II, Nos. 365, 452, 483, 542; Croatian: Vujkov 1953, 331ff.; Rumanian: Stroescu 1969 I, Nos. 3002, 3512, 3515; Bulgarian: BFP; Greek: Megas / Puchner 1998; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 359; Jewish: Jason 1965; Gypsy: Mode 1983ff. II, No. 98, MNK X 1; Ossetian: Britaev / Kaloev 1959, 404ff., Bjazyrov 1960, No. 22; Cheremis / Mari, Tatar: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, No. 382; Indian, Sri Lankan: Thompson / Roberts 1960; Chinese: cf. Ting 1978, No. 1725A; Cambodian: cf. Gaudes 1987, No. 69; Japanese: Inada / Ozawa 1977ff.; French-Canadian: Lemieux 1974ff. V, No. 5, XII, No. 15, XVI, No. 12; Mexican: cf. Robe 1973, No. 1741*A; Egyptian: El-Shamy 2004; Moroccan: Topper 1986, No. 40; Sudanese: El-Shamy 2004.

1726* See Type 1424.

1730 *The Entrapped Suitors.* Miscellaneous type. (Including the previous Types 1730A* and 1730B*.) A pretty, faithful wife is courted by three men (usually clergyman). With her husband's consent, she invites them to a private rendezvous. Before the first man's wishes are gratified, the second arrives and the first must hide in an uncomfortable position. When all three of the lovers are caught thus, they are killed or punished in some other manner, or are ridiculed or made to pay a ransom [K1218.1, cf. K1218.2]. Cf. Types 882A*, 1359A, and 1359C.

Combinations: 882A*, 1536B.
Remarks: Oriental origin, documented in the *Seven Wise Men* and the *Arabian Nights,* and later in French fabliaux and Italian novelle. Also a humorous ballad.
Literature/Variants: Chauvin 1892ff. VI, 11f. No. 185, 13 No. 186, 13f. No. 187, VIII, 50f. No. 18; Erk / Böhme 1893f. I, No. 154; Schwarzbaum 1980, 281; Verfasserlexikon 3 (1981) 1147f. (K.-H. Schirmer); Dekker et al. 1997, 387–390; Verfasserlexikon 11 (2000) 256–258 (N. Zotz); Marzolph / Van Leeuwen 2004, Nos. 198, 393.
Finnish: Rausmaa 1982ff. VI, Nos. 377–379; Finnish-Swedish: Hackman 1917f. II, Nos. 276, 277; Estonian: Raudsep 1969, No. 358; Latvian: Arājs / Medne 1977; Lappish, Wepsian, Lydian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Icelandic: Boberg 1966, No. K1218.1; Scottish: Bruford / MacDonald 1994, No. 28; Irish: Ó Súilleabháin / Christiansen 1963; English: Johnson 1839, 86ff.; French: Sébillot 1880ff. I, No. 16, Joisten 1971 II, No. 251; Spanish: González Sanz 1996; Portuguese: Oliveira 1900ff. II, No. 328, Braga 1987 I, 265f., Cardigos (forthcoming), No. 1730, cf. No. 1730*C; Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968, Nos. 1730, 1730A*; German: Henßen 1935, No. 262, Peuckert 1959, No. 202; Italian: Morlini / Wesselski

1908, No. 73, Cirese / Serafini 1975, Nos. 1730, 1730A*, and app.; Sardinian: Cirese / Serafini 1975; Maltese: cf. Mifsud-Chircop 1978; Hungarian: MNK VII C, No. 1730, cf. Nos. 1730A*$_1$ 1730A*$_2$, 1730C*, 1730D*; Czech: Tille 1929ff. II 2, 259ff.; Rumanian: cf. Stroescu 1969 I, No. 3469; Bulgarian: BFP, Nos. 1730, 1730A*, 1730B*, cf. Nos. *1730A–D, *1730F*; Greek: Megas 1970, No. 66, Megas / Puchner 1998, Nos. 1730, 1730B*; Polish: Krzyżanowski 1962f. II; Russian: SUS, Nos. 1730, cf. Nos. 1730D*, 1730*; Byelorussian: SUS, No. 1730, cf. No. 1730*; Ukrainian: SUS, Nos. 1730, 1730B*, cf. Nos. 1730A**, 1730*; Turkish: Eberhard / Boratav 1953, Nos. 249 (6), 268; Jewish: Jason 1965, 1975, 1988a; Gypsy: MNK X 1, No. 1730, cf. No. 1730A*$_1$, 1730C*; Cheremis / Mari, Tatar: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984, No. 1730, cf. Nos. 1730A**, 1730D*; Georgian: Kurdovanidze 2000, No. 1730, cf. No. 1730*; Syrian: Nowak 1969, No. 348, El-Shamy 2004; Iraqi: Nowak 1969, No. 313, El-Shamy 2004; Palestinian, Saudi Arabian, Oman, Qatar: El-Shamy 2004; Iranian: Marzolph 1984, No. *1730; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Jason 1989; Chinese: Ting 1978, No. 1730, cf. No. 1730*; English-Canadian: Fauset 1931, No. 5; French-Canadian: Lemieux 1974ff. XVI, No. 12; Spanish-American: Robe 1973, No. 1730, cf. No. 1730*C; Mexican: Robe 1973, No. 1730, cf. No. 1730D*; Cuban: Hansen 1957; Mayan: Peñalosa 1992; Brazilian: Alcoforado / Albán 2001, No. 88; Egyptian: Nowak 1969, No. 348, El-Shamy 2004; Algerian, Moroccan: El-Shamy 2004; East African: Klipple 1992; Sudanese: El-Shamy 2004.

1730A* See Type 1730.

1730B* See Type 1730.

1731 ***The Youth and the Pretty Shoes.*** A young man goes to a clergyman's house and seduces the servant girl, the daughter, and the wife. He promises to give them each a beautiful pair of shoes which he has stolen [T455.3.1]. Instead, he threatens to expose them to the clergyman and makes them pay him not to tell. Cf. Types 1420A–D.

In some variants, he also tricks the clergyman. He gives him medicine for his bald (mangy) head and orders him to say, "I know what I know, but I will not tell". The clergyman does this and the women confess their sexual liasons to him.

Literature/Variants: Schumann / Bolte 1893, No. 46; Nicholson 1980, 211f., 216; EM: Schuhe angeboten (forthcoming).
Finnish: Rausmaa 1982ff. III, No. 11, VI, No. 380; Estonian: Raudsep 1969, No. 393; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966; Italian, Sardinian: Cirese / Serafini 1975; Cirese / Serafini 1975; Hungarian: György 1934, No. 42; Croatian: Eschker 1986, No. 24; Macedonian: Piličkova 1992, Nos. 79, 80; Russian, Byelorussian: SUS; Cheremis / Mari: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, No. 382; US-American: Baughman 1966.

1734* *Whose Cow Was Gored?* (An eye for an eye.) A sexton hears the preacher give a sermon about the biblical phrase, "an eye for an eye". When the preacher's cow gores the sexton's cow with its horns and kills it, the sexton wants the preacher to give him a new cow. The preacher refuses. It would have been different, though, if the sexton's cow had killed the preacher's. Cf. Type 1589.

Remarks: Cf. Erasmus von Rotterdam, *Opera Omnia* (V,927).
Literature/Variants: Fabula 20 (1979) 246.
Finnish: Rausmaa 1982ff. VI, No. 382; Estonian: Raudsep 1969, No. 239; Latvian: Arājs / Medne 1977; Swedish: Liungman 1961; Norwegian: Hodne 1984, 313; Serbian: Karadžić 1937, No. 31, Đorđević / Milošević-Đorđević 1988, No. 289; Rumanian: Stroescu 1969 I, No. 3328; Bulgarian: BFP, No. 1734*, cf. No. *1734A*; Jewish: Jason 1988a, Haboucha 1992; Indian: Jason 1989; Egyptian: El-Shamy 2004.

1735 ***"Who Gives His Own Goods Shall Receive It Back Tenfold."*** A preacher gives a sermon saying that whoever gives alms will receive them back tenfold [J1262.5.1]. A farmer brings him his only cow. In the evening, she goes back home to the farmer, and all the preacher's cows follow her. The farmer wants to keep all the cows because God has sent them to him [K366.1.1].

The farmer and the preacher agree that the cows will belong to whichever of them says, "Good morning" to the other first [K176]. The farmer stays secretly in the preacher's house and sees that the preacher spends the night with his female servant. In the morning, the farmer greets the preacher and lets him know that he is aware of his liason. The preacher lets the farmer keep the cows.

Combinations: 1525A, 1585.
Remarks: Early version by John Bromyard, *Summa predicantium* (E III,47).
Literature/Variants: Montanus / Bolte 1899, No. 108; Wesselski 1909, No. 129; BP I, 292; Pauli / Bolte 1924 I, No. 324; Bédier 1925, 451f.; Kasprzyk 1963, No. 53; Schwarzbaum 1968, 184, 186; Tubach 1969, Nos. 176, 4089; Swietek 1976; Gier 1985, No. 13; EM: Vergeltung: Die zehnfache V. (in prep.).
Finnish: Rausmaa 1982ff. VI, Nos. 383–385; Finnish-Swedish: Hackman 1917f. II, Nos. 284(21–22), 293(14), 328; Estonian: Raudsep 1969, No. 353; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish, Wepsian, Wotian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1892f. I, No. 275, Kamp 1897f. II, No. 6, Kristensen 1899, Nos. 450–455; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; French: Tegethoff 1923 I, 177f., Fabre / Lacroix 1973f. II, No. 60; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. II, Nos. 366, 518, 519, Cardigos (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Peuckert 1932, No. 286, Neumann 1968b, 126, Moser-Rath 1984, 285, 291, 387f., 439, Berger 2001; Italian: Cirese / Serafini 1975, No. 1725, and app.; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII C; Czech: Tille 1929ff. II 2, 366f., Dvořák 1978, No. 4089; Slovakian: Polívka 1923ff. V, No. 140, cf. III, No. 65, cf. Gašparíková 1991f. I, No. 250; Slovene: Gabršček 1910, 294ff.; Serbian: Vrčević 1868f. I, No. 261, cf. No. 231; Serbian: Krauss / Burr et al. 2002, No. 309; Croatian: Bošković-Stulli 1963, No. 96; Bulgarian: BFP, No. 1735, cf. No. *779E*; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Jewish: Haboucha 1992; Gypsy: MNK X 1; Kurd-

ish: Wentzel 1978, No. 29; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, No. 380; Syrian: El-Shamy 2004; French-Canadian: Lemieux 1974ff. IV, No. 20, IX, No. 11; Spanish-American: Robe 1973; Mexican: Wheeler 1943, No. 23, Paredes 1970, No. 66; Egyptian: El-Shamy 2004.

1735A *The Wrong Song* (previously *The Bribed Boy Sings the Wrong Song*). A clergyman is so miserly that he will not give the farmers any parts of the hogs he has slaughtered (cf. Type 1792). The sexton (teacher, poor farmers) steals one of his hogs (cow, sheep, ham). The clergyman overhears the young son (daughter) of the sexton singing, "My father stole the clergyman's hog". The clergyman praises the child for the song and promises to give him money and clothes (shoes, a picture) if he will sing it on Sunday in church.

The child tells his father (the father becomes suspicious), who teaches him another song. On Sunday, the clergyman announces from the pulpit, "What this child sings is true". The child sings, "The clergyman has slept with my mother (all the women in the village)". [K1631]. (Or, "All the children with red hair belong to the clergyman" – cf. Type 1805*). The clergyman tries to deny this, but the farmers mock him and he has to leave the church (loses his position, dies from shame).

Combinations: 1536A, 1642A, and 1792.
Remarks: Documented in an English song in an 18th-century manuscript of David Herd (Hecht 1904, 176).
Literature/Variants: Schwarzbaum 1968, 186; Bruford 1970; EM 5 (1987) 1122–1125 (K. Roth); Dekker et al. 1997, 142f.
Finnish: Rausmaa 1982ff. VI, 551; Estonian: Raudsep 1969, No. 342; Latvian: Arājs/Medne 1977; Danish: Kristensen 1899, Nos. 239–244; Scottish: Briggs 1970f. A II, 344; Irish: Ó Súilleabháin/Christiansen 1963, No. 1; English: Baughman 1966, No. 1735C, Briggs 1970f. A II, 173f., 344, Wehse 1979, No. 474; French: Seignolle 1946, No. 84, Joisten 1971 II, No. 252, Fabre/Lacroix 1973f. II, No. 60, Pelen 1994, No. 166; Spanish: González Sanz 1996; Catalan: Oriol/Pujol 2003; Portuguese: Soromenho/Soromenho 1984f. II, Nos. 389, 508, 509, Cardigos (forthcoming); Frisian: Kooi 1984a, Kooi/Schuster 1994, No. 183; Flemish: Meyer 1968; German: Dittmaier 1950, No. 451, Wossidlo/Neumann 1963, No. 287, Berger 2001; Swiss: Jegerlehner 1909, 73 No. 2; Austrian: Haiding 1969, Nos. 30, 122; Italian: Cirese/Serafini 1975; Maltese: Ilg 1906 II, No. 133; Slovakian: Gašparíková 1991f. II, No. 446; Bulgarian: BFP; Polish: Simonides 1979, No. 276; Ukrainian: SUS, No. 1735A*; English-Canadian: Halpert/Widdowson 1996 II, No. 115ff.; US-American: Baughman 1966, No. 1735C; Spanish-American: Robe 1973; African American: Abrahams 1970, 182ff.; Dominican: Hansen 1957, No. 1735*A; Brazilian: Alcoforado/Albán 2001, No. 89; Chilean: Hansen 1957, No. 1735*A.

1735B *The Recovered Coin.* A man puts a coin in the offering box and retrieves it by means of a thread. The clergyman says, "May God repay you!" The man answers, "He has done so already".

Literature/Variants: Kasprzyk 1963, No. 53.
French: cf. Pelen 1994, No. 178; Walloon: Laport 1932, No. *1735C; Jewish: cf. Haboucha 1992.

1736 *The Stingy Clergyman.* The servant (servants, Eulenspiegel) of a stingy clergyman sleeps instead of mowing the meadow. He puts a wasp nest (anthill, beetle) into a box (bag) and tells the clergyman that he has found a box full of gold in the meadow. The clergyman says it is his. The servant protests but finally agrees, threatening that the gold will turn into wasps and the grass in the meadow will grow back [K1975, K1975.1].

Literature/Variants: EM: Wiese: Die auferstandene W. (in prep.).
Finnish: Rausmaa 1982ff. VI, No. 386; Finnish-Swedish: Hackman 1917f. II, No. 324; Estonian: Raudsep 1969, No. 254; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish, Lydian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. III, No. 161, Kristensen 1900, Nos. 311–315, Holbek 1990, No. 45; Catalan: Oriol / Pujol 2003; Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Merkens 1892ff. I, No. 269a, Henßen 1963a, No. 63, Wossidlo / Neumann 1963, No. 55; Swiss: Jegerlehner 1913, No. 146; Austrian: cf. Haiding 1969, No. 1; Hungarian: MNK VII C; Rumanian: Schullerus 1928, No. 1736I; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965; Gypsy: Tillhagen 1948, 247ff.; Cheremis / Mari: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Uzbek: Afzalov et al. 1963 II, 314ff.; Indian: Thompson / Roberts 1960; Sri Lankan: cf. Parker 1910ff. II, No. 121; Japanese: Inada / Ozawa 1977ff.

1736A *Sword Turns to Wood.* A king disguises himself and visits an inn. There he meets a soldier who has sold his saber to buy drinks. The king asks him how he will salute, and the soldier replies that he has bigger problems than that. He later substitutes a wooden sword for his saber.

The next day, the king orders the soldier to behead his friend (another man). The soldier prays to God to turn his sword into a piece of wood so that he will not have to kill his friend (if the man is innocent). The king forgives him.

Literature/Variants: Wesselski 1928a, 115–119; HDM 2 (1934–40) 242; Schwarzbaum 1968, 224f., 475; EM 11,3 (2005) 964–967 (C. Hauschild).
Finnish: Rausmaa 1982ff. VI, No. 387; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Norwegian: Hodne 1984, 296; Frisian: Kooi 1984a; Dutch: Dinnissen 1993, No. 43; Flemish: Lox 1999b, No. 61; German: Zender 1935, No. 141, Bodens 1937, Nos. 1093–1095, Wossidlo / Neumann 1963, No. 402; Italian: Cirese / Serafini 1975; Hungarian: MNK VII C; Czech: Tille 1929ff. I, 129ff.; Rumanian: Stroescu 1969 II, No. 4640; Greek: Hallgarten 1929, 169ff.; Polish: Krzyżanowski 1962f. II; Russian: SUS; Turkish: Eberhard / Boratav 1953, No. 309 (6); Jewish: Jason 1988a; Gypsy: MNK X 1; Azerbaijan: Seidov 1977, 168ff.; Kurdish: Džalila et al. 1989, No. 101; Siberian: Soboleva 1984; Uzbek: Afzalov et al.

1963 II, 338ff.; Georgian: Dolidze 1956, 373ff.; Iranian: cf. Marzolph 1984, No. 844B*; Australian: Adams / Newell 1999 III, 401f.; Moroccan: Laoust 1949, No. 58, El-Shamy 2004.

1736B ***The Firm Belief.*** King Friedrich II of Prussia asks a soldier what he believes. The soldier says he believes what the shoemaker believes. The king asks what that is, and the soldier explains that he owes the shoemaker for a pair of boots but the shoemaker believes he will not be paid for them. The soldier also believes this. The king gives him money to pay the shoemaker. Later the king asks the soldier if he ever payed for the boots. The soldier replies that he and the shoemaker would not alter their beliefs for such a small amount of money.

Literature/Variants: HDM II, 241.
Finnish: Rausmaa 1973a, 30; Frisian: Kooi 1984a, No. 1736B*; German: Meyer 1925a, No. 189, Wossidlo / Neumann 1963, No. 403, Grüner 1964, 289 No. 516.

1737 ***The Clergyman in the Sack to Heaven.*** A man (master thief) is ordered to capture the preacher and put him into a sack. He dresses as an angel (Gabriel, Michael, angel of death) or as a saint (Peter) and waits at night near the church (parsonage, cemetery, pulpit) to conduct the preacher to heaven alive.

The credulous preacher willingly gets into the sack (chest, trunk), and the man takes him to the goose house (bell tower, chimney; hangs him by the gate). The next day, the preacher is discovered by his maidservant as she feeds the geese (bell-ringer as he rings the bells). She lets him out of the sack. Cf. Types 1525A, 1535.

Combinations: This type is usually combined with one or more other types, esp. 940, 950, 1004, 1479*, 1525, 1525A, 1525D, 1525E, 1526, and 1535.
Remarks: Usually in combination with Type 1525A. Documented in medieval Arabian literature. In the earliest European variants in the Renaissance (from Marabottino Manetti and from Straparola, *Piacevoli notti* [I,2]), the clergyman is first tricked by a thief.
Literature/Variants: Chauvin 1892ff. V, No. 147; BP II, 10–18; BP III, 188–193, 379–406; Schwarzbaum 1968, 298; EM 10 (2002) 884–887 (H. Lox); Marzolph / Van Leeuwen 2004, No. 224.
Finnish: Rausmaa 1982ff. VI, Nos. 150, 151, 388, 389; Estonian: Raudsep 1969, No. 275; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1921, No. 1737*; Wepsian, Wotian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Faeroese: Nyman 1984; Scottish: Campbell 1890ff. II, No. 40; Irish: Ó Súilleabháin / Christiansen 1963; English: cf. Baughman 1966, No. 1525, Briggs 1970f. A II, 392f.; French: Sébillot 1880ff. I, No. 32, Massignon 1953, No. 13, Joisten 1971 II, No. 129, cf. No. 126; Spanish: González Sanz 1996; Catalan: Oriol / Pujol 2003; Dutch: Meder / Bakker 2001, Nos. 210, 466; Flemish: Meyer 1968; German: Plenzat 1927, Zender 1935, No. 46, Grimm KHM / Uther 1996 III, No. 192, Berger 2001; Austrian: Haiding 1969, Nos. 121a, 121b; Ital-

ian: Cirese / Serafini 1975; Corsian: Massignon 1963, No. 78; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII C; Czech: Klímová 1966, No. 86, Tille 1929ff. II 2, 283ff.; Slovakian: Polívka 1923ff. IV, 288ff., V, 26f., Gašparíková 1981 a, 200; Slovene: Kropej 1995, 187ff.; Croatian: Bošković-Stulli 1975b, No. 51; Macedonian: Čepenkov / Penušliski 1989 IV, No. 405; Rumanian: Stroescu 1969 II, Nos. 5307, 5727; Bulgarian: BFP; Greek: Megas / Puchner 1998; Polish: Simonides 1979, Nos. 123, 124; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 368 (5); Jewish: Jason 1975; Gypsy: Briggs 1970f. A II, 262f., MNK X 1; Cheremis / Mari: Paasonen / Siro 1939, No. 4; Votyak: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Qatar: El-Shamy 2004; Afghan: Grjunberg / Steblin-Kamenskov 1976, No. 57; Japanese: Inada / Ozawa 1977ff.; Filipino: Fansler 1921, No. 8, Ramos 1953, 62ff.; English-Canadian: Halpert / Widdowson 1996 II, No. 103; North American Indian: Robe 1973; US-American: cf. Baughman 1966, No. 1525; Spanish-American: TFSP 12 (1935) 34–36, 54f., 21 (1946) 73–75, Robe 1973; Baer 1980, 48f., 80f., 145f.; Mexican, Guatemalan: Robe 1973; Mayan: Peñalosa 1992; Tunisian, Algerian, Moroccan: El-Shamy 2004; Cameroon: Kosack 2001, 667; East African: Klipple 1992; Malagasy: Haring 1982, Nos. 2.3.67, 2.3.79, 2.3.1525.

1738 ***The Dream: All Clergymen in Hell.*** (Including the previous Types 1738A* and 1738C*.) Three main versions of this story can be distinguished:

(1) A priest refuses to go to the deathbed of one of his parishioners to perform the last rites, because the man has not come to church (for another reason). The sick man recovers and meets the priest. He tells him that he dreamed (that it really happened) that he died and went to the gate of heaven. St. Peter would not let him in because he had not received the last rites. The sick man had asked if he could not receive them postumously in heaven. Peter explained that there are no priests in heaven: they are all in hell [X438]. Often continued by Type 1860A. Also told of other professions (e.g. lawyers, commissioners of police), ethnic groups (e.g. Scots, Jews), and rich people (noblemen).

(2) A fool comes down a hill. The clergyman asks him where he comes from. He answers, "From above". The clergyman asks him what God is doing up there [H797.2]. The fool answers, "He is wondering why there are so few clergymen in heaven". Cf. Types 922, 1833C. (Previously Type 1738A*.)

(3) In order to enter heaven, a clergyman and a sexton are required to make a chalk mark for each of their sins on the stairs. The clergyman has to go back and get more chalk. Cf. Type 1848. (Previously Type 1738C*.)

Combinations: 1860A, 1889E, 1920C, 1960A, and 1960G.

Literature/Variants: Schwarzbaum 1968, 346; EM 10 (2002) 1291–1296 (S. Neumann).

Finnish: Rausmaa 1982ff. IV, Nos. 209–211, VI, Nos. 390–393; Finnish-Swedish: Hackman 1917f. II, No. 363; Estonian: cf. Raudsep 1969, Nos. 193–201; Latvian: Arājs / Medne 1977; Swedish: Liungman 1961; Norwegian: Hodne 1984, No.

1738A*; Danish: Kristensen 1890, No. 74, Kristensen 1900, No. 550; Irish: Ó Súilleabháin/Christiansen 1963, Nos. 1738, 1738C*; English: Briggs 1970f. A II, 22, 236f., 276f.; Portuguese: cf. Cardigos (forthcoming), No. 1855*C; Dutch: Meder/Bakker 2001, No. 209; Frisian: Kooi 1984a, No. 1738C*; Flemish: Lox 1999a, No. 70; German: Henßen 1935, No. 270, Wossidlo/Neumann 1963, Nos. 212, 219, Moser-Rath 1984, 216, Brunner/Wachinger 1986ff. VIII, No. ^{2}Probs/9, Kooi/Schuster 1994, Nos. 186, 223, cf. Nos. 158, 224, Berger 2001, No. 1738, cf. No. 1738*; Austrian: Haiding 1969, Nos. 100, 125, 142; Italian: Cirese/Serafini 1975, No. 1738, and app.; Hungarian: Dobos 1962, No. 66; Serbian: Vrčević 1868f. II, 41; Macedonian: cf. Eschker 1986, No. 80; Rumanian: Stroescu 1969 I, No. 4071; Bulgarian: BFP; Greek: cf. Loukatos 1957, 298, Megas/Puchner 1998; Polish: Krzyżanowski 1962f. II; Jewish: Bloch 1931, 104, Landmann 1973, 461; Palestinian: Schmidt/Kahle 1918f. II, No. 108, El-Shamy 2004; English-Canadian: Halpert/Widdowson 1996 II, Nos. 119, 120; US-American: Randolph 1965, No. 157, Baughman 1966, No. J2466.1(a), Jackson/McNeil 1985, 129f., cf. Baker 1986, No. 273; Spanish-American: TFSP 10 (1932) 18f., 25 (1953) 5f.; African American: Dorson 1956, No. 45, cf. Dance 1978, Nos. 63–65; Mexican: Paredes 1970, No. 67; South African: Coetzee et al. 1967, Nos. 1738, 1738C.

1738A* See Type 1738.

1738B* ***The Clergyman's Dream.*** On Sunday morning, a preacher warns his parishioners from the pulpit that their contributions are overdue. He says that he dreamed that he died and went to heaven. There, he was overcome by an urgent need, and asked St. Peter if he could go to the toilet. When he looked down the hole, he saw his village underneath him. He told St. Peter that he could not use that hole because he would soil his parishioners. In response, St. Peter asked him if this would not serve them right, since they did not pay their contributions.

Literature/Variants:
Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); French: Meyrac 1890, 449, cf. Pelen 1994, No. 146; Frisian: Kooi 1984a; Flemish: Meyer 1968, No. 1738B; Walloon: Legros 1962; German: Kooi/Schuster 1994, No. 181(f), Henßen 1951, No. 76, Merkens 1892ff. I, No. 168; Greek: Megas/Puchner 1998.

1738C* See Type 1738.

1738D* ***Alone in Heaven.*** A man (Catholic) comes to heaven and St. Peter conducts him to his proper place. When they pass a certain room (a high hedge), St. Peter tells him to be quiet because this is where the Reformed Protestants (Adventists, Methodists) are. "We let them believe that only members of their denomination are in heaven."

Literature/Variants:
English: Briggs 1970f. A II, 214; Frisian: Kooi 1984a; German: Bemmann 1976, 125;

Australian: Adams / Newell 1999 III, 112; South African: cf. Coetzee et al. 1967, No. 800.0.4d.

1739 ***The Clergyman and the Calf.*** A man (usually a clergyman) who has a stomach ache sends his servant (maid) to the doctor with a sample of his urine. On the way the bottle breaks, and the servant fills a new bottle with urine from a pregnant cow (mare). The doctor diagnoses that the man will give birth to a calf (cf. Type 1862C). The man believes him (and goes away embarrassed). Some time later (in a stall, when he is drunk, after taking a laxative) he evacuates his bowels. He happens to see a calf there and believes it to be his child [J2321.1]. Cf. Type 1319.

Combinations: 1281A, 1848A.
Remarks: The central motif of the test of substituted urine first appears in an Aesopic fable (Babrius / Perry, No. 684).
Literature/Variants: Bebel / Wesselski 1907 I, No. 148; BP I, 317f.; cf. Kasprzyk 1963, No. 4; cf. Roth 1977, 71, 110f.; Schwarzbaum 1979, 419, 420 not. 9, 10; Zapperi 1984; EM 10 (2002) 1300–1303 (J. van der Kooi).
Finnish: Rausmaa 1982ff. IV, Nos. 72, 73, 86, VI, Nos. 208, 394, 395; Estonian: Raudsep 1969, No. 273; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1881ff. IV, No. 69, Christensen 1941, No. 7; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Irish: î Sœilleabháin / Christiansen 1963; English: Baughman 1966; French: Joisten 1971 II, Nos. 159, 160, Pelen 1994, No. 160; Spanish: González Sanz 1996, Lorenzo Vélez 1997, 143f.; Portuguese: Soromenho / Soromenho 1984f. I, No. 210, II, No. 539, Cardigos (forthcoming); Dutch: Meder 2001, No. 74; Frisian: Kooi 1984a; Flemish: Meyer 1968, Meyer / Sinninghe 1976; Walloon: Legros 1962; German: Bodens 1937, No. 1176, Neumann 1968b, No. 217, Kooi / Schuster 1994, Nos. 74l, cf. Grubmüller 1996, 666–695, 1250–1259, Berger 2001; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII C; Czech: Tille 1929ff. II 2, 444f.; Slovakian: Polívka 1923ff. IV, 163f., V, 32ff., Gašparíková 1991f. I, Nos. 8, 387, cf. No. 320; Polish: Krzyżanowski 1962f. II, No. 1739, cf. No. 1739A; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 367V; Cheremis / Mari: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Aramaic: Arnold 1994, Nos. 27, 51; Iranian: cf. Marzolph 1984, No. 1862C; French-Canadian: Barbeau / Daviault 1940, No. 18; US-American: Dorson 1964, 87f.; Spanish-American, Mexican: Robe 1973; Cuban: Hansen 1957; Central African: Fuchs 1961, 183ff.; South African: Coetzee et al. 1967.

1739A* ***A Miser Gives Birth to a Child*** (previously ***Man Thinks he has Given Birth to a Child by Letting Wind***). A miserly man who has been married many times will not give his wife anything that she can cook to make a meal. Then, to punish her for not cooking, he stops up her nose and ears and leaves her. Another young woman takes revenge (cf. Type 1408B): She marries the miser, secretly takes some of his money, and gives him so much food that it gives him a stomach ache. Then she tells him that he is pregnant. When he farts (during his sleep), she puts a newborn baby in his arms. He is so embarrassed that he leaves home [J2321.2].

Literature/Variants: Ranelagh 1979, 210–217; EM 10 (2002) 1301.
Danish: Kristensen 1900, No. 130, Christensen 1941, No. 8; Sardinian: Cirese/Serafini 1975; Turkish: Eberhard/Boratav 1953, No. 367V; Syrian: Nowak 1969, No. 345, El-Shamy 2004; Iranian: Marzolph 1984; Sudanese: Kronenberg/Kronenberg 1978, No. 14, El-Shamy 2004; Central African: Fuchs 1961, 183ff.

1740 *Candles on the Crayfish.* At night (Halloween) a man (rascal, thief, trickster, clergyman) sticks lights (candles) on the backs of living crayfish (crabs, beetles) and sets the animals loose in a room (the graveyard). Gullible people take them for spirits (devils, souls from Purgatory) and are frightened (run away, pay money for a mass, let themselves be put into a sack to be conveyed to "heaven") [K335.0.5.1].

Combinations: 1525A, 1737.
Remarks: Documented in the late 14th century by Franco Sacchetti, *Trecento novelle* (No. 191).
Literature/Variants: BP III 388f.; Bødker 1945; Schwarzbaum 1968, 91, 298; Kretzenbacher 1974; EM 8 (1996) 1035–1038 (J. van der Kooi).
Estonian: Raudsep 1969, No. 275; Livonian: Loorits 1926, No. 1740*; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Kohl-Larsen 1971, 104ff.; Swedish: Liungman 1961; English: Baughman 1966; French: Piniès 1985, 39ff.; Dutch: Geldof 1979, 119; German: Rehermann 1977, 276 No. 35, 553 No. 14, Moser-Rath 1984, 454f., Grimm KHM/Uther 1996 III, No. 192, Bechstein/Uther 1997 I, No. 4; Swiss: Büchli/Brunold-Bigler 1989ff. I, 852ff.; Austrian: Vernaleken 1859, No. 9, Haiding 1969, Nos. 121a, 121b; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII C, Dömötör 1992, No. 390; Slovakian: Gašparíková 1991f. I, No. 26, II, Nos. 417, 535, 576; Serbian: Vrčević 1868f. I, No. 250, Karadžić 1937, No. 4, Đjorđjevič/Milošević-Đjorđjevič 1988, Nos. 202, 203; Macedonian: Čepenkov/Penušliski 1989 IV, No. 361; Rumanian: Stroescu 1969 II, Nos. 5307, 5727; Bulgarian: BFP; Greek: Megas/Puchner 1998, No. 1740A; Russian, Byelorussian, Ukrainian: SUS; Gypsy: cf. Mode 1983ff. IV, No. 204, MNK X 1; Mordvinian: Kecskeméti/Paunonen 1974; Siberian: Soboleva 1984.

1740B *Thieves as Ghosts.* Miscellaneous type. Thieves (tricksters) disguise themselves out of various intentions and in various ways as supernatural figures. Either they succeed in their tricks, or they are exposed. Cf. Type 1676.

Literature/Variants:
Spanish: Llano Roza de Ampudia 1925, No. 60, Camarena Laucirica 1991 II, No. 256; Portuguese: Soromenho/Soromenho 1984f. II, No. 681, Cardigos (forthcoming); Italian: Cirese/Serafini 1975; Bulgarian: BFP; Spanish-American: Robe 1973; Argentine: Hansen 1957, No. 1532**A; Egyptian: Nowak 1969, No. 405; Algerian: El-Shamy 2004.

1741 ***The Priest's Guest and the Eaten Chickens.*** A man (priest) directs his wife (cook, maidservant) to cook two chickens (geese, hares, fish) for a dinner to which he has invited a guest (the clergyman). The wife and her lover secretly eat (nibble at) the fowl. Before (during) the dinner, as her husband sharpens his carving knife, she tells the guest that her husband intends to cut his ears (testicles) off. The guest runs away. She tells her husband that the guest took the chickens with him. The husband chases after him, crying, "At least give me one of them!" [K2137]. Cf. Type 1725.

In some variants, the wife tells the guest that her husband intends to put the pestle up his backside (oven-fork in his mouth). The husband runs after him, crying, "Let me put it in just a little way!"

Combinations: 1533A.
Remarks: Documented in the 12th/13th century.
Literature/Variants: Chauvin 1892ff. VI, 179f. No. 341; Wesselski 1911 II, No. 543; BP II, 129–131; Pauli/Bolte 1924 I, No. 364; Röhrich 1962f. I, No. 10; Schwarzbaum 1968, 57, 453f.; Schwarzbaum 1980, 281; Schmidt 1999; Verfasserlexikon 10 (2000) 547f. (H. Ragotzky); EM 10 (2002) 1308–1311 (J. van der Kooi); Marzolph/Van Leeuwen 2004, No. 403.
Finnish: Rausmaa 1982ff. VI, No. 396; Swedish: Liungman 1961; Danish: Grundtvig 1876ff. III, 76f., Kristensen 1899, Nos. 514, 516–519, Holbek 1990, No. 47; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin/Christiansen 1963; French: Bladé 1886 III, No. 8, Cosquin 1886f. II, No. 84, Pelen 1994, No. 164; Spanish: González Sanz 1996; Catalan: Oriol/Pujol 2003; Portuguese: Soromenho/Soromenho 1984f. II, Nos. 374–376, 502, Cardigos (forthcoming), Nos. 1350*B, 1741; Dutch: Overbeke/Dekker et al. 1991, No. 997, Meder/Bakker 2001, No. 155; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Moser-Rath 1984, 288, 291, 380, 426, Tomkowiak 1993, Grimm KHM/Uther 1996 II, No. 77; Italian: Cirese/Serafini 1975, Todorović-Strähl/Lurati 1984, No. 5; Hungarian: MNK VII C; Czech: Tille 1929ff. II 2, 399f.; Slovakian: Polívka 1923ff. IV, 273f., Gašparíková 1981a, 116; Serbian: Anthropophyteia 1 (1904) 465f.; Rumanian: Stroescu 1969 I, Nos. 3002, 3468; Bulgarian: BFP; Greek: Hallgarten 1929, 117f.; Polish: Krzyżanowski 1962f. II; Turkish: Eberhard/Boratav 1953, No. 359 V; Jewish: Haboucha 1992; Mordvinian: Kecskeméti/Paunonen 1974; Syrian: El-Shamy 2004; Aramaic: Bergsträsser 1915, No. 22; Saudi Arabian: El-Shamy 2004; Iranian: Marzolph 1984; Pakistani: Thompson/Roberts 1960, No. 1741A; Indian: Thompson/Roberts 1960, No. 1741A, Jason 1989, Blackburn 2001, No. 75; Spanish-American: Robe 1973; African American: Parsons 1923a, No. 159; Cuban: Hansen 1957; Dominican: Karlinger/Pögl 1983, No. 16; Mayan: Peñalosa 1992; West Indies: Flowers 1953; Egyptian: El-Shamy 2004; Libyan: Stumme 1893, No. 12; Tunisian: El-Shamy 2004; Algerian: Frobenius 1921ff. I, No. 28, El-Shamy 2004; Moroccan: Laoust 1949, No. 52, El-Shamy 2004; Sudanese: El-Shamy 2004; Namibian: Schmidt 1989 II, No. 1279; South African: Coetzee et al. 1967.

1741* ***The Sausage Tax*** (previously ***The Parson is Dissatisfied with his Share***). At Christmas, every farmer must bring the clergyman a sausage. One poor man's horse dies, so he has a huge intestine to use for sausage. He fills it with mashed potatoes, groats, and other (strange) fillings. The clergyman praises the man for his nice big sausage. Later, he announces in church that the sausage tax has been abolished.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, Nos. 397, 398; Estonian: Raudsep 1969, No. 14; Latvian: Arājs/Medne 1977; Lappish: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961, Bergvall/Nyman et al. 1991, No. 99; Faeroese: Nyman 1984; German: Rosenow 1924, 54f.; Greek: Laográphia 6 (1917/20) 648.

1743* ***The Promised Gift.*** A woman (man) confesses her sins to the priest. The priest admits to her that he has committed similar sins himself. In return for her absolution, the woman promises to give the priest a turkey (fish). During the sermon, the priest reminds her to bring what she had promised. She answers that he had told her that he too had committed such sins.

Literature/Variants:
Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Danish: Kristensen 1899, Nos. 328, 330–334; German: Neumann 1968b, 121; Greek: Megas/Puchner 1998; Russian: SUS.

1744 ***In Purgatory.*** (Including Type 1833G.) This tale exists chiefly in two different forms:

(1) A clergyman demands repeated payments from a dying man (the man's relatives) who wants to buy his way out of Purgatory. The man asks if his place in heaven is guaranteed. The clergyman replies, "Nearly". (He has his hand on the doorknob to heaven, the fire in purgatory is only as high as his knees.) The dying man (his relatives) says that he can take care of himself from here.

(2) An old woman asks a clergyman whether her deceased husband is in heaven or in hell. He asks for a donation and she gives him some money. After a while the clergyman tells her that her husband is still burning in hell (up to his knee) and she should give more money to save him. The old woman refuses, saying that her husband always had cold feet.

Or, an old woman asks the clergyman if it is warm enough in heaven, or if she would be better off in hell. (Previously Type 1833G.)

Remarks: Early version (1) in the 16th century see Hans Sachs, *Der sun mit des vaters sel* (1550).
Literature/Variants: EM 1 (1977) 357.
Finnish: Rausmaa 1982ff. VI, No. 502; Estonian: cf. Raudsep 1969, No. 183; Danish: cf. Kristensen 1900, No. 389; Corsican: Ortoli 1883, 273 ff.; Walloon: Bulletin de la Société liégoise de Littérature Wallone 19 (1892) 314; Frisian: Kooi 1984a, No. 1755A*; German: Merkens 1892ff. III, No. 233, Bodens 1937, No. 1150, Dietz

1951, No. 105, Bemmann 1976, 119f.; Polish: Krzyżanowski 1962f. II, No. 1833G; Rumanian: cf. Stroescu 1969 I, No. 3763; US-American: Hoffmann 1973, No. J2326.5; African American: Dance 1978, No. 277.

1750 *The Hen Learns to Speak* (previously ***The Parson's Stupid Wife***). A mercenary lover makes the clergyman's foolish wife (a neighbor woman who has discovered the liason) believe that a hen (chickens) can be taught to talk (sing) [J1882.1]. The woman gives him the hen (eggs to hatch) and feed for it. (The man eats the hen or eggs.)

When the woman asks what the hen (chickens) has learned to say, the man answers, that it can say, "The clergyman's wife has slept with the farmer". She lets him keep the hen and feed (bribes him not to tell anyone) [K1271.1.3].

Literature/Variants: Pauli / Bolte 1924 II, No. 843; Schwarzbaum 1968, 185; EM: Tiere lernen sprechen (in prep.).
Finnish: Rausmaa 1982ff. VI, No. 401; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: cf. Liungman 1961; Danish: Kristensen 1900, Nos. 9, 11, 624; Spanish: González Sanz 1996; Portuguese: cf. Oliveira 1900f. II, No. 346, Cardigos (forthcoming), No. 1525*T; Frisian: Kooi 1984a; German: Wisser 1922f. II, 19ff.; Greek: Megas / Puchner 1998; Polish: cf. Krzyżanowski 1962f. II, No. 1750; Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 368 (1–2); Gypsy: Mode 1983ff. I, No. 41; Uzbek: cf. Stein 1991, No. 29; Syrian: El-Shamy 2004, Nos. 1750, 1750B§; Lebanese: El-Shamy 2004, No. 1750B§; Palestinian: Schmidt / Kahle 1918f. II, No. 129, El-Shamy 2004, No. 1750B§; French-Canadian: Lemieux 1974ff. VIII, No. 3, XIV, No. 32; US-American: Baughman 1966; Egyptian, Tunisian: El-Shamy 2004, No. 1750B§.

1750A ***Sending a Dog to be Educated.*** A clergyman (farmer) wants his dog to learn to speak. His servant offers to bring the dog to the schoolmaster (to teach it himself). The clergyman gives the servant money for the dog's education. Cf. Type 1675.

After some time the clergyman sends the servant to get the dog back. The servant returns without the dog, saying that he drowned it (killed it in some other way) because it said that its master was sleeping with the maid. (The master agrees that the tattletale dog should be punished.)

Literature/Variants: Schwarzbaum 1968, 186; EM: Tiere lernen sprechen (in prep.).
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961, No. 1750; Catalan: Oriol / Pujol 2003; Dutch: Meder 2001, No. 505; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 167; Flemish: Meyer 1968; German: Meyer 1925a, 93f., Wossidlo / Neumann 1963, No. 56, Berger 2001; Swiss: Ranke 1972, No. 195; Italian: Cirese / Serafini 1975; Hungarian: MNK VII C; Czech: Tille 1929ff. II 2, 450; Slovakian: Gašparíková 1991f. II, No. 454; Croatian: Vujkov 1953, 328f.; Albanian: Ranke 1972, No. 87; Greek: Hallgarten 1929, 202ff.; Polish: cf. Krzyżanowski 1962f. II, No. 1750; Russian, Ukrainian: SUS; Kurdish: Džalila et al. 1989, No. 210; French-Canadian: Lemieux 1974ff. XVI, No. 11; French-American: Ancelet 1994, No. 37.

1750B ***Teaching the Donkey to Speak.*** A ruler (landlord) wants his donkey (camel, dog, calf) to learn to speak (read, pray), but cannot find anyone who will teach it [H1024.4]. He offers a big salary to any teacher who can do this in ten (25, etc.) years' time [K551.11]. If the teacher fails, he will be punished (killed).

A poor man (Eulenspiegel) accepts the task, hoping that by the end of the time, either he, the donkey, or the master will be dead.

Literature/Variants: Chauvin 1892ff. VIII, No. 101; cf. Wesselski 1911 II, No. 552; Schwarzbaum 1968, 147, 184, 468.
English: Stiefel 1908, No. 99; German: Debus 1951, 181f., Berger 2001, No. 1675A; Hungarian: György 1934, No. 12; Rumanian: Stroescu 1969 II, No. 4851; Polish: Krzyżanowski 1962f. II, No. 1635D; Jewish: Jason 1965, No. 1750*B, Jason 1988a, No. 1750*B, Haboucha 1992, No. 1750*B; Palestinian: El-Shamy 2004, No. 1750A; Indian: Jason 1989, No. 1750*B; Egyptian: El-Shamy 2004, No. 1750A.

Clergyman and Sexton 1775–1799

1775 ***The Hungry Clergyman.*** This type combines one of two introductory episodes with a common main part.

Introductory episodes:

(1) Cf. Type 1691.

(2) Master and servant (clergyman and sexton) go hunting (in the forest). The servant brings food but the master does not. When they become hungry, the servant eats his food privately and tells the master that he is eating hay (horse droppings). In the evening they are tired when they come to a farm. The servant warns his master not to accept an invitation to eat when it is first offered. He also tells the farmer not to invite the master more than once, or he will become angry. The master declines the first invitation, and it is not repeated. During the night, he goes out in search of food, and gives the servant the end of a rope to hold. The servant ties his end of the rope to the innkeeper's bed, which motivates the next part of the tale.

Main part:

The hungry man eats his fill and wants to take some food to his companion. He winds up in the host's bed and thinks the backside of the housewife is his companion's face. When she farts, he thinks his companion is blowing on the food to cool it. Angry that the "man" will not eat, he slaps the porridge into his "face". The woman wakes up and thinks she has soiled the bed [X431].

In some variants, the tale continues: The guest washes his messy hands in a jug and cannot get them out. Intending to break the jug on a stone, he breaks it instead on the bald head of the host or on the buttocks of the host's wife, who has gotten up to clean herself.

Combinations: This type is usually combined with one or more other types, esp. 1653, 1691, and 1696.
Remarks: Documented in the late-13th century French fabliau by Gautier Le Leu, *De deus vilains*.
Literature/Variants: EM 10 (2002) 871–875 (A. Gier).
Finnish: Rausmaa 1982ff. VI, Nos. 402–405; Finnish-Swedish: Hackman 1917f. II, No. 331; Estonian: Raudsep 1969, No. 274; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lappish, Wotian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kamp 1877, No. 974; Faeroese: Nyman 1984; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963; French: Meyrac 1890, 442ff., Massignon 1953, No. 4; Spanish: González Sanz 1996; Portuguese: Soromenho / Soromenho 1984f. II, Nos. 491, 727, Cardigos (forthcoming), Nos. *1524A, 1775; Dutch: Sinninghe 1943, No. 1292*, Kooi 2003, No. 81; Frisian: Kooi 1984a, No. 1691, Kooi / Schuster 1993, No. 146; Flemish: Mont / Cock 1927, No. 43; German: Wossidlo / Neumann 1963, No. 288, Moser-Rath 1984, 288; Austrian: Haiding 1969, No. 113; Italian: Cirese / Serafini 1975, No. 1775, and app.; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII C, No. 1775A*; Czech: Tille 1929ff. I, 420ff.; Slovakian: Polívka 1923ff. V, 21f.; Serbian: Anthropophyteia 2 (1905) 376f., 377–380; Croatian: cf. Bošković-Stulli 1959, No. 49; Greek: Megas / Puchner 1998; Russian, Byelorussian, Ukrainian: SUS; Turkish: Boratav 1955, No. 15; Ossetic: Bjazyrov 1960, No. 27; Cheremis / Mari, Chuvash: Kecskeméti / Paunonen 1974; Udmurt: Kralina 1961, No. 98; Siberian: Soboleva 1984; Yakut: Ėrgis 1967, Nos. 374, 384; Mongolian: Lőrincz 1979; Chinese: Graham 1954, No. 602; Japanese: Ikeda 1971, No. 1775, cf. No. 1691C; US-American: Baughman 1966; French-American: Carrière 1937, No. 70; Spanish-American, Mexican: Robe 1973; Ecuadorian: Carvalho-Neto 1966, No. 19; Brazilian: Karlinger / Freitas 1977, No. 93; Argentine: Chertudi 1960f. I, No. 80.

1776 ***The Sexton Falls into the Brewing Vat.*** A sexton goes to steal some beer from a clergyman. He hides and observes the clergyman in intimate relations with the maid (his wife). The sexton falls from his hiding place into the brewing vat. The couple think it is the devil, and flee [K1271.1.4]. The sexton gets the beer [K335]. Cf. Type 1360.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 406; Finnish-Swedish: Hackman 1917f. II, No. 334; Latvian: Arājs / Medne 1977; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1899, No. 446; Dutch: cf. Tinneveld 1976, No. 192; Italian: Cirese / Serafini 1975.

1777A* ***"I Can't Hear You."*** A sexton confesses to a priest, who wants him to admit that he stole from the priest's wine cellar (communion wine, field) when the priest was away. The sexton pretends not to understand what the priest means. Intending to demonstrate, the priest exchanges places with the sexton (in the confessional, in the church). Acting as the priest, the sexton asks who visits (kisses, sleeps with) his wife when he is away. The priest pretends he cannot hear the question [X441.1].

Literature/Variants: EM 10 (2002) 875f. (S. Neumann).
Estonian: Raudsep 1969, No. 341; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; French: cf. Perbosc 1907, No. 1, Pelen 1994, No. 161; Spanish: RE 6 (1966) 193f., Lorenzo Vélez 1997, 146; German: Henßen 1935, No. 265, Bodens 1937, No. 1139; Italian: Cirese / Serafini 1975; Hungarian: MNK VII C; Slovakian: Gašparíková 1991f. II, No. 495; Croatian: Bošković-Stulli 1963, No. 97, Dolenec 1972, No. 57; Macedonian: Eschker 1986, No. 81; Rumanian: Stroescu 1969 I, No. 4383; Bulgarian: BFP; US-American: Leary 1991, No. 244; Mexican: Paredes 1970, No. 68.

1781 ***Sexton's Own Wife Brings Her Offering.*** A clergyman and a sexton agree that the sexton may have all money given as offerings by the women who have slept with the clergyman. When a woman whom he has slept with comes with an offering, the clergyman says, "Take it". This happens also when the sexton's wife comes [K1541].

Literature/Variants: Bebel / Wesselski 1907 I, No. 40; Kasprzyk 1963, No. 81.
Finnish: Rausmaa 1982ff. VI, No. 408; French: Perbosc 1907, No. 16, Joisten 1971 II, No. 253, Pelen 1994, No. 110; Spanish: Camarena Laucirica 1991 II, No. 257, Lorenzo Vélez 1997, 147, 148; Italian: Cirese / Serafini 1975, app., Rossi 1987, No. 2; African American: Dance 1978, No. 98A–B; Chilean: Pino Saavedra 1960ff. III, Nos. 216, 217, Pino Saavedra 1987, No. 71.

1785 ***The Clergyman Put to Flight During His Sermon.*** Miscellaneous Type. For one reason or another, a clergyman runs away in the middle of the service. For example, he sees a dog eating his dinner or a man stealing his hat; or, a man hiding behind a saint's image curses him, etc. [X411].

Literature/Variants:
Latvian: Arājs / Medne 1977; Danish: Kristensen 1899, Nos. 251–253; Irish: Ó Súilleabháin / Christiansen 1963; German: Meier 1852, No. 51; Italian: De Simone 1994, 266ff.; Kalmyk: cf. Džimbinov 1962, No. 40; Saudi Arabian: Lebedev 1990, No. 31; Yemenite: Lebedev 1990, No. 53; French-Canadian: Lemieux 1974ff. II, No. 4; West Indies: Flowers 1953.

1785A ***The Sausage in the Pocket*** (previously ***The Sexton's Dog Steals the Sausage from the Parson's Pocket***). A preacher is given a sausage by one of his parishioners and goes directly to the church with it in the rear pocket of his coat. A dog smells the sausage and follows him. When the preacher is in the pulpit, the sexton brings him a book which he had forgotten. So as not to be observed, the sexton bends over and crawls up the steps to the pulpit and pulls on the preacher's coat. The preacher thinks it is the dog and kicks him.

Literature/Variants: Cf. Wickram / Bolte 1903, No. 103; EM: Wurst in der Tasche des Pastors (in prep.).
Finnish: Rausmaa 1982ff. VI, No. 409; Finnish-Swedish: Hackman 1917f. II, Nos.

344, 348; Latvian: Arājs / Medne 1977; Swedish: Liungman 1961; Danish: Kristensen 1899, Nos. 442–444; Frisian: Kooi / Schuster 1993, No. 172; German: Wisser 1922f. I, 87f., Schmitz 1975, 55f.

1785B ***The Needle in the Pulpit*** (previously ***The Sexton Puts a Needle in the Sacramental Bread***). (Including the previous Type 1836*.) A preacher has a habit of striking his hands on the pulpit (Bible, communion bread). Some boys (confirmation students, altar boys, students) want to play a trick on him. They stick needles into the edge of the pulpit (smear it with manure or butter).

The preacher poses a rhetorical question, "Who created the world?" ("What is our earthly life?"), strikes the pulpit, and hits a nail (the manure). He answers his question, "Those damn boys!" ("Shit!") [X411.2].

Combinations: 1785C, 1837.
Remarks: Documented since the late 19th century.
Literature/Variants: EM 9 (1999) 1139–1141 (J. van der Kooi).
Finnish: Rausmaa 1982ff. VI, No. 410; Finnish-Swedish: Hackman 1917f. II, Nos. 346, 351, 352; Estonian: Raudsep 1969, No. 105; Livonian: Loorits 1926, Nos. 1785B, 1836; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Swedish: EU, Nos. 547, 19360; Danish: Kristensen 1899, Nos. 143–145, 148, 216, 303, cf. No. 147; French: Hoffmann 1973, No. 1836**; Portuguese: Parafita 2001f. II, No. 25, Cardigos (forthcoming), No. 1836*; Dutch: Sinninghe 1943, No. 1833e; Flemish: Meyer 1968; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 174; German: Henßen 1935, No. 282, Selk 1949, No. 55; Italian: Cirese / Serafini 1975, Nos. 1785B, 1836*; Russian: SUS, No. 1785*; South African: Coetzee et al. 1967.

1785C ***The Sexton's Wasp Nest.*** Boys (sexton) hide a wasp nest in the pulpit. During the sermon, the wasps sting the preacher. Finally he cannot stand it any more and leaves, saying, "I have the word of God in my mouth, but the devil is in my pants". [X411.3]. Cf. Type 49.

Combinations: 1785B.
Literature/Variants:
Finnish: Rausmaa 1982ff. VI, Nos. 411, 412; Finnish-Swedish: Hackman 1917f. II, Nos. 345, 349, 350; Estonian: Raudsep 1969, No. 286; Latvian: Arājs / Medne edne 1977; Danish: Kristensen 1899, Nos. 448, 449; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: González Sanz 1996; Flemish: Meyer 1968; German: Henßen 1935, No. 283; Italian: Cirese / Serafini 1975; Greek: Megas / Puchner 1998; Palestinian: Schmidt / Kahle 1918f. II, No. 103, El-Shamy 2004; Spanish-American: TFSP 13 (1937) 103; Puerto Rican: Hansen 1957; West Indies: cf. Flowers 1953.

1786 ***The Clergyman Rides an Ox in the Church*** (previously ***The Parson in the Church on the Ox***). On Palm Sunday, a preacher wants to show his congregation exactly how Jesus came to Jerusalem, and rides into the church on an ox (horse). The sexton sticks the ox with a needle, and it runs wild [X414].

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 413; Finnish-Swedish: Hackman 1917f. II, No. 339; Swedish: Liungman 1961; English: Ashton 1884, 2; German: Lyrum larum (1700) 41 No. 102 (EM archive), Henßen 1935, No. 207, Wossidlo / Neumann 1963, No. 404.

1789* See Type 1642A.

1790 *The Clergyman and the Sexton Steal a Cow.* A clergyman and a sexton steal a cow (other animal), and are suspected of the theft. The sexton is ready to find a solution (says his conscience troubles him; he wants to admit publicly to the theft; makes the clergyman give him money not to tell anyone).

In court (before an assembly), the sexton, to the clergyman's horror, describes their theft and its aftermath in detail. At the end, he says, "Then I woke up" (fell out of bed from fright) [J1155]. The judge (audience) takes the story for a dream, and lets the thieves suspects go free. Cf. Type 1364.

Literature/Variants: EM 10 (2002) 876f. (S. Neumann).
Finnish: Rausmaa 1982ff. VI, No. 414; Finnish-Swedish: Hackman 1917f. II, No. 336; Estonian: Raudsep 1969, No. 338; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Danish: Grundtvig 1876ff. III, 53, Kristensen 1897a, No. 23, Kristensen 1899, No. 477–479; Flemish: Meyer 1968; German: cf. Bll. f. Pomm. Vk. 9 (1901) 60–62, Wossidlo / Neumann 1963, No. 286; Austrian: Haiding 1969, No. 106; Hungarian: MNK VII C; Slovakian: cf. Gašparíková 1991f. II, No. 506; Serbian: Đorđević / Milošević-Đorđević 1988, No. 290; Croatian: Dolenec 1972, No. 24; Rumanian: Stroescu 1969 II, No. 5370; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965; Gypsy: MNK X 1; Siberian: Soboleva 1984.

1791 *The Sexton Carries the Clergyman.* (Including the previous Type 1525F.) Two thieves (farmhands, apprentices) decide that one of them will steal cabbage (nuts) while the other steals a sheep (pig, horses). They plan to meet in the graveyard (tomb) at night to divide their booty. The man who took the cabbage arrives first and begins to divide: "One for me, one for you". The sexton hears this and thinks it is a ghost (the devil, the Last Judgment).

He brings the clergyman to come and hear this for himself. The clergyman is lame (suffers from rheumatism), so the sexton has to carry him on his back. The cabbage-thief thinks this must be his confederate with the sheep, and calls out, "Throw it here so we can slaughter it". The sexton, terrified, drops his burden and runs away, but is overtaken by the clergyman who is so frightened that he forgot about his injury [X424].

Remarks: Documented ca. 1300 in the *Alphabetum narrationum* (No. 333).

Literature/Variants: Wickram / Bolte 1903, No. 56; BP I, 520–528; BP III, 393–395; Pauli / Bolte 1924 I, No. 82; Raudsep 1976; EM 8 (1996) 676–681 (S. Neumann); Dekker et al. 1997, 344f.; Schmidt 1999.
Finnish: Rausmaa 1982ff. VI, Nos. 415, 416; Finnish-Swedish: Hackman 1917f. II, No. 337; Estonian: Raudsep 1969, No. 292; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. I, No. 115, Kristensen 1896f. II, No. 23, Kristensen 1890, No. 165; Scottish: Briggs 1970f. A II, 338; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 14, 14ff., 36f., 193f., 211f., 295ff.; French: Tegethoff 1923 II, No. 57d, Joisten 1971 II, No. 230; Catalan: Neugaard 1993, No. X424; Portuguese: Parasita 2002, Nos. 20, 205, Cardigos (forthcoming), Nos. 1525F, 1791; Dutch: Sinninghe 1943; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 165; Flemish: Meyer 1968, Meyer / Sinninghe 1976; German: Henßen 1955, No. 480, Kooi / Schuster 1994, No. 184, Grimm KHM / Uther 1996 I, No. 59, Berger 2001; Italian, Sardinian: Cirese / Serafini 1975; Cirese / Serafini 1975; Hungarian: MNK VII C; Czech: Tille 1929ff. II 2, 454f., Klímová 1966, No. 87; Slovene: Križnik 1874, 2ff.; Croatian: Bošković-Stulli 1963, No. 99; Rumanian: Schullerus 1928; Russian: SUS; Gypsy: Briggs 1970f. A II, 375; Indian: Thompson / Balys 1958, No. X424; English-Canadian; Baughman 1966, Halpert / Widdowson 1996 II, Nos. 121–126; French-Canadian: Barbeau / Lanctot 1931, No. 140, Lemieux 1974ff. XVIII, No. 25; US-American: Baughman 1966; Spanish-American: TFSP 10 (1932) 38–42, 22 (1949) 207–214, 25 (1953) 245–247, 29 (1959) 169, 31 (1962) 17–19, Robe 1973; African American: Baughman 1966, Dorson 1967, Nos. 49, 58, Dance 1978, No. 47; West Indies: Flowers 1953; Namibian: Schmidt 1989 II, No. 1282; South African: Coetzee et al. 1967.

1791* ***The Murderers' House.*** Two young men lose their way on an autumn evening and stay overnight in a secluded house. One of them hears the owner (sees him take a knife and) say, "No matter how young they are, they have to die". ("It's lucky that he is so fat.") The young man thinks he and his friend are about to be murdered. It turns out that the owner was planning to kill two sheep (a rooster).

Literature/Variants:
Norwegian: Kvideland 1985, 155, No. 25; Frisian: Kooi 1984a, No. 1791A*; German: Zender 1984, 174f.

1792 ***The Stingy Clergyman and the Slaughtered Pig.*** A clergyman (citizen, farmer), who has benefited from others' communal slaughtering parties, does not want to give away any of his own pig. His sexton (neighbor) advises him to hang the animal's carcass outdoors over night and to take it inside secretly early in the morning. He can tell the neighbors that it was stolen.

The clergyman follows this advice, but, in the night, the sexton comes and steals the pig. In the morning, the clergyman comes and complains that his pig really was stolen. The sexton pretends not to believe this, and tells the clergyman that his act is so convincing, no one will mind his not sharing the meat [K343.2.1]. Cf. Type 1831.

Combinations: 1536A, 1537, and 1735A.
Remarks: See Boccaccio, *Decamerone* (VIII,6), for an early version. Appears as an independent tale and also as an introduction to Types 1536A, 1537 and 1735A. Occasionally found in a chain along with other humorous anecdotes.
Literature/Variants: Kirchhof / Oesterley 1869 I 1, No. 181; Pauli / Bolte 1924 II, No. 790; Schwarzbaum 1980, 253–257; Dekker et al. 1997, 142–144; EM 10 (2002) 869–871 (S. Neumann).
Finnish: Rausmaa 1982ff. VI, No. 417; Swedish: Liungman 1961; Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; French: Bladé 1886 III, No. 14, Hoffmann 1973; Spanish: González Sanz 1996; Basque: Frey / Brettschneider 1982, 166ff.; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. II, No. 421, Cardigos (forthcoming); Dutch: Sinninghe 1943, Overbeke / Dekker et al. 1991, Nos. 358, 927; Frisian: Kooi 1984a, Kooi / Schuster 1994, No. 183; Flemish: Meyer 1968; German: Henßen 1963a, No. 74, Moser-Rath 1984, 287, 289, 291, Berger 2001; Swiss: EM 7 (1993) 872; Austrian: Haiding 1969, No. 19; Italian: Cirese / Serafini 1975; Hungarian: MNK VII C; Serbian: Karadžić 1937, No. 24; Croatian: Eschker 1986, No. 29; Bulgarian: BFP; Greek: Megas / Puchner 1998; Rumanian: Stroescu 1969 II, No. 5379; Polish: Krzyżanowski 1962f. II; Russian: SUS; French-Canadian: Lemieux 1974ff. XVIII, No. 25; US-American: Baughman 1966; Spanish-American: Robe 1973; South African: Coetzee et al. 1967, Grobbelaar 1981.

1792B *The Clergyman and the Sexton Steal a Hog.* A clergyman steals a hog, kills it, hides it in his boat, and rows away. When his followers ask him if he has seen a hog thief, he denies it. He takes the hog home where he shows it to the sexton, who thereupon wants to steal a hog as well.

In the night, they plan to light the hog's head with tinder, in order to kill the animal. But when in the darkness the clergyman puts the burning tinder for a moment on his own knee, the sexton thinks it is the hog's head, and he cuts his companion's knee with his axe. The cries of pain awaken the inhabitants of the house, and the two thieves are caught.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 192; Estonian: Aarne 1918, No. 962*; Latvian: Arājs / Medne 1977; Lappish: Kecskeméti / Paunonen 1974; Ukrainian: cf. SUS, No. 962***.

Other Jokes about Religious Figures 1800–1849

1800 *Stealing Something Small* (previously ***Stealing Only a Small Amount***). In confession, a man admits he has stolen something small – a rope. However, at the end of the rope there was a cow (sheep, ox, donkey) [K188]. Cf. Type 1630A*.

Combinations: 1807A.

Remarks: Documented in the 11th century in China. Early European literary source, see Bonaventure Des Périers, *Nouvelles Récréations* (No. 40) from 1558.
Literature/Variants: Schwarzbaum 1968, 327f.; EM 2 (1979) 51, 54 not. 12; EM: Stehlen: Nur eine Kleinigkeit s. (forthcoming).
Finnish: Rausmaa 1982ff. VI, No. 418; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A II, 146, 147; French: cf. Perbosc 1907, No. 5; Spanish: Llano Roza de Ampudia 1925, No. 72, cf. Espinosa 1988, No. 404; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Merkens 1892ff. I, No. 180, Kooi / Schuster 1994, No. 166; Swiss: EM 7 (1993) 873; Italian: Cirese / Serafini 1975; Maltese: Ilg 1906 II, No. 134, Mifsud-Chircop 1978; Rumanian: Stroescu 1969 II, Nos. 5315, 5327; Ukrainian: SUS; Jewish: Jason 1975; Indian: Jason 1989; Chinese: Ting 1978; Australian: Scott 1985, 166f.; US-American: Randolph 1965, No. 125; Spanish-American: Robe 1973; Puerto Rican: cf. Hansen 1957, No. **1878; West Indies: Flowers 1953, No. K188.

1804 *Imagined Penance for Imagined Sin.* This tale exists chiefly in two different forms:

(1) A penitent (young woman) comes to confession and says that he has planned to do something sinful. The clergyman answers that the thought is as good as the deed, and orders the penitent to pay a certain amount of money for his absolution. The penitent says that the sin was only imaginary, so the clergyman must accept an imaginary payment [J1551.2].

(2) After the confession of an imagined sin, a penitent is supposed to work for the clergyman, but instead he lies under a tree. The clergyman asks him why he is not doing anything, and he answers that his intention to work is as good as the deed.

Remarks: Documented in the 11th century as an Arabian anecdote. Early European literary source (13th century), see *Cento novelle antiche* (No. 91).
Literature/Variants: Chauvin 1892ff. VIII, 158 No. 163; Pauli / Bolte 1924 I, No. 298, II, No. 810; Harkort 1956, 54–84; Kasprzyk 1963, No. 51; cf. Marzolph 1992 II, No. 609; Marzolph / Van Leeuwen 2004, No. 372; EM: Scheinbuße (forthcoming).
Norwegian: Hodne 1984; Danish: cf. Kristensen 1892f. I, Nos. 293–295, 362, II, Nos. 359–361, cf. Kristensen 1899, Nos. 260–266, 351; French: Karlinger / Gréciano 1974, No. 56; Spanish: Chevalier 1983, No. 228, cf. Camarena Laucirica 1991 II, No. 262; Basque: Frey / Brettschneider 1982, 160ff.; Catalan: Oriol / Pujol 2003; Portuguese: Meier / Woll 1975, No. 110, Cardigos (forthcoming); Dutch: Overbeke / Dekker et al. 1991, No. 1778; Frisian: Kooi 1984a; German: Moser-Rath 1984, 285 not. 22, 288 not. 76, 290f. not. 111; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII C; Czech: Tille 1929ff. II 2, 384f.; Slovakian: Gašparíková 1991f. I, No. 250, II, No. 444; Macedonian: Ranke 1972, No. 199; Rumanian: Stroescu 1969 I, No. 3324, II, No. 5677; Bulgarian: BFP; Indian: Jason 1989, Nos. 1804, 1804*C; Iraqi: El-Shamy 2004; US-American: Dorson 1964, 448f.; Spanish-American: Robe 1973; Cuban: Hansen 1957, No. *1800**E.

1804A See Type 1804B.

1804B ***Payment with the Clink of Money.*** (Including the previous Type 1804A.) A man demands payment from other persons because they smelled the first man's dinner (softened their bread in its steam) while it was being cooked. A judge decrees that the other persons should pay with the clink of coins [J1172.2].

In Lithuanian variants, a clergyman shows a communion wafer to a sick man through a window and tells him to imagine that he has received it. The sick man shows the clergyman some money through the window and repeats the same instructions [J1551.10]. (Previously Type 1804A.)

Remarks: Documented in the 11th century as an Arabian anecdote. Early European literary source (13th century), see *Cento novelle antiche* (No. 9).
Literature/Variants: Chauvin 1892ff. II, 84 No. 13; Fischer/Bolte 1895, 210f.; Pauli/Bolte 1924 I, No. 48; Besthorn 1935, 33–36; Harkort 1956, 54–84; cf. Marzolph 1992 II, No. 806; EM: Scheinbuße (forthcoming).
Finnish: Rausmaa 1982ff. VI, No. 419; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Irish: Ó Súilleabháin/Christiansen 1963; Spanish: Childers 1948, No. J1172.2, Chevalier 1983, No. 229, González Sanz 1996; Catalan: cf. Oriol/Pujol 2003; Portuguese: Cardigos (forthcoming); Flemish: Meyer 1968; German: Tomkowiak 1993, 273, Grubmüller 1996, No. 5; Italian: Cirese/Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII C; Rumanian: cf. Stroescu 1969 II, No. 5678; Bulgarian: BFP; Greek: Hallgarten 1929, 195; Polish: cf. Krzyżanowski 1962f. II, Nos. 1635M, 1804; Ukrainian: SUS; Turkish: Marzolph 1996, No. 480; Jewish: Noy 1963a, No. 96; Jason 1988a, Haboucha 1992; Uzbek: Stein 1991, No. 86; Palestinian: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Thompson/Roberts 1960, Jason 1989; Burmese: Kasevič/Osipov 1976, No. 128; Chinese: Ting 1978; Vietnamese: cf. Gaudes 1987, No. 65; Malaysian: Overbeck 1975, 254; Indonesian: Vries 1925f. I, No. 37; Japanese: Inada/Ozawa 1977ff.; English-Canadian: Fauset 1931, No. 147; US-American: Randolph 1965, No. 5; African American: Dorson 1956, 60f.; Egyptian, Moroccan: El-Shamy 2004; South African: Grobbelaar 1981.

1804C ***Poem for Poem.*** A poet sends a flattering poem to his ruler and hopes for a generous reward. Instead, the ruler sends a poem to the poet. The poet sends his ruler a little money, saying that it is all that he has. The ruler recognizes this trick and makes friends with the poet [J1551.3, J1581.1, cf. K231.7].

Remarks: Documented in the 9th century as an Arabian anecdote.
Literature/Variants: Pauli/Bolte 1924 I, No. 506; Harkort 1956, 38–52; Marzolph 1992 II, No. 58.
Spanish: Childers 1948, Nos. J1581.1, J2415.1.2*, Childers 1977, No. J1581.1.

1804D ***The Shadow of the Donkey.*** A donkey driver lets a farmer rent his donkey. It is a hot day, so the farmer stands (sits) in the donkey's shadow. The driver protests that the farmer rented only the donkey, not its shadow [J1169.7].

Remarks: Aesopic fable (Perry 1965, 516 No. 460). Parts of the tale also documented by Plutarch, *Moralia* (848A).
Literature/Variants: Kirchhof/Oesterley 1869 V, No. 120; Schwarzbaum 1979, xlv not. 60; Hansen 2002, 77.
German: Moser-Rath 1964, No. 164; Hungarian: György 1934, No. 217.

1804E ***Confession in Advance.*** A penitent has committed a small sin, for which he is assessed a small amount of money. He pays double so that he can commit another sin for free (can do the same thing again, steal a horse that belongs to the confessor [J1635]). Cf. Type 1586B.

Remarks: Documented in the 14th/15th century in *Mensa philosophica* (IV,53).
Literature/Variants: Tubach 1969, No. 3663.
Latvian: Arājs/Medne 1977, No. *1801*; English: Wardroper 1970, 69f.; Frisian: Kooi 1984a, No. 1808*; Flemish: Meyer 1968, No. 1808*, Lox 1999a, No. 71; German: Dietz 1951, No. 164, Elling 1979, 114; Rumanian: Stroescu 1969 I, No. 4286; US-American: Dodge 1987, 17.

1804* ***The Eel Filled with Sand.*** A clergyman promises absolution to a penitent in return for a large eel. The penitent sends him an eelskin (skins from many eels) filled with sand. The clergyman says that the man's sins will not be absolved.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 420; Finnish-Swedish: Hackman 1917f. II, No. 342; Estonian: Raudsep 1969, No. 248; Swedish: Liungman 1961, No. 1785*; Norwegian: Hodne 1984.

1804** ***Tales about Payment for Absolution.*** This miscellaneous type consists of various anecdotes in which a penitent cheats a clergyman out of payment that he has demanded in return for granting absolution. Cf. Type 1806*.

Literature/Variants:
Latvian: Arājs/Medne 1977, Nos. *1803*, *1804C, *1808*; Portuguese: Cardigos (forthcoming), No. 1804*D; Russian: Hoffmann 1973, Nos. 1804**, 1807C, SUS, No. 1807*; Ukrainian: SUS, No. 1804A*; Georgian: Kurdovanidze 2000, No. 1804B*.

1805 ***Confessions of a Pious Woman.*** An old woman confesses her carnal sins to a clergyman, who replies that they must have taken place many years before. The woman agrees, and adds that she still enjoys remembering them.

Combinations: 1698G, 1831A*.
Literature/Variants: EM 2 (1979) 51, 54 not. 15.
Lithuanian: Kerbelytė 1999ff. IV (forthcoming); French: Perbosc 1907, 115, 215f., 223ff., 227f., 229f., 231f., 233; Catalan: Oriol/Pujol 2003; Portuguese: Soromenho/Soromenho 1984f. II, No. 514, Cardigos (forthcoming); Dutch: Janssen 1979, 142;

Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Merkens 1892ff. II, No. 65, Hoursch 1925 I, 9.

1805* ***The Clergyman's Children.*** A red-headed clergyman demands that a (cattle) thief confess his sins publicly from the pulpit. The clergyman tells the congregation that everything the man says there is true. The thief announces that the clergyman is the father of all the red-haired children in the village. Cf. Type 1735A.

Literature/Variants:
Portuguese: Oliveira 1900f. I, No. 29, Cardigos (forthcoming); Italian: D'Aronco 1953, No. [1741]a; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII C; Rumanian: Stroescu 1969 II, No. 5316; Bulgarian: BFP, No. 1735A; Russian, Ukrainian: SUS; Gypsy: MNK X 1; Siberian: Soboleva 1984.

1806 ***Dinner in Heaven*** (previously ***Will Lunch with Christ***). A clergyman visits a condemned criminal to offer him consolation, and tells him that tonight he will be having dinner with God. The criminal invites the clergyman to take his place, but the clergyman declines the invitation (says he is fasting) [J1261.3].

In some variants, a high-ranking clergyman speaks to soldiers before a battle, encouraging them to fight bravely and saying that those who die will dine with God that very day. The soldiers ask why the clergyman does not join them. He replies that he is not hungry.

Remarks: The form with the condemned man was documented in 1508 in Heinrich Bebel, *Facetiae* (Bebel / Wesselski 1907 I 2, No. 42), the form about the soldiers in Poggio, *Liber facetiarum* (No. 19) in the 15th century.
Literature/Variants: Kirchhof / Oesterley 1869 I 1, No. 298; Frey / Bolte 1896, No. 126; EM 9 (1999) 42–44 (S. Neumann).
German: Merkens 1892ff. II, No. 189, Moser-Rath 1984, 189, 286f. not. 57, 288 not. 68, 290f. not. 111; Hungarian: György 1934, No. 101; Cuban: Hansen 1957, No. **1858.

1806* ***Tales of Confessions.*** (Including the previous Type 1806B*.) This miscellaneous type consists of various anecedotes about confessions. E.g. the penitent offers to trade his fate (future) with the clergyman's or gives some other quick-witted answer. Cf. Type 1804**.

Literature/Variants:
Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Spanish: Chevalier 1983, No. 230, González Sanz 1996, No. 1801; Portuguese: Oliveira 1900f. I, No. 183, Soromenho / Soromenho 1984f. II, No. 604, Cardigos (forthcoming), Nos. 1806*C, 1806*D; Serbian: Karadžić 1937, No. 22; Croatian: Dolenec 1972, No. 54; Polish: Krzyżanowski 1962f. II, Nos. 1801–1803, 1806C, cf. No. 1810A; Russian: SUS, No. 1802*; Byelorussian: SUS, Nos. 1801*, 1801A*, 1801B*, 1802**, 1802***; Spanish-American:

Robe 1973, No. 1806*C; Mexican: Robe 1973, No. *1801; Cuban: Hansen 1957, No. **1858; Puerto Rican: Hansen 1957, No. **1806.

1806A* ***The Clergyman as Prosecutor.*** Two farmers (grandfather and grandson) go to confession. The clergyman asks the first (the grandson) where God is, but the man cannot answer. The clergyman asks the other one the same thing, but he also cannot answer. The two men think that the clergyman is blaming them for God's disappearance and hurry away.

Literature/Variants:
Spanish: Lorenzo Vélez 1997, 150f.; Portuguese: Cardigos (forthcoming); Spanish-American: Robe 1973; Mexican: Robe 1970, No. 181; Puerto Rican: Hansen 1957, No. **1806.

1806B* See Type 1806*.

1807 ***The Equivocal Confession.*** A thief (Gypsy) who has stolen a piece of bacon from the clergyman's soup (the clergyman's fur coat or hat) tells the clergyman in confession that he drove a hog out of the vegetables (rescued someone from a bear, or tipped his hat). The clergyman praises him for his good deed (manners) and only afterwards discovers what really happened.

Combinations: 1807A.
Literature/Variants: EM 2 (1979) 50f.
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Spanish: Chevalier 1983, No. 231, cf. Espinosa 1988, No. 410; Portuguese: Soromenho / Soromenho 1984f. II, No. 513, Cardigos (forthcoming); German: Wossidlo / Neumann 1963, 27 No. 85; Italian: Cirese / Serafini 1975; Hungarian: MNK VII C; Czech: Tille 1929ff. II 2, 383, Klímová 1966, No. 88; Slovakian: Gašparíková 1991f. I, Nos. 32, 89; Slovene: Gabršček 1910, 304ff.; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Gypsy: Tillhagen 1948, 51ff., Mode 1983ff. IV, No. 277.

1807A ***"The Owner Has Refused to Accept It."*** A thief (Gypsy) steals the clergyman's gold watch (snuffbox). The thief confesses that he stole a watch and offers to give it to the clergyman, who refuses it saying that the thief should return it to its owner. The thief says honestly that the owner has refused to accept it. The clergyman tells the thief that he may then keep the watch, and gives him absolution. Later, when the clergyman discovers his mistake, it is too late to get his watch back [K373].

In some variants, the clergyman wants the thief to announce his finding in public, but the thief reminds him that what is said in confession is secret.

Combinations: 1800, 1807.

Remarks: Documented in the 17th century in German jestbooks.
Literature/Variants: EM 2 (1979) 51, 54 not. 11; EM 3 (1981) 1180f. (E. Moser-Rath).
Finnish: Rausmaa 1982ff. VI, Nos. 421, 422; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Danish: Kristensen 1899, No. 338; Irish: Ó Súilleabháin / Christiansen 1963; Portuguese: Meier / Woll 1975, No. 36, Soromenho / Soromenho 1984f. II, No. 510, Cardigos (forthcoming); Dutch: Tiel 1855, 89; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Henßen 1935, No. 202, Debus 1951, 271 No. B43, Wossidlo / Neumann 1963, 27 No. 85, Moser-Rath 1984, 419f.; Austrian: Lang-Reitstätter 1948, 200; Italian: Cirese / Serafini 1975; Corsican: Ortoli 1883, 254ff.; Sardinian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII C; Czech: Tille 1929ff. II 2, 383; Slovakian: Gašparíková 1991f. I, No. 32; Slovene: Gabršček 1910, 302f.; Bosnian: Krauss / Burr et al. 2002, No. 304; Rumanian: Stroescu 1969 I, Nos. 4278, 5317; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II, Nos. 1807, 1807A; Russian: SUS; Jewish: Landmann 1973, 501; Gypsy: MNK X 1; Siberian: Soboleva 1984; Indian: Jason 1989; Burmese: cf. Esche 1976, 401ff.; Spanish-American: Robe 1973; Egyptian: Littmann 1955, 112 No. 6.

1807B *Sleeping with God's Daughters.* For his penance, a man is required to abstain for four weeks from eating flesh and drinking liquor, not to sleep in a feather bed, and to abstain from sexual relations with women.

He goes to a convent where he is provided with meat and wine, and where he sleeps on a bed of down with the nuns. When he tells his confessor about this, the clergyman is angry at the man for sleeping with the daughters of God. The penitent replies that now that he is the brother-in-law of Jesus, he does not need a confessor any more [J1161.5].

Remarks: Documented in the 17th century in German jestbooks.
Literature/Variants: EM 2 (1979) 51f., 54 not. 19.
Latvian: cf. Arājs / Medne 1977, No. *1807C; Danish: Kristensen 1881ff. II, 236ff.; Portuguese: Ribeiro 1934, 42f., Cardigos (forthcoming); German: Neumann 1968b, 119f.; Italian: Cirese / Serafini 1975; Hungarian: MNK VII C; Rumanian: Stroescu 1969 I, No. 3896; Greek: Megas / Puchner 1998; Jewish: cf. Haboucha 1991, No. **1807B*.

1807A* *"Who Has Lost This?"* A man comes to confession with a purse of money which he has found (a clergyman finds such a purse). In order to return it to its owner, the man is supposed to announce his finding in the city, but he speaks so softly (has hidden the purse so) that no one understands. Since no one claims the purse, the man is permitted to keep it.

Literature/Variants: Cf. Marzolph 1992 II, No. 431.
Estonian: Raudsep 1969, No. 247; Latvian: Arājs / Medne 1977; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, No. 493, Cardigos (forthcoming); Italian: Cirese / Serafini 1975, De Simone 1994, 418ff.; Polish: Krzyżanowski 1962f. II, No.

1807A; Iraqi: El-Shamy 2004; Puerto Rican: Hansen 1957, No. *1556A; Egyptian, Algerian: El-Shamy 2004.

1810 ***Anecdotes about Catechism.*** This miscellaneous type consists of various anecdotes that are structured as a series of questions and answers about religious subjects. The clergyman tests the knowledge of one or more of his parishioners. The humor comes from the ignorance of the person questioned, from wrong answers, or from misunderstandings evidenced in the answers. The questioner (clergyman) is often thought to be a fool by the person whom he interrogates. Cf. Type 1832*.

Literature/Variants: EM 7 (1993) 1058–1067 (I. Tomkowiak).
Finnish: Rausmaa 1982ff. VI, Nos. 423–443, p. 561ff.; Estonian: Raudsep 1969, e.g. nos. 156, 161, 426; Swedish: Bergvall/Nyman et al. 1991, No. 97; Norwegian: Hodne 1984; Danish: Kristensen 1892f. I, Nos. 13, 171, 243, 244, 246, 247, 249, 252, 253, 256, 259, 275, 308, II, Nos. 59, 166–169, 175, 177, 232, 348, 350, 573, 575, Kristensen 1899, Nos. 37, 38, 41, 55–57, 151, 156, 157, 160, 161, 186, 220, 437, 461, 492, 493, 525, 575, 578, Kristensen 1900, Nos. 225, 226, 230, 231, 353, 365, 370, 383, 404–406, 560, 611; Irish: Ó Súilleabháin/Christiansen 1963; French: Perbosc 1907, 11, Joisten 1971 II, No. 256, Coulomb/Castell 1986, No. 63; Frisian: Kooi 1984a, Nos. 1810D*, 1810F*, Kooi/Schuster 1993, Nos. 168a–b; German: Merkens 1892ff. I, Nos. 155, 237, 297, Kooi/Schuster 1994, No. 203; Swiss: Lachmereis 1944, 159; Italian: Cirese/Serafini; Maltese: Mifsud-Chircop 1978, No. *1810D; Hungarian: MNK VII C; Slovakian: Gašparíková 1991f. II, Nos. 435, 445; Serbian: Vrčević 1868f. I, Nos. 241, 256, 265, 270, 271, cf. Karadžić 1937, No. 23; Rumanian: Stroescu 1969 I, No. 3733; Polish: Krzyżanowski 1962f. II, Nos. 1810, 1818; Russian: Potjavin 1960, No. 42; US-American: Hoffmann 1973, No. 1810A**; Egyptian: El-Shamy 2004.

1810A* See Type 1832D*.

1810C* See Type 1832P*.

1811 ***Jokes about Religious Vows.*** This miscellaneous type consists of various anecdotes with ambiguous interpretations of religious vows, in which someone who has taken a vow profits from a misunderstanding.

Literature/Variants:
Irish: Ó Súilleabháin/Christiansen 1963; Italian: Cirese/Serafini 1975, app.; Hungarian: MNK VII C, No. 1811A*; Slovene: Vrtec 18 (1888) 158; Serbian: Vrčević 1868f. I, No. 217; Bulgarian: cf. BFP, No. *1811C*; Greek: Megas/Puchner 1998, No. *1811C; Jewish: Haboucha 1992, No. 1811*C.

1811A ***Vow Not to Drink from St. George (April 23) to St. Demetrius (October 26).*** A man has vowed not to drink from St. George to St. Demetrius. Instead of the period between the two saints' days, he interprets this to mean he cannot drink between two churches that bear these names.

Literature/Variants:
Rumanian: Stroescu 1969 II, No. 5260; Bulgarian: BFP; Ukrainian: SUS.

1811B ***The Patience of Job.*** A clergyman preaches about the exemplary patience of Job. His wife tests him by saying that the kitchen maid has wasted the wine supply (he discovers that she spoiled a cheese or let the beer run out). The clergyman becomes angry and refuses to follow Job's example. Cf. Type 1847*.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 448; Norwegian: Hodne 1984; Danish: Kristensen 1899, Nos. 131, 132; English: Wehse 1979, No. 478; Dutch: Huizenga-Onnekes / Laan 1930, 294f.; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 170; Italian, Sardinian: Cirese / Serafini 1975; Cirese / Serafini 1975; US-American: Dodge 1987, 112.

1820 ***Bride and Groom at Wedding Ceremony.*** (Including the previous Type 1684B*.) This miscellaneous type consists of various anecdotes about weddings in which the couple to be married give absurd answers to the clergyman's questions or otherwise behave comically.

In some variants, a fool hits a man on the head because he sings too loudly. (Previously Type 1684B*.)

Literature/Variants: Pauli / Bolte 1924 I, No. 49; cf. Poliziano / Wesselski 1929, No. 318.
Finnish: Rausmaa 1982ff. VI, Nos. 449–456; Latvian: Arājs / Medne 1977; Danish: Kristensen 1892f. I, Nos. 30, 31, Kristensen 1899, Nos. 312–314; German: Moser-Rath 1984, 369 No. 3, 411; Hungarian: György 1932, No. 9; Slovakian: Gašparíková 1991f. I, No. 22; Slovene: Eschker 1986, No. 10; Croatian: Dolenec 1972, No. 52; Rumanian: Stroescu 1969 I, No. 3895; Polish: Krzyżanowski 1962f. II.

1821 ***Naming the Child (Baptism).*** (Including the previous Type 1821A.) This miscellaneous type consists of various anecdotes in which the godparent who is to give the child its name does not know what to say. Cf. Type 1823.

(1) The godparent says, "Name him something". (Previously Type 1821A.)

(2) The clergyman suggests to name the child after his father (godfather). The father is afraid that he must then go without a name himself for the rest of his life (he is not sure whether he can live without a name).

(3) The godparents are told to repeat what the clergyman says. He says something that is not part of the ceremony and they repeat it [J2498.2]. Cf. Types 1694A, 1832M*.

Literature/Variants: Frey / Bolte 1896, 72f.
Finnish: Rausmaa 1982ff. VI, Nos. 457–460; Danish: Kristensen 1892f. II, Nos. 171–173, Kristensen 1900, No. 366; English: Briggs 1970f. A II, 356 No. 8; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 188; German: Merkens 1892f. II, Nos. 105, 168, Kooi / Schuster 1994, No. 204; Hungarian: Kovács 1988, 220; Bulgarian: BFP, No. *1821B; Greek: Megas / Puchner 1998, Nos. 1821, 1821A; Polish: Krzyżanowski 1962f. II; Spanish-American: TFSP 30 (1961) 183.

1821A See Type 1821.

1822 ***Equivocal Blessings.*** (Including the previous Type 1822A.) This miscellaneous type consists of various anecdotes that include ambiguous blessings.

In some variants, the clergyman blesses the spring fields, saying they should be as fruitful as a nut that he is holding in his hand. When the nut is opened, it is hollow, so the clergyman has to alter his blessing quickly. (Previously Type 1822A.)

Literature/Variants:
Latvian: cf. Arājs / Medne 1977, No. *1830*; Danish: Kristensen 1899, Nos. 139; French: Perbosc 1907, 85ff., 264f., Perbosc / Bru 1987, 83f.; Spanish: Lorenzo Vélez 1997, 151f.; Portuguese: Soromenho / Soromenho 1984f. II, No. 362, Cardigos (forthcoming), No. 1822*B; Hungarian: MNK VII C, No. 1822B*; Croatian: Bošković-Stulli 1963, No. 100, Bošković-Stulli 1967f., 168 No. 36, Dolenec 1972, No. 36; Rumanian: Stroescu 1969 I, No. 4492; Bulgarian: BFP, Nos. *1822B, *1822C; Greek: Megas / Puchner 1998; Jewish: Haboucha 1992.

1822A See Type 1822.

1823 ***Jokes about Baptism.*** This miscellaneous type consists of various anecdotes about comical events at a child's (seldom adult's) baptism. For example, the clergyman misunderstands the Latin instructions and hops around.

Or, he mistakes the midwife's (mother's) fart for a sign that the devil has been driven out. But when they tell him it was the child who farted, he curses it for its bad habits. Cf. Type 1821.

Literature/Variants: Kirchhof / Oesterley 1869 I 2, Nos. 94, 95, II, Nos. 103, 104, V, No. 58; Bebel / Wesselski 1907 I 2, Nos. 45, 123, II 3, No. 33; EM: Taufschwänke (in prep.).
Finnish: Rausmaa 1982ff. VI, Nos. 461–463; Estonian: Raudsep 1969, Nos. 39–48, 306, 416; Latvian: Arājs / Medne 1977; Danish: Kristensen 1892f. I, 261, 263–273, 276, 277, II, 324–346, 355, 576, 577, Kristensen 1899, Nos. 31, 272–275, 277–281, 285, 286, Kristensen 1900, No. 393; German: Merkens 1892f. I, No. 57, Debus 1951, 160f., Berger 2001, No. 1823*; Slovakian: Gašparíková 1981a, 147; Serbian: Karadžić 1937, 304f.; Croatian: Dolenec 1972, No. 51; Polish: Simonides 1979, No. 50; African American: Dorson 1956, 172f., 173.

1824 ***Parody Sermon.*** This miscellaneous type consists of various parodies of sermons. They range from rhymes with absurd contents to improvised sermons (delivered by the clergyman or by someone disguised as a clergyman). Some of them are critical of the authorities or of the audience.

Combinations: 1825.
Literature/Variants: Arlotto/Wesselski 1910 I, 147ff.; BP III, 116–118; Vuyst 1965; Schwarzbaum 1968, 147; Russell 1991; Siuts 2000; EM 10 (2002) 1280–1291 (S. Fährmann).
Finnish: Rausmaa 1982ff. VI, Nos. 464–468; Estonian: Raudsep 1969, No. 427; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Norwegian: Hodne 1984; Danish: Kristensen 1899, Nos. 53, 60, 287, 307–310, 358–361, 365, 366, 370, 373–375, 379, 388, 389, 391–395, 404, 413, 414, Kristensen 1900, No. 391; French: Perbosc 1907, 245f.; Spanish: González Sanz 1996; Portuguese: Soromenho/Soromenho 1984f. II, No. 564, Cardigos (forthcoming); Frisian: Kooi 1984a; German: Bll. f. Pomm. Vk. 1 (1893) 29f., ZfVk. 12 (1902) 224f., Nimtz-Wendlandt 1961, No. 110; Italian: Cirese/Serafini 1975; Hungarian: György 1934, No. 121; Croatian Bošković-Stulli 1963, No. 98, Dolenec 1972, No. 49, Bošković-Stulli 1975a, No. 48; Macedonian: Piličkova 1992, No. 48; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II, Nos. 1824, 1824A; Jewish: Jason 1975, Keren/Schnitzler 1981, No. 21; Syrian, Saudi Arabian: El-Shamy 2004; French-Canadian: Lemieux 1974ff. III, No. 14; Mexican: Robe 1973; Dominican: Flowers 1953, No. K1961.1.2.1.

1825 ***The Farmer as Clergyman.*** This type consists of three introductory episodes in which an unqualified person takes over the office of the clergyman but cannot fulfill his duties [K1961.1].

(1) A congregation is no longer able to pay the clergyman and chooses one of themselves (a stranger, someone who can read) to take his place. A wife induces her husband to volunteer to be the clergyman, or a farmer in debt goes to the clergyman for instruction.

(2) The clothes of a farmer who is drunk (asleep) are exchanged by his wife (a passer-by) with the clergyman's. The farmer attempts to carry out the clergyman's duties.

(3) A farmer wants to exchange roles with a clergyman because he believes the clergyman has an easy life and only works on Sundays.

Combinations: 1641, 1824, 1825, 1825B, 1825C, 1833, and 2012.
Remarks: Often not clearly classified. This type is usually an introduction to another tale.
Literature/Variants: BP II, 413; EM 10 (2002) 1280–1291 (S. Fährmann).
Latvian: Arājs/Medne 1977; Karelian: Kecskeméti/Paunonen 1974; Swedish: Bäckström 1845, No. 49; Danish: Kristensen 1892f. I, No. 291, Kristensen 1899, Nos. 1–4, 6, 61, 172, 326, 367, 376, 377; Irish: Ó Súilleabháin/Christiansen 1963; English: Briggs 1970f. A II, 315ff.; French: Bladé 1886 III, 304ff., Joisten 1971 II, 353, cf. 354f.; Spanish: González Sanz 1996; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Jahn 1889, No. 638, Wisser 1922f. II, 212f., Moser-Rath 1984, 289 not. 85;

Italian: Cirese / Serafini 1975; Czech: Tille 1929ff. II 2, 393f.; Slovakian: Polívka 1923ff. IV, 501ff., 505, V, 68, Gašparíková 1991f. I, No. 179; Serbian: Đjorđjevič / Miloševič-Đjorđjevič 1988, No. 292; Macedonian: cf. Tošev 1954, 281, Piličkova 1992, No. 48; Rumanian: Schullerus 1928; Bulgarian: cf. Parpulova / Dobreva 1982, 441f., cf. Daskalova et al. 1985, No. 227; Greek: Megas / Puchner 1998; Polish: Satke 1958, No. 15; Udmurt: Kralina 1961, No. 99; Siberian: Soboleva 1984; Palestinian: Schmidt / Kahle 1918f., No. 98; French-Canadian: Lemieux 1974ff. II, No. 8; Puerto Rican: Hansen 1957, No. 1825**F.

1825A *Preaching the Truth* (previously ***The Parson Drunk***). A congregation complains about their clergyman to the bishop. The bishop comes for a surprise visit. Before the service begins, the clergyman, who pretends to be asleep, witnesses the bishop propositioning his wife. The clergyman preaches about this in his sermon, and the bishop decides to drop the matter of the complaint [cf. J1211.1, K1961.1.1].

In some variants, the bishop instructs all the clergymen always to speak the truth in their sermons. When the bishop comes and hears a clergyman preaching about the bishop's own misconduct, he removes the clergyman from his position.

Remarks: Documented by Matteo Bandello, *Le novelle* (II,45) in the 16th century.
Literature/Variants: Pauli / Bolte 1924 II, No. 711; EM 10 (2002) 1280–1291 (S. Fährmann).
Finnish: Rausmaa 1982ff. VI, Nos. 469, 470; Finnish-Swedish: Hackman 1917f. II, No. 348; Wepsian: Kecskeméti / Paunonen 1974; Karelian: Konkka 1963, No. 77; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Bødker et al. 1957, No. 25; Spanish: González Sanz 1996; Italian: Cirese / Serafini 1975; Croatian: Krauss 1914, No. 35; Bulgarian: BFP, No. *1825D; Greek: cf. Loukatos 1957, 297f.; Russian, Ukrainian: cf. SUS, No. 1825; Jewish: Jason 1964f.

1825B *Preaching as the Congregation Wishes* (previously ***"I Preach God's Word."***). This tale exists chiefly in three different forms:

(1) A congregation (master) requires that the clergyman preach an impromptu sermon on a text that has been placed in the pulpit. The page there is blank. The clergyman begins his sermon with the words, "From nothing, God created the heavens and the earth". Sometimes he ends there. More often, the sermon that follows is considered a particularly good one.

(2) A congregation complains that their clergyman, often a layman, knows no Latin. He goes to the sexton for advice. As they walk around, the sexton tells him some mock-Latin words which he makes by adding endings onto familiar words. The clergyman copies this formula in his next sermon, and the congregation is appeased [K1961.1.2]. Cf. Type 1628*.

(3) An ignorant clergyman repeats the same words over and over, e.g. "I preach the word of God"; "I am a good shepherd"; or, "Service and sermon". [K1961.1.2].

Combinations: 1825.
Remarks: Documented in Swedish and German jestbooks in the 17th century.
Literature/Variants: Wesselski 1911, No. 279; BP II, 413; EM 10 (2002) 1280–1291 (S. Fährmann).
Finnish: Rausmaa 1982ff. VI, Nos. 470–472; Finnish-Swedish: Hackman 1917f. II, Nos. 351, 352; Estonian: Raudsep 1969, No. 396; Wepsian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Norwegian: Christiansen 1922; Danish: e.g. Berntsen 1873f. I, No. 5, Kristensen 1899, No. 84, cf. No. 43, Kristensen 1900, No. 384; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Espinosa 1946f., No. 60, cf. Espinosa 1988, No. 412; Catalan: Oriol / Pujol 2003; Portuguese: Parafita 2001f. II, Nos. 161, 184, Cardigos (forthcoming), Nos. 1825B, 1825*D, cf. No. 1825*E; Dutch: Sinninghe 1943, No. 1826; Frisian: Kooi 1979b, No. 77b, Kooi 1984a, No. 1828A*; Flemish: Meyer 1968; German: Merkens 1892ff. I, No. 266, II, No. 90, Wossidlo / Neumann 1963, Nos. 258, 260, Berger 2001, Nos. 1825*, 1825B*, cf. Moser-Rath 1964, No. 151; Swiss: Lachmereis 1944, 56f.; Hungarian: MNK VII C; Greek: Loukatos 1957, 312; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Uzbek: Afzalov et al. 1963 II, 361f.; Palestinian, Saudi Arabian: El-Shamy 2004; Spanish-American, Mexican: Robe 1973; Puerto Rican: Hansen 1957, Nos. 1825, 1825**F.

1825C ***The Sawed Pulpit.*** This tale exists chiefly in three different forms:

(1) A clergyman, often a layman, promises his congregation that they will witness a miracle. Secretly, he saws the pulpit almost through. When in his next sermon he refers to the miracle, the pulpit falls down [K1961.1.3].

(2) A clergyman (monk) gesticulates wildly during his sermons. One of the parishioners saws the pulpit almost through. It falls down during the next sermon, while the clergyman cites John XVI,16, "A little while, and ye shall not see me". Cf. Type 1827.

(3) A clergyman preaches standing on a barrel that caves in during the sermon.

Combinations: 1641, 1825.
Remarks: Documented in 1601 by Hans Wilhelm Kirchhof, *Wendunmuth*.
Literature/Variants: Kirchhof / Oesterley 1869 II, No. 75; BP II, 413; EM 7 (1993) 945–947 (U. Marzolph).
Finnish: Rausmaa 1982ff. VI, Nos. 301, 473; Finnish-Swedish: Hackman 1917f. II, No. 284; Estonian: Raudsep 1969, No. 90; Lithuanian: Aleksynas 1974, No. 141, Kerbelytė 1999ff. IV (forthcoming); Lappish: Qvigstad 1927ff. III, No. 99; Swedish: Liungman 1961; Norwegian: Hodne 1984; Icelandic: Sveinsson 1929; Danish: Kristensen 1899, No. 58, cf. No. 72, Kristensen 1900, No. 372; Irish: Ó Súilleabháin / Christiansen 1963; Dutch: Sinninghe 1943; Frisian: Kooi 1984a, Nos. 1825C, 1833K*; Flemish: Meyer 1968; German: Nimtz-Wendlandt 1961, No. 83, Wossidlo / Neumann 1963, Nos. 269, 271, 273; Italian: Cirese / Serafini 1975; Czech: Tille 1929ff. II 2, 393f.; Slovakian: Polívka 1923ff. IV, 509; Polish: Krzyżanowski 1962f. II; Dominican: Flowers 1953; South African: Coetzee et al. 1967.

1825D* ***Fire in the Boots.*** A clergyman, often a layman, serving mass tells his congregation to do as he does. By accident, coals fall out of the censer into his boots. He stamps his feet and then lies down on the floor and kicks. The parishioners imitate him. Cf. Type 1694.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, 570; Latvian: Arājs/Medne 1977; Rumanian: Stroescu 1969 I, No. 3868; Bulgarian: BFP; Russian, Byelorussian, Ukrainian: SUS; Siberian: Soboleva 1984; Japanese: cf. Ikeda 1971, Inada/Ozawa 1977ff.; Egyptian: El-Shamy 2004; Moroccan: Topper 1986, No. 29.

1826 ***The Clergyman Has No Need to Preach.*** A clergyman (often a layman, Nasreddin Hodja) asks his congregation whether they know what his sermon will be about. They do not know, so he berates them for their stupidity. He repeats his question the following week. This time they say they know, so he thinks he need not preach any more. The third week, the congregation is divided in their answer to the question: half say no and half say yes. The clergyman tells those who understand to teach the others [X452].

In some variants, a clergyman has to preach a sermon about a certain saint on the appropriate saint's day. In order to avoid preaching this sermon, he announces that, since the saint performed no miracles that year, he need not give a sermon about him.

Remarks: Documented since the 10th century in Arabian jestbooks. The form with the sermon about the saint appears in the 15th century bei Poggio, *Liber facetiarum* (No. 38).
Literature/Variants: Arlotto/Wesselski 1910 I, No. 8; Wesselski 1911 I, No. 1; Basset 1924ff. I, 465f.; Poliziano/Wesselski 1929, No. 341; Schwarzbaum 1968, 56; Marzolph 1992 II, No. 378; EM 10 (2002) 1280–1291 (S. Fährmann).
Finnish: Rausmaa 1982ff. VI, No. 474; Estonian: Raudsep 1969, No. 283; Latvian: Arājs/Medne 1977; Lithuanian: Cappeller 1924, No. 35, Kerbelytė 1999ff. IV (forthcoming); Spanish: Chevalier 1983, No. 232; Catalan: Oriol/Pujol 2003; German: Moser-Rath 1984, 287 not. 61; Italian: Cirese/Serafini 1975; Hungarian: MNK VII C; Czech: Tille 1929ff. II 2, 393f.; Rumanian: Stroescu 1969 I, No. 3869; Bulgarian: BFP; Greek: Hallgarten 1929, 71, Megas/Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Jewish: Haboucha 1992; Siberian: Soboleva 1984; Tadzhik: Dechoti 1958, 46; Iraqi: El-Shamy 2004; Chinese: Ting 1978; Egyptian: El-Shamy 2004.

1826A* ***The Saint Who Ran Away*** (previously ***The Escaped Saint.***) A saint's picture is stolen from a church. The clergyman thinks that the saint ran away because he was a bad clergyman. Cf. Type 1572A*.

In some variants, a clergyman and a sexton remove a saint's statue. It is found in a bean field. The clergyman tells the congregation that it had gone to look for some food because they gave so little money for it.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 476; Latvian: Arājs/Medne 1977; Spanish: cf.

Espinosa 1988, Nos. 400, 401; Portuguese: Oliveira 1900f. I, No. 30, Cardigos (forthcoming); Ukrainian: SUS.

1827 *"You Shall See Me a Little While Longer."* A clergyman makes a bet with one member of his congregation that he will be able to empty a jug of wine during his sermon without being observed by the congregation (an alcoholic clergyman depends on his liquor to preach his sermon).

In order to be able to drink behind the pulpit, he preaches on John 16.16, "A little while, and ye shall not see me, and again a little while, and ye shall see me". After the sermon the clergyman shows the empty jug and asks if someone had lost it. Cf. Type 1825C.

In some variants the clergyman goes behind the pulpit to drink during the prayers [X445.1]. Cf. Types 1533A, 1839B.

Remarks: Documented in jestbooks in the 17th century.
Literature/Variants: EM 10 (2002) 1280–1291 (S. Fährmann).
Finnish: Rausmaa 1982ff. VI, Nos. 464, 477, 478; Finnish-Swedish: Hackman 1917f. II, No. 355; Estonian: Raudsep 1969, No. 315; Latvian: Arājs / Medne 1977; Lappish: Qvigstad 1925; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1899, Nos. 45, 47, 254, Kristensen 1900, No. 382; Irish: Ó Súilleabháin / Christiansen 1963; German: Henßen 1935, 333f., Moser-Rath 1984, 379 No. 44, 425; Polish: cf. Krzyżanowski 1962f. II, No. 1827B; African American: Parsons 1923a, No. 140; Mexican: Robe 1973; South African: Coetzee et al. 1967.

1827A *Cards (Liquor Bottle) Fall from the Sleeve of the Clergyman.* During his sermon, a clergyman drops playing cards (liquor flask) out of his sleeve (pocket). He asks the congregation (children) if they know what the cards are for. They show that they are well acquainted with cards. He replies that they know more about cards than they do about God (that on Judgment Day they will fall down just as the cards did). Cf. Types 1613, 1839B.

Literature/Variants: EM 10 (2002) 1280–1291 (S. Fährmann).
Finnish: Rausmaa 1982ff. VI, Nos. 479, 480; Estonian: Raudsep 1969, No. 331; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Swedish: Bergvall / Nyman et al. 1991, No. 89; Norwegian: Hodne 1984; Danish: Kristensen 1899, Nos. 77, 167; English: Briggs 1970f. A II, 230; Flemish: Meyer 1968; German: Kooi / Schuster 1994, No. 206a; Maltese: Mifsud-Chircop 1978; Russian, Ukrainian: SUS; Siberian: Soboleva 1984; South African: Coetzee et al. 1967.

1827B *Billy Goats Instead of Sheep.* A clergyman preaches a sermon to his congregation, telling them that on Judgment Day when he stands before God (St. Peter at the gate of heaven), he will have to tell Him that, instead of faithful sheep, there were only billy goats (pigs, cattle) under his care (that none of them belong in heaven).

Literature/Variants: Kirchhof / Oesterley 1869 I 2, No. 80; Bebel / Wesselski 1907

I 1, No. 78; Pauli/Bolte 1924 II, No. 782; EM 10 (2002) 1280–1291 (S. Fährmann). French: Sébillot 1910, No. 97; German: Zeitschrift des Vereins für rheinische und westfälische Volkskunde 29 (1932) 96f.; Croatian: Bošković-Stulli 1963, No. 98.

1828 *The Rooster at Church Crows.* During the service, a rooster flies into a church through an open window. He crows and wakes the sexton, who thinks it is his cue to answer part of the liturgy (sing a certain song) [X451].

Remarks: Documented in jestbooks in the 17th century.
Literature/Variants: Kirchhof/Oesterley 1869 II, No. 77.
Finnish: Rausmaa 1982ff. VI, No. 481; Finnish-Swedish: Hackman 1917f. II, No. 343; Estonian: cf. Raudsep 1969, No. 285; Swedish: Liungman 1961; Danish: Kristensen 1899, Nos. 196–199, 255–259, cf. Christensen 1939, 117 No. 17; English: Briggs 1970f. A II, 198; German: Dietz 1951, No. 100, Moser-Rath 1984, 288 not. 76, 394 No. 115, 448; Italian: Cirese/Serafini 1975; Hungarian: Dobos 1962, No. 36.

1828* *Weeping and Laughing.* A clergyman makes a bet that he can give a sermon that will cause half the congregation to laugh and half to weep. Or, a clergyman wants to show his bishop (the lord of the area) how badly his congregation behaves.

He preaches a moving sermon that causes half his audience to weep. But he wears no trousers under his gown (he has fastened an animal's tail to the seat of his trousers), so that the part of the audience that is behind him breaks out in laughter (the bishop is seated where he cannot see why the people are laughing) [X416].

Remarks: Early version see Girolamo Morlini (No. 44).
Literature/Variants: Plessner 1961; Neumann 1986, 23–27; EM: Weinen und Lachen bei der Predigt (in prep.).
Finnish: Rausmaa 1982ff. VI, No. 482; Estonian: Raudsep 1969, No. 344; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Danish: cf. Kristensen 1899, Nos. 439, 447; Spanish: Chevalier 1983, No. 233; Dutch: Haan 1974, 181f., Geldof 1979, 191; Frisian: Kooi 1984a, Kooi/Schuster 1993, No. 183b; German: Debus 1951, 164f., Wossidlo/Neumann 1963, No. 262, Moser-Rath 1984, 369f. No. 5, 411; Italian: Cirese/Serafini 1975; Hungarian: György 1934, No. 63; Czech: Hüllen 1965, 34ff.; Serbian: Vrčević 1868f. I, No. 257; Bulgarian: BFP; Greek: Megas/Puchner 1998; Polish: Krzyżanowski 1962f. II; Ukrainian: Hnatjuk 1909f. II, No. 158; African American: Dance 1978, No. 57; Cuban: Hansen 1957, No. **1835C; South African: Coetzee et al. 1967.

1829 *Living Person Acts as Image of Saint* [K1842]. This tale exists chiefly in two different forms:

(1) On a certain saint's day, the saint's statue is missing (it was broken during cleaning, sold, stolen). The sexton suggests to the clergyman that a shoemaker (tailor, beggar) who happens to look like the statue should stand in its place. The shoemaker agrees. Before the end of the service, however, he has to move (he sneezes

or has to urinate, is bothered by insects, burns his foot on a candle). Often he curses. The statue's coming to life is said to be a miracle.

(2) A woodcarver who is supposed to carve a saint's statue does not finish it on time. He finds someone who looks like the statue to take its place. A representative from the church comes and asks the woodcarver to alter the statue with a knife. The person taking its place becomes frightened and runs away. Cf. Types 1347, 1359C, 1572A*, and 1730.

Combinations: 1572A*, 1572C*, and 1875.

Literature/Variants: Erk/Böhme 1893f. I, No. 154; EM 6 (1990) 682–686 (H.-J. Uther). Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Swedish: EU, Nos. 547, 7892, 44755, Wigström 1884, 103f.; Danish: Holbek 1990, No. 28; Irish: Ó Súilleabháin/Christiansen 1963; French: Lambert 1899, 88f., Perbosc 1907, 128ff., 137f., 139ff., Cadic 1955, No. 21; Spanish: Espinosa 1946, No. 42, Espinosa 1988, Nos. 402, 403, Camarena Laucirica 1991 II, Nos. 268, 270; Portuguese: Soromenho/Soromenho 1984f. II, No. 471, Coelho 1985, No. 72, Cardigos (forthcoming); Dutch: Meder/Bakker 2001, Nos. 57, 332; Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Legros 1962, 112; German: Neumann 1968a, No. 79, Kapfhammer 1974, 130, 141f.; Austrian: Anthropophyteia 5 (1908) 132 No. 8, Haiding 1969, No. 48; Italian: Morlini/Wesselski 1908, No. 37, Cirese/Serafini 1975, De Simone 1994 I, No. 20; Sardinian: Cirese/Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VII C; Slovakian: Gašparíková 1991f. I, Nos. 11, 276, 318, 329, II, No. 477; Slovene: Kühar/Novak 1988, 182; Croatian: Krauss 1914, No. 116, Bošković-Stulli 1975a, No. 45; Bulgarian: BFP; Greek: Megas/Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Siberian: Soboleva 1984; Georgian: Kurdovanidze 2000, No. 1829*; Sri Lankan: cf. Thompson/Roberts 1960; Chinese: cf. Ting 1978; Laotian: cf. Lindell et al. 1977ff. II, 67ff.; West Indies: Flowers 1953, 546f. No. K1842.

1829A* See Type 1572A*.

1830 *Producing the Weather* (previously ***In Trial Sermon the Parson Promises the Laymen the Kind of Weather they Want***). A congregation needs to appoint a new clergyman (sexton). They choose one who says he can produce whatever weather that they want. However, they cannot agree what the weather should be: one group wants rain, and another, sunshine. The new clergyman suggests that they let God decide what the weather should be (that it should be the same with the weather as it was before) [J1041.1]. Cf. Type 752B.

Remarks: Aesopic fable (Perry 1965, 439f. No. 94).

Literature/Variants: Cf. Wesselski 1911 I, No. 51; EM: Wettermacher (in prep.). Finnish: Rausmaa 1982ff. VI, No. 483; Latvian: Arājs/Medne 1977; Swedish: Liungman 1961; Norwegian: Hodne 1984; Scottish: Briggs 1970f. A II, 241f.; Irish: Ó Súilleabháin/Christiansen 1963; English: Briggs 1970f. A II, 241f.; French: Bladé 1886 III, 301ff., Pelen 1994, No. 177a; Spanish: RE 6 (1966) 185f., Chevalier 1983, No. 234; Catalan: Oriol/Pujol 2003; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Merkens 1892ff. II, No. 192, Moser-Rath 1964, No. 238, Moser-Rath 1984, 287 not. 61; Italian: Cirese / Serafini 1975; Hungarian: MNK VII C; Slovakian: Polívka 1923ff. IV, 30, Gašparíková 1981a, 169, Gašparíková 1981b, No. 30; Slovene: Kühar / Novak 1988, 130; Serbian: Karadžić 1937, 236, No. 6, Mićović / Filipović 1952, 340, Panić-Surep 1964, No. 98; Rumanian: Stroescu 1969 II, No. 4783; Bulgarian: BFP; Albanian: Lambertz 1922, 88 No. 12; Greek: Megas / Puchner 1998; Gypsy: MNK X 1; Kurdish: Džalila et al. 1989, No. 231.

1831 ***The Clergyman and Sexton at Mass.*** A clergyman tells his sexton (deacon) that he should steal a sheep (hog) during the service. When the sexton returns, the service is still going on. The clergyman asks him, as if it were part of the liturgy, whether his theft was successful. The sexton replies, also as if it were part of the service, that he got the sheep (that his theft was discovered), but that he lost the clergyman's horse.

Or, other dialogs on other subjects are incorporated into the liturgy, e.g. between the clergyman and his cook or between the sexton and the clergyman [X441].

Remarks: The conversation between the clergyman and the sexton is made to sound like the words used during the service: Latin word endings are used in a Catholic mass, or word endings are taken from Orthodox liturgy, etc.
Literature/Variants: EM 10 (2002) 877–884 (V. Gašparíková).
Finnish: Rausmaa 1982ff. VI, Nos. 464, 484; Finnish-Swedish: Hackman 1917f. II, Nos. 276, 331(9), 360; Estonian: Raudsep 1969, Nos. 339, 340; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Kecskeméti / Paunonen 1974; Danish: Kamp 1877, No. 897, Kristensen 1899, Nos. 230, 231, 233, 234, 237, 238; French: Bladé 1886 III, 331f., 337f., Joisten 1971 II, Nos. 233, 236, Courrière 1988, 43ff.; Spanish: González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. II, Nos. 511, 523, Cardigos (forthcoming); Dutch: Sinninghe 1943, Meder / Bakker 201, Nos. 225, 450, 451; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 175; Flemish: Meyer 1968; German: Wossidlo / Neumann 1963, Nos. 284, 285, Moser-Rath 1984, 289 not. 85, 450 No. 124, Berger 2001, No. 1831*; Austrian: Haiding 1969, No. 29, Haiding 1977a, No. 7; Italian, Sardinian: Cirese / Serafini 1975; Cirese / Serafini 1975; Hungarian: Berze Nagy 1960, 113ff.; Slovakian: cf. Gašparíková 1991f. II, No. 506; Slovene: Milčinski 1920, 13f.; Serbian: cf. Vrčević 1868f. I, No. 260, Karadžić 1959, No. 216, Đjorđjevič / Milošević-Đjorđjevič 1988, No. 291; Macedonian: cf. Čepenkov / Penušliski 1989 IV, No. 469; Rumanian: Stroescu 1969 II, No. 5436; Bulgarian: BFP; Albanian: Jarník 1890ff., 421; Greek: Mousaios-Bougioukos 1976, No. 41, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Mordvinian: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Georgian: Kurdovanidze 2000; Spanish-American: Robe 1973; African American: cf. Dorson 1956, 170; Mexican: Robe 1973; Cuban: Hansen 1957, No. 1831**D.

1831A See Type 1831A*.

1831B ***The Clergyman's Share and the Sexton's.*** During the sermon, the clergyman asks the sexton if anyone is coming. The sexton answers that a man carrying a wheel (cudgel) on his shoulder is coming. The clergyman says that the sexton may have the wheel. The sexton then sees a man coming carrying half a hog (an old woman with a tub of butter). The clergyman says he will keep that for himself [J1269.1].

Literature/Variants: EM 10 (2002) 880.
Estonian: Raudsep 1969, No. 231; German: cf. Benzel 1965, No. 164; Italian: Cirese/Serafini 1975; Russian, Byelorussian, Ukrainian: SUS.

1831C ***The Clergyman Takes a Bribe.*** A man named Secula boasts to his rich neighbor Micula (Matila, Picula) that he is named in the church service when the clergyman sings, "Saecula saeculorum". The neighbor offers nine sheep to the clergyman if he will sing "in micula micolorum" instead. The organist (sexton) points out the mistake, so the clergyman gives him one of the sheep.

Literature/Variants: EM 10 (2002) 880f., 884.
French: Bladé 1886 III, 337f. No. 11; German: Dietz 1951, No. 116, Zender 1984, No. 112; Maltese: Mifsud-Chircop 1978, No. *1831C; Hungarian: MNK VII C, No. 1831A*; Czech: Jech 1984, No. 79; Slovakian: G Gašparíková 1981a, 187; Polish: Krzyżanowski 1962f. II.

1831A* ***Inappropriate Actions in Church.*** (Including the previous Type 1831A.) This miscellaneous type consists of various anecdotes in which people in church act in inappropriate ways because of ignorance. Or, the clergyman (clergyman and sexton) acts in unsuitable ways, e.g. fighting, ordering alcohol (for cooking), misunderstanding Latin phrases. Cf. Type 1678**.

Combinations: 1805.
Literature/Variants: Schwarzbaum 1968, 30, 450; EM 10 (2002) 880–882.
Finnish: Rausmaa 1982ff. VI, No. 485; Latvian: Arājs/Medne 1977; Danish: Kristensen 1892f. I, Nos. 274, 284–286, 301, 309, 311–324, II, Nos. 347, 352–354, 356–358, 376, 402, 404, 406–417, 578, Kristensen 1899, Nos. 34, 36, 40, 42, 48, 70, 78, 109, 120, 212, 213, 276, 315, 371, 501, 585, Christensen 1939, Nos. 25, 71; Irish: Ó Súilleabháin/Christiansen 1963; English: Briggs 1970f. A II, 6; French: Perbosc 1907, 223ff., 227f., 234f., 236, 239, 240, 245f., 263, 264f., Perbosc/Bru 1987, 84, 113f., 115, 118, 130f., Pelen 1994, No. 153a; Frisian: Kooi 1984a, No. 1831B*; Italian: Cirese/Serafini 1975, Nos. 1831A, 1831A*; Sardinian: Cirese/Serafini 1975; Greek: Megas/Puchner 1998, Nos. *1831B, *1831C; Polish: Krzyżanowski 1962f. II, Nos. 1831D, 1831E; Russian: SUS, Nos. 1831A*, 1831A**, 1831B*; Jewish: Haboucha 1992, No. 1831*C; French-Canadian: Lemieux 1974ff. XVIII, No. 12; Spanish-American, Mexican: Robe 1973.

1832 ***The Sermon about the Rich Man.*** A rich man lets a boy ride to church with him in his coach. The boy accidentally leaves his coat (wooden shoe) behind in the coach. The clergyman preaches about a rich man who went to hell. The boy calls out in dismay, "He took my coat with him!" [X435.5].

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 486; Finnish-Swedish: Hackman 1917f. II, No. 356b; Karelian: Kecskeméti / Paunonen 1974; Swedish: EU, No. 25671; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. I, No. 117, Kristensen 1892f. I, Nos. 302–307, 310, II, Nos. 382–401, 405, 415, Christensen 1939, No. 71B; Irish: Ó Súilleabháin / Christiansen 1963; French: Perbosc / Bru 1987, 159; Spanish: Camarena Laucirica 1991 II, No. 275; German: Findeisen 1925, No. 38, Selk 1949, No. 63, Grannas 1960, No. 112.

1832* *The Boy Answers the Clergyman.* (Including the previous Types 1832A*, 1832C*, 1832G**, 1832H*, 1832J*, 1832K*, and 1835C*.) This miscellaneous type consists of various anecdotes in which the clergyman questions a boy during the service (in the street). The boy gives a quick-witted answer (which leaves the clergyman speechless). Cf. Type 1810.

Remarks: Some of these tales appear as independent types below.
Literature/Variants: EM 7 (1993) 1058f.
Finnish: Rausmaa 1982ff. VI, No. 487; Latvian: Arājs / Medne 1977, Nos. 1832*, 1832K*; Danish: Kristensen 1892f. I, No. 235, II, Nos. 41, 170, Kristensen 1899, Nos. 35, 71, 153, 154, 158, 159, 162, 372, 486–488, 490, 511, Kristensen 1900, Nos. 371, 539; English: Briggs 1970f. A II, 28f.; Portuguese: Cardigos (forthcoming); Dutch: Swanenberg 1986, 105f.; Frisian: Kooi 1984a, No. 1832X*; Flemish: Meyer 1968, No. 1832K**; German: Merkens 1892ff. I, Nos. 209, 214a, 232, Moser-Rath 1984, 374 No. 24, 386, 419, 437, Zender 1984, No. 133; Swiss: Tobler 1905, 49; Maltese: Mifsud-Chircop 1978, Nos. *1832G$_1$–*1832G$_3$; Serbian: Mićović / Filipović 1952, 321f.; Croatian: Dolenec 1972, No. 55; Polish: Krzyżanowski 1962f. II, No. 1744; Jewish: Jason 1975, Haboucha 1992, No. 1832*R; French-Canadian: Lemieux 1974ff. XVI, No. 17; South African: Coetzee et al. 1967, No. 1832A*, Grobbelaar 1981.

1832A* See Type 1832*.

1832B* *What Kind of Dung?* A clergyman (man) sees a boy on the road who is looking at something. The boy says he does not know what it is, and the clergyman tells him that it is horse's dung (a horseshoe). The boy replies that he was wondering whether it was the dung of a horse or of a mare. Cf. Type 1225A.

Literature/Variants:
Irish: Ó Súilleabháin / Christiansen 1963; Greek: Orso 1979, No. 198; US-American: Baker 1986, No. 130; Nicaraguan: Robe 1973.

1832C* See Type 1832*.

1832D* *"How Many Sacraments are There?"* (Including the previous Type 1810A*.) A clergyman asks a boy (servant girl) how many sacraments (gods) there are. The boy does not know, so he asks in return if the clergyman knows how many teeth a rake has (how much cloth can be made from a certain amount of flax, how to braid a straw hat). The clergyman does not know the answer, and the boy tells him that one person cannot know everything.

To the question of the number of gods, a member of the congregation (farmer, child) answers a number that is too high. The clergyman refuses to continue with the person's confirmation (sends the person home). The candidate repeats the question to another person who tells him that there is only one God. The candidate cannot believe that the clergyman would want so small a number as this for the answer. (Previously Type 1810A*.)

Remarks: Documented in 1709 by U. Dorffgast, *Curiöse Bauer-Historien* (Tomkowiak 1987, 76).
Literature/Variants: Kirchhof / Oesterley 1869 I 1, No. 237; cf. Marzolph 1992 II, No. 126; EM 7 (1993) 1060, 1066 not. 20.
Finnish: Rausmaa 1982ff. VI, No. 444; Estonian: Raudsep 1969, No. 164, cf. Nos. 157, 271; Latvian: Arājs / Medne 1977, Nos. 1810A*, 1832D*; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Norwegian: Hodne 1984, Nos. 1810A*, 1832*D; Danish: Kristensen 1892f. I, No. 290, Kristensen 1899, Nos. 152, 155; Irish: Ó Súilleabháin / Christiansen 1963; Englisch: Briggs 1970f. A II, 28, Ranke 1972, No. 21; Portuguese: cf. Cardigos (forthcoming); Dutch: Sinninghe 1943, Nos. 1793, 1846; Frisian: Kooi 1984a; Flemish: Meyer 1968, No. 1832D*; German: Merkens 1892ff. III, Nos. 153, 207, Dietz 1951, Nos. 61, 64, Moser-Rath 1984, 290f. not. 111; Italian: D'Aronco 1953, No. [1211]a–d; Maltese: Mifsud-Chircop 1978, 1810A*; Czech: Jech 1959, No. 128; Slovakian: Gašparíková 1991f. II, No. 493; Croatian: Dolenec 1972, No. 53; Rumanian: Stroescu 1969 I, No. 3863; Polish: cf. Krzyżanowski 1962f. II, No. 1810; Ukrainian: Čendej 1959, 376f.; Japanese: cf. Ikeda 1971, Nos. 875, 922; African American: Dorson 1956, 172.

1832E* ***Good Manners.*** A boy brings a cheese (other item) to a clergyman (merchant, lawyer). The clergyman thinks that the boy did not act politely, so he exchanges their roles in order to teach him how to behave. The clergyman makes a polite speech as he gives the boy the cheese. The boy thanks him and reaches into his pocket for money to give him a generous tip.

Literature/Variants:
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Danish: Kristensen 1900, No. 363; Irish: Ó Súilleabháin / Christiansen 1963; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 119; German: Kooi / Schuster 1994, No. 159; Rumanian: Stroescu 1969 I, No. 3126; French-Canadian: Thomas 1983, 358f.; US-American: Dodge 1987, 160f.

1832F* ***Invitation to Dinner*** (previously ***Boy Invited to Dinner by Priest***). A boy (farmer) is invited to a meal (by some students or a clergyman). A whole turkey (suckling pig) is served. The host warns the boy that whatever he does to the turkey, the host will do to him. The boy thinks for a while and then puts his finger in the animal's rear to draw out the stuffing (and licks his finger).

Remarks: German variants are often set at the table of Old Fritz. Rarely told of a clergyman.
Literature/Variants: EM 10 (2002) 256.
Swedish: Wigström 1884, 108f.; Danish: Kristensen 1899, No. 573, Kristensen 1900, Nos. 119–121; French: RTP 1 (1887) 196, Pelen 1994, No. 75a; Catalan: Oriol / Pujol 2003; Portuguese: cf. Oliveira 1900f. I, No. 109, II, No. 394, Cardigos (forthcoming); German: Peuckert 1932, No. 262, Stübs 1938, No. 64, Dietz 1951, No. 230, Berger 2002, No. 1610; Italian: cf. Rossi 1987, No. 100; Hungarian: MNK VII C; Slovakian: Gašparíková 1991f. II, No. 502; Ukrainian: SUS, No. 1832; South African: Coetzee et al. 1967.

1832G* See 1833D.

1832G** See Type 1832*.

1832H*–1832K * See Type 1832*.

1832M* *Clergyman's Words Repeated.* A clergyman (sexton) has smudges on his glasses (he has forgotten to bring them) so he cannot read the liturgy during mass. He absent-mindedly sings out about his handicap and the congregation repeats his words as usual. The clergyman tries to correct their mistaken response, but the congregation repeats that too.

Or, the clergyman chooses a man to help with the service. The man thinks he has to repeat everything that the clergyman says, so he repeats the clergyman's questions about what his name is and where he comes from [J2498.2]. Cf. Types 1246, 1694, 1694A, and 1821.

Literature/Variants: EM 2 (1979) 794f. (K. Ranke).
Finnish: Rausmaa 1982ff. VI, Nos. 488–490; Estonian: Raudsep 1969, No. 476; Latvian: Arājs / Medne 1977; Danish: Kristensen 1899, Nos. 194, 214, 215; English: Baughman 1966; Dutch: Groningen 11 (1928) 157f., 29 (1947) 212ff., Kooi 1985f., No. 42; Frisian: Kooi 1984a, Nos. 1832M*, 1832M**, Kooi / Schuster 1993, No. 176; German: Merkens 1892ff. I, No. 256, Kooi / Schuster 1994, No. 207; Maltese: cf. Mifsud-Chircop 1978, No. *1832M$_1$; Polish: cf. Krzyżanowski 1962f. II, No. 1223A; Indian: Thompson / Balys 1958, No. J2498.2; Japanese: cf. Ikeda 1971, No. 1825D*; Australian: Adams / Newell 1999 II, 261; US-American: Baughman 1966, Baker 1986, No. 294, Burrison 1989, 40; African American: Dance 1978, No. 59; Egyptian: El-Shamy 2004.

1832N* *Lamb of God Becomes Sheep of God.* A man (boy, farmer, shepherd) comes to confession but does not know any prayers. The clergyman teaches him a short prayer that begins with the words, "Lamb of God".

Later the clergyman asks the man if he still remembers the prayer. The man begins with the words, "Sheep of God". The clergyman asks why the man changed the word, and the man answers that the animal must have grown up in the meantime.

In Arabian variants, the man is asked for his astrological sign and he answers, "Goat" ("Ram"). When he is asked to explain, he says that he was born in the sign of the Kid, but surely it must be grown up by now [J2212.6].

Remarks: Documented in 1526 in the jestbook *A Hundred Mery Tales*. The form with the astrological sign appears ca. 1200 in Ibn al-Ǧauzī, *Aḫbār al-Ḥamqā*.
Literature/Variants: Kirchhof/Oesterley 1869 I 1, No. 244; Wickram/Bolte 1903, No. 39; Wesselski 1911 I, No. 105; EM 6 (1990) 425–427 (J. van der Kooi); Marzolph 1992 II, No. 1237.
Finnish: Rausmaa 1982ff. VI, No. 491; Estonian: Raudsep 1969, No. 123; Latvian: Arājs/Medne 1977; Irish: Ó Súilleabháin/Christiansen 1963; English: Briggs 1970f. A II, 263; French: Perbosc 1907, No. 17; Spanish: Chevalier 1983, No. 235, Espinosa 1988, No. 419; German: Merkens 1892ff. I, No. 298, Wossidlo/Neumann 1963, No. 307; Italian: Cirese/Serafini 1975; Maltese: Mifsud-Chircop 1978; Rumanian: Stroescu 1969 I, Nos. 3864, 4132.

1832P* *"The Devil!"* (Including the previous Type 1810C*.) The clergyman asks a boy in the confirmation class, "Who is the worst enemy of mankind?" The boy does not know the answer. For some other reason, another boy curses, "The devil!" The clergyman recognizes this as the right answer.

Or, a clergyman asks a question of a stupid person (asks him to read something). The person mumbles something about a fish. This is the right answer, and the person is praised for his intelligence. (Previously Type 1810C*.)

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, Nos. 445–447, 492; Estonian: Raudsep 1969, No. 180; Danish: Kristensen 1892f. I, No. 307, cf. II, No. 403, Kristensen 1896f. I, No. 7; Italian: Cirese/Serafini 1975, No. 1810C*.

1832Q* *A Clergyman Asks for the Way.* A clergyman asks a boy the way to the next village. He also warns the boy not to smoke, or he will not go to heaven. The boy replies that if the clergyman knows the way to heaven, he must surely know the way to the next village.

Literature/Variants:
Latvian: Arājs/Medne 1977, No. *1848E; Dutch: Swanenberg 1986, 282; Frisian: Kooi 1984a, No. 1832V*; German: Merkens 1892ff. I, No. 220, cf. Wossidlo/Neumann 1963, No. 229, Moser-Rath 1984, 245, 357; Hungarian: cf. MNK VI, No. 1307*II; US-American: Fuller 1948, 281, Randolph 1965, No. 352; Jordanian: Marzolph 1996, No. 605.

1832R* *Hymnbook Upside Down.* A person in church who cannot read holds his (her) hymnbook upside down. When the person beside him tries to correct him, the man with the book explains that he is left-handed [J1746]. Cf. Type 1331*.

Literature/Variants: Schenda 1970, 57; EM 1 (1977) 483; Ranke 1979, 165 No. 72. Frisian: Kooi 1984a, No. 1832Z*; German: Merkens 1892ff. III, No. 208, Wossidlo / Neumann 1963, No. 253, Moser-Rath 1984, 243, 355; Rumanian: Stroescu 1969 I, No. 4070; US-American: Randolph 1965, No. 195.

1832S* *Church of Dung.* Boys are playing in the dung (with mud). The clergyman asks them what they are making. One boy answers, "A church". The clergyman asks if they are going to make a clergyman to go along with it. The boy answers, "If we have enough mud leftover". ("You are so fat, we do not have enough mud.")

Literature/Variants: EM 1 (1977) 483.
Estonian: Raudsep 1969, No. 418; Latvian: Arājs / Medne 1977, No. *1832B**; Dutch: Boer 1961, 42; Frisian: Kooi 1984a, No. 1832W*; Flemish: Meyere 1925ff. I, 208 No. 25; German: Merkens 1892ff. II, No. 94, III, No. 198, Wossidlo / Neumann 1963, No. 518, Kooi / Schuster 1994, No. 199; Austrian: ZfVk. 16 (1906) 291 No. 26; Swiss: Tobler 1905, 48; Ukrainian: Hnatjuk 1909f. I, 58.

1832T* *"Who Was the Father of Noah's Sons?"* A foolish farmer (young man) wants to become a sexton (teacher). Among other questions, the clergyman (landlord) asks him, "Who was the father of Noah's sons?" The farmer cannot answer this question and tells his wife about it. She wants to help him and asks him, "Who is the father of our miller's sons?" – "Our miller". Now the fool believes he knows the right answer. He goes back to the clergyman and says to him, "The father of Noah's sons is our miller". [J2713].

Literature/Variants:
Danish: Kristensen 1892f. I, No. 171, II, Nos. 166–169, 541, Kristensen 1900, Nos. 404–406, Christensen 1939, No. 73; English: Briggs 1970f. A II, 196; Flemish: Lox 1999b, No. 10; Frisian: Kooi 1984a, No. 1810E*; German: Merkens 1892ff. I, No. 118, Wossidlo / Neumann 1963, No. 225, Neumann 1976, 281ff., Moser-Rath 1984, 169, Kooi / Schuster 1994, No. 87.

1833 *The Clergyman's Rhetorical Question Misunderstood* (previously *Application of the Sermon*). (Including the previous Type 1833**.) This miscellaneous type consists of various anecdotes in which a person (who arrives late to church) thinks that he has to answer a rhetorical question posed by the clergyman during the sermon [X435].

For example in some (German) variants, during the Easter service, the clergyman asks about the disciples on the road to Emmaus (*Luke* 24,13): "Who were these two who went there?" Someone in the congregation thinks he is asking about two men on the village street and answers, "Two butchers".

Or, the clergyman warns against dying while drunk, because such a person will be buried drunk and be drunk still on Judgment Day. A listener remarks that it must be powerful wine, since it makes one drunk for so long [cf. J1321.1].

Combinations: 1699, 1825.
Remarks: The form with the warning against dying drunk was documented at the end of the 12th century as an Arabian anecdote.
Literature/Variants: Arlotto / Wesselski 1910, No. 113; Marzolph 1992 II, No. 1189.
Finnish: Rausmaa 1982ff. VI, Nos. 493–495; Finnish-Swedish: Hackman 1917f. II, Nos. 353–356c, 356e, 361; Estonian: Aarne 1918; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977, Nos. 1833, 1833**; Swedish: EU, No. 30095, Liungman 1961, No. 1833**; Norwegian: Hodne 1984, Nos. 1833, 1833**; Danish: Kristensen 1892f. I, Nos. 224, 278–283, II, Nos. 363–366, Kristensen 1899, Nos. 5, 12, 13, 32, 44, 48–52, 59–65, 73–76, 79–82, 96–103, 139–140, 363, 368, 434, Kristensen 1900, Nos. 372, 374, 377–380; Faeroese: Nyman 1984, No. 1833**; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 1833, 1833**; English: Briggs 1970f. A II, 52, 57, 156, 202, 229f., 234f., 240, 343f., B II, 297; French: RTP 2 (1887) 211 No. 9, Perbosc 1907, 150ff., 153ff., Pelen 1994, No. 152a; Spanish: Camarena Laucirica 1991 II, No. 276, Lorenzo Vélez 1997, 164f., 165; Portuguese: cf. Cardigos (forthcoming), No. 1833*J; Dutch: Sinninghe 1943, Nos. 1833; Frisian: Kooi 1979b, Nos. 77c–e, 77k, 77, Kooi 1984a, Nos. 1833E*, 1833L*, Kooi / Schuster 1994, No. 216; Flemish: Top 1982, 94 No. 40; German: Wossidlo / Neumann 1963, Nos. 245, 248, 254–257, Moser-Rath 1984, 288 not. 76, 418 not. 22, Berger 2001, No. 1833***; Italian: Cirese / Serafini 1975, Nos. 1833, 1833**, Appari 1992, No. 50; Hungarian: Dobos 1962, 500 No. 7, 503 No. 11; Slovakian: Gašparíková 1981a, 188; Serbian: Čajkanović 1927, 376 No. 125; Rumanian: Stroescu 1969 I, Nos. 3130, 4191; Greek: Megas / Puchner 1998, Nos. 1833, 1833**; Jewish: Jason 1965, 1988a; Palestinian: Hanauer 1907, 240f.; English-Canadian: Halpert / Widdowson 1996 II, No. 127; US-American: Briggs 1970f. A II, 234f.; Spanish-American: TFSP 30 (1961) 125; African American: Dorson 1956, 170, cf. 171; Mexican: Paredes 1970, 181 No. 72; Cuban: Hansen 1957, No. 1833**E; West Indies: Flowers 1953, Nos. 1833, 1833**.

1833A *"What Does David Say?"* A clergyman sends his servant to buy something from the butcher David (Paul, Moses). The servant returns to the church just as the clergyman asks in his sermon, "What does David say?" The servant thinks the question is addressed to him and replies, "He says you must pay your old debt first". [X435.1].

Literature/Variants: Cf. Arlotto / Wesselski 1910, No. 113; EM 7 (1993) 1062, 1066 No. 35.
Finnish: Rausmaa 1982ff. VI, Nos. 496, 497; Finnish-Swedish: Hackman 1917ff. II, No. 356d; Estonian: Raudsep 1969, No. 370; Latvian: Arājs / Medne 1977; Swedish: Liungman 1961; Danish: Skattegraveren 11 (1889) 58f., 59, Kristensen 1899, Nos. 117–119, 316, Kristensen 1900, No. 381; Faeroese: Nyman 1984; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966; Spanish: Chevalier

1983, No. 236; Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Laport 1932; German: Henßen 1951, No. 67, Wossidlo/Neumann 1963, No. 247, Moser-Rath 1984, 286f. not. 57, 291 not. 115, 374 No. 23, 418f.; Italian: Cirese/Serafini 1975; Hungarian: MNK VII C; Czech: Klímová 1966, No. 89; Slovakian: Polívka 1923ff. V, 74; Croatian: Bošković-Stulli 1963, No. 102; Rumanian: Stroescu 1969 I, No. 3130; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; English-Canadian: Fauset 1931, No. 144; US-American: Baughman 1966; Spanish-American: TFSP 29 (1959) 165f.; African American: Dorson 1958, No. 90, Dance 1978, No. 58, Abrahams 1970, 201f.

1833B *"Where is the Father?"* (previously *"Where Did Our Father Stay?"*). A clergyman asks a boy (man) who the personages in the Trinity are (asks someone how he crosses himself or how he has baptized his child). The boy answers, "God the Son (Father) and the Holy Ghost" ("In the name of the Father and the Holy Ghost.").

The clergyman asks where the father (son) is, and the boy tells him where his own father is, e.g. holding the oxen (calf) or at home by the stove mending his clothes [X435.2].

Remarks: The form with the baptism was documented in 1522 by Johannes Pauli, *Schimpf und Ernst* (No. 155).
Literature/Variants: Pauli/Bolte 1924 I, No. 155; EM 7 (1993) 1060, 1065 not. 15. Finnish: Rausmaa 1982ff. VI, No. 498; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Swedish: Liungman 1961; Danish: Kristensen 1899, Nos. 295, 296; Irish: Ó Súilleabháin/Christiansen 1963; English: Briggs 1970f. A II, 232; Spanish: Llano Roza de Ampudia 1925, No. 64; Basque: Frey/Brettschneider 1982, 132f.; Portuguese: Cardigos (forthcoming); Flemish: Meyer 1968; Frisian: Kooi/Schuster 1993, No. 171; German: Moser-Rath 1984, 374 No. 24, 419, Zender 1984, No. 119, Berger 2002, No. 1823*; Italian: Cirese/Serafini 1975; Hungarian: MNK VII C, No. 1833B*; Czech: Klímová 1966, No. 90, Sirovátka 1980, No. 36; Slovakian: Gašparíková 1991f. I, No. 250, II, No. 494; Bosnian: Eschker 1986, No. 48; Rumanaian: Stroescu 1969 I, No. 4566; Bulgarian: BFP, No. *1832G**.

1833C *"Where Was Christ When He Was Neither in Heaven Nor on Earth?"* The clergyman asks where Christ was, when he was neither in heaven nor on earth (he asks, what does God do). The answer is, he was looking for a good stick (getting a whip ready) to beat the person who asks such questions [X435.3]. Cf. Type 1738.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, Nos. 499, 500; Latvian: Arājs/Medne 1977; Flemish: Meyer 1968; German: Moser-Rath 1984, 216, Tomkowiak 1993, 273f.; Russian: SUS; Jewish: Jason 1965; Japanese: cf. Ikeda 1971, No. 1925*.

1833D *The Names of the Persons of the Holy Trinity.* (Including the previous Type 1832G*.) A clergyman wants to teach a boy (shepherd, cowherd) the names of the persons of the Holy Trinity (a prayer). To help him, the boy is to associate the names with three (four) animals (buttons on his jacket). Later, when the clergyman meets the boy and asks for the names, the boy cannot remember them all because one of the animals died (was sold, one of the buttons fell off) [X435.4].

Or, a farmer is supposed to associate the names of the Holy Trinity with members of his family, father, son, and wife. He refuses to do so because he is certain that the Holy Ghost is not such a spendthrift.

Asked how many persons constitute the Holy Trinity and who they are, a boy answers, "Four". He counts God the Father, his Son, the Holy Ghost, and Amen. (Previously Type 1832G*.)

Literature/Variants: Frey / Bolte 1896, No. 55; Bebel / Wesselski 1907 I 2, No. 34. Finnish: Rausmaa 1982ff. VI, No. 501; Latvian: Arājs / Medne 1977; Swedish: Bergvall / Nyman et al. 1991, No. 96; Irish: Ó Súilleabháin / Christiansen 1963; French: RTP 15 (1901) 503; Portuguese: Oliveira 1900f. II, No. 422, Vasconcellos / Soromenho et al. 1963f. II, No. 417, Cardigos (forthcoming), No. 1832G*; Dutch: Meder / Bakker 2001, No. 501; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Wossidlo / Neumann 1963, No. 297, Neumann 1968b, No. 70, Kooi / Schuster 1994, Nos. 101, 189; Italian: Cirese / Serafini 1975, Nos. 1832G*, 1833D; Hungarian: György 1932, No. 67, MNK VII C; Rumanian: Stroescu 1969 I, No. 4211; Russian: Potjavin 1960, No. 42; Jewish: Richman 1954, 248f., Landmann 1973, 80; US-American: Baughman 1966; West Indies: Flowers 1953.

1833E *God is Dead* (previously *God Died for You*). An old woman (other member of the congregation, child) hears from the clergyman (other person) that Christ died for our sins (God is dead). She says she is sorry for the death, and that she did not know of it because she lives so far out in the country that she never gets any news.

Then the old woman wonders about who God's successor will be.

Remarks: Documented in the 15th century by Poggio, *Liber facetiarum* (No. 82).
Literature/Variants: Ranke 1955b, 42; EM 6 (1990) 3–6 (L. Intorp).
Finnish: Rausmaa 1982ff. VI, No. 502; Estonian: Raudsep 1969, No. 178, cf. No. 175; Latvian: Arājs / Medne 1977; Lithuanian: Jurkschat 1898, No. 55, Kerbelytė 1999ff. IV (forthcoming); Norwegian: Hodne 1984; Danish: Kristensen 1892f. I, Nos. 254, 255, II, Nos. 322, 377, 378, Christensen 1939, No. 53; Irish: Ó Súilleabháin / Christiansen 1963; French: RTP 1 (1887) 115, 115f., Coulomb / Castell 1986, No. 62; Portuguese: Henriques / Gouveia et al. 2001, No. 119, Cardigos (forthcoming); Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 169; Flemish: Meyer 1968; German: Merkens 1892ff. II, No. 124, III, No. 206, Kooi / Schuster 1994, Nos. 167, 197, 214, cf. Berger 2001, No. 1833E*; Austrian: Haiding 1969, No. 147; Swiss: Tobler 1905, 44, Lachmereis 1944, 62; Czech: Klímová 1966, No. 91; US-American: Baughman 1966, Dodge 1987, 18, Leary 1991, Nos. 25, 252; Spanish-American: TFSP 14 (1938) 161, 21 (1946) 96f., 30 (1961) 136–139, Rael 1957 II, No. 442; African American: Dorson 1964, 89f., Dance 1978, No. 173; Australian: Wannan 1976, 164.

1833F *The Same Old Story.* This tale exists chiefly in two different forms:

(1) A man goes to church on Good Friday (Christmas Eve) and hears the sermon. The next year, he goes again on that day (his son goes forty years later) and hears the same sermon. He complains that they are telling the same old story over again.

(2) In Jewish variants, an old woman is so affected by the story of Joseph and his brothers that she stops eating and becomes ill. A year later she is recovered. She goes to the synagogue and hears the same text. She decides not to fall ill a second time.

Literature/Variants: Schwarzbaum 1968, 60, 454.
Finnish: Rausmaa 1982ff. VI, No. 503; Swedish: Bergvall / Nyman et al. 1991, No. 95; Danish: cf. Kristensen 1892f. II, No. 349; Flemish: Meyer 1968; German: Kooi / Schuster 1994, No. 214; Italian: cf. D'Aronco 1953, No. [1754]; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VIIB, No. 1561K*; Rumanian: Stroescu 1969 I, No. 4134; Greek: Argenti / Rose 1949 II, 626a; Jewish: Jason 1965, Haboucha 1992; Mexican: cf. Robe 1973; Puerto Rican: cf. Hansen 1957, No. **1835A.

1833G See Type 1744.

1833H *The Large Loaves.* This miscellaneous tale exists chiefly in four different forms:

(1) A clergyman preaches about the miracle of the loaves and fishes, when 5000 people were fed with seven loaves and two fish. The congregation doubts whether this is possible. The clergyman explains that the loaves were as big as mountains (houses). The people ask how big the ovens were [X434.1]. Cf. Type 1960K.

(2) A clergyman reverses the number of loaves and people by mistake. Someone in the audience says that he could do that too. The following year, the clergyman gets it right and asks the congregation if they could do that. Someone says yes, because there would be leftovers from the previous year.

(3) A clergyman says that God made the world in six months. He is corrected by the congregation but sticks to what he had said.

(4) In variants from eastern Europe, a clergyman says that God made Adam out of clay and put him on a fence to dry. Someone in the congregation asks where the fence came from, since no one was there to have made it.

Literature/Variants: Marzolph 1992 II, No. 19; EM 10 (2002) 1280–1291 (S. Fährmann).
Finnish: Rausmaa 1982ff. VI, No. 504; Finnish-Swedish: Hackman 1917ff. II, No. 362; Estonian: Raudsep 1969, No. 128; Livonian: Loorits 1926, No. 1834; Latvian: Arājs / Medne 1977; Swedish: Kvideland / Sehmsdorf 1999, 241 No. 75; Danish: cf. Kristensen 1899, Nos. 110–117, Holbek 1990, No. 50; Spanish: Camarena Laucirica 1991 II, No. 377; Flemish: Meyer 1968; German: Wossidlo / Neumann 1963, No. 243, Moser-Rath 1984, 287 not. 61, 445f., Kooi / Schuster 1994, No. 215; Italian:

Rossi 1987, No. 89; Slovakian: cf. Gašparíková 1991f. I, No. 308; Serbian: Eschker 1986, No. 57; Rumanian: Stroescu 1969 I, Nos. 3862, 4183, II, No. 4901; Greek: Orso 1979, No. 171; Polish: Krzyżanowski 1962f. II; Byelorussian, Ukrainian: SUS; Japanese: Inada / Ozawa 1977ff.; Mexican: cf. Robe 1973, No. 1833*1.

1833J *"Abraham, What Do You Have on Your Breast?"* A man named Abraham (Joseph), on his way to church, steals a ham (pair of ducks) and hides it under his jacket. In his sermon, the clergyman asks rhetorically what Abraham has on his breast (repeats rhetorically, "I can see you"). The man believes he has been discovered and admits to his theft. Cf. Type 926C.

Literature/Variants:
Estonian: Raudsep 1969, No. 99; Irish: Ó Súilleabháin 1942, 644 No. 57; Frisian: Kooi 1984a, No. 1833C*; English-Canadian: cf. Fauset 1931, No. 154, Halpert / Widdowson 1996 II, No. 127; African American: Dorson 1967, No. 233.

1833K *The Thief Betrays Himself.* In order to expose a thief (adulterer), a clergyman threatens during his sermon to throw something (stone, fruit, Bible) at the sinner's head. The clergyman swings his arm back to throw. Someone else in the congregation calls, "Duck!" to the thief.

Or, the clergyman watches the congregation from the pulpit, and sees several (many) of them duck their heads out of the way. Cf. Type 926C.

Literature/Variants: Kirchhof / Oesterley 1869 V, No. 234.
English: Agricola 1976, 223; Frisian: Kooi 1984a, No. 1833G*, Kooi / Schuster 1993, No. 179; German: Merkens 1892ff. II, No. 163, p. 195f., Wossidlo / Neumann 1963, No. 264, Moser-Rath 1964, No. 212, Moser-Rath 1984, 373, 417f.; Swiss: Tobler 1905, 51; Hungarian: MNK VII C, No. 1833J*; US-American: Fuller 1948, 160, Randolph 1955, 166; African American: Herskovits / Herskovits 1936, 415; South African: Coetzee et al. 1967, No. J1141.1.

1833L *A Clergyman Wakes His Sleeping Congregation.* A clergyman wakes his sleepy congregation by calling out, "Fire!" Someone asks excitedly where the fire is, and the clergyman answers, "In hell".

Literature/Variants:
Estonian: Raudsep 1969, No. 25; Frisian: Kooi 1984a, No. 1833H**; German: Heinz-Mohr 1974, 76, cf. Moser-Rath 1984, 450 No. 124; Jewish: Ausubel 1948, 392; US-American: Randolph 1965, No. 309.

1833M *The Long Sermon.* A clergyman is so preoccupied with his long sermon that he does not notice that his congregation is becoming restless. Little by little, all the people leave. Finally the sexton gives the key to the clergyman, and tells him to lock up when he is finished.

Literature/Variants:
Dutch: Dörp en Stad N.R. 15 (1963) 138; Frisian: Kooi 1984a, No. 1833M*; German: Fischer 1955, 368; Rumanian: Stroescu 1969 I, No. 3239; Jewish: Ausubel 1948, 428, Landmann 1973, 152f.

1833** See Type 1833.

1834 *The Clergyman with the Fine Voice.* A clergyman notices that when he sings (preaches), an old woman starts to cry. He thinks his singing is affecting her deeply and so he sings more forcefully. After the service he asks her why she was crying. She answers that his voice (beard, face) reminded her of her recently-dead goat (donkey) [X436].

In some variants the woman answers that the clergyman reminds her of her son who is studying theology. She is crying because it is such a waste of money [cf. X426].

Remarks: Documented by Jacques de Vitry, *Sermones vulgares* (Jacques de Vitry / Crane, No. 56), and in the 15th century by Poggio, *Liber facetiarum* (No. 230).
Literature/Variants: Wesselski 1909, No. 2; Wesselski 1911 II, No. 539; Basset 1924ff. I, 308f. No. 43; Pauli / Bolte 1924 I, No. 576; Schwarzbaum 1968, 61, 257f.; Tubach 1969, No. 4395; Marzolph 1992 I, 112f.; EM 10 (2002) 887–891 (U. Marzolph).
Finnish: Rausmaa 1982ff. VI, No. 506; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1899, Nos. 220–225, 227–229; English: Stiefel 1908, No. 31, Zall 1963, 266; French: Parivall 1671, No. 25, Joisten 1971 II, No. 246; Catalan: Neugaard 1993, No. X436; Dutch: Overbeke / Dekker et al. 1991, No. 850; Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Legros 1962; German: Henßen 1935, Nos. 284a, 284b, Wossidlo / Neumann 1963, Nos. 220, 250, Moser-Rath 1984, 285 not. 22, 287 not. 61, 288 not. 76, 291 not. 115; Swiss: Tobler 1905, 48, Jegerlehner 1913, No. 161; Italian: Cirese / Serafini 1975; Hungarian: MNK VII C, Dömötör 1992, No. 415; Slovakian: Gašparíková 1981a, 198; Macedonian: Čepenkov / Penušliski 1989 IV, No. 473; Rumanian: Stroescu 1969 I, No. 3865; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965, 1975, Haboucha 1992; Tadzhik: Dechoti 1958, 14; Saudi Arabian: El-Shamy 2004; Afghan: Lebedev 1955, 144; Pakistani, Indian: Thompson / Roberts 1960; Japanese: cf. Ikeda 1971; US-American: Dodge 1987, 115; Spanish-American: Robe 1973; Dominican, West Indies: Flowers 1953; Algerian, Moroccan: El-Shamy 2004.

1834* *The Person from Another Congregation.* During the sermon, all the congregation weeps except one visitor. After the service, the clergyman asks him why he did not weep. He replies that he does not belong to this congregation.

Literature/Variants:
Danish: Holbek 1990, No. 51; English: Ashton 1884, 39; Dutch: Groningen 29 (1947) 218f.; Frisian: Kooi 1984a, No. 1833N*, Kooi / Schuster 1993, No. 184; German: Merkens 1892ff. I, 169, 293, Kooi / Schuster 1994, No. 219; Swiss: Tobler 1905, 34; Rumanian: Stroescu 1969 II, No. 4440; Polish: Krzyżanowski 1962f. II, No. 1834A;

Russian: SUS, No. 1834*; US-American: Baker 1986, No. 270; African American: Dance 1978, No. 113.

1834A* *A Fool's Vocation.* A man (innkeeper, shoemaker) wants his son to become a clergyman because he is too stupid to take up his father's line of work [X426].

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, Nos. 507, 508; Estonian: Raudsep 1969, No. 423; Livonian: Loorits 1926, No. 1865; Latvian: Arājs / Medne 1977; German: Wossidlo / Neumann 1963, No. 179; Rumanian: Stroescu 1969 II, No. 5618; Polish: Krzyżanowski 1962f. II.

1835* *Not to Turn Around.* A clergyman forbids the people to look behind themselves during the service (sermon). Instead, he will call out the names of the people who arrive late.

Literature/Variants:
Livonian: Loorits 1926; Norwegian: Hodne 1984; German: Buse 1975, No. 261; Greek: Laográphia 2 (1910) 695 (6); Polish: Krzyżanowski 1962f. II, No. 1835E.

1835A* *Gun Accidentally Discharged in Church.* A clergyman comes to the service directly from hunting (from getting his gun). By accident, during the sermon, as he gesticulates, the gun goes off. The clergyman says that it will be louder at the Last Judgment. The congregation ducks under the pews, or the clergyman threatens them with the gun.

Remarks: Early version see *Mancherley artige Historien und Geschichten oder Zeit-Verkürzer* (1675), *Der unzeitige Schütz.*
Literature/Variants: Ranke 1954; Merckens 1958; EM: Schuß von der Kanzel (forthcoming).
Finnish: Rausmaa 1982ff. VI, No. 480; Latvian: Arājs/Medne 1977; Danish: Kristensen 1899, Nos. 83, 104–108; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 180; German: Euphorion 22 (1915–1920) 746f., Grüner 1964, No. 547; Polish: Krzyżanowski 1962f. II, No. 1835.

1835B* *The Pasted Bible Leaves.* During the service, a clergyman reads directly from the Bible. Two pages stick together (he turns two pages by accident) so he is suddenly in the middle of another story and reads an absurd sentence.

Or, the clergyman's hymnbook drops from the pulpit. He can sing only, "La-la-la".

Literature/Variants: Schwarzbaum 1968, 60, 454.
Finnish: Rausmaa 1982ff. VI, No. 509; Estonian: Raudsep 1969, No. 109; Latvian: Arājs/Medne 1977; Danish: cf. Kristensen 1899, No. 146; Dutch: Sinninghe / Sinninghe 1933, 347f., Meder / Bakker 2001, No. 118; Frisian: Kooi 1984a; German:

Merkens 1892ff. I, No. 124, Moser-Rath 1984, 379 No. 45; Hungarian: MNK VII C; Jewish: Landmann 1973, 84f.; Spanish-American: TFSP 13 (1937) 102f., 30 (1961) 139; South African: Coetzee et al. 1967.

1835C* See Type 1832*.

1835D* ***Wager: Clergyman to Read Prayer Without Thinking of Anything Else.*** A man (St. Bernard) promises a clergyman (chattering woman, hermit, man) a horse (pig) if he can say a prayer (the Lord's prayer) without thinking of anything else. While praying, the clergyman stops to ask whether the horse comes with its harness too.

Remarks: Documented by Johannes Gobi Junior, *Scala coeli* (No. 210) in the 14th century.
Literature/Variants: Tubach 1969, No. 3615; EM: Vaterunser beten, ohne an anderes zu denken (in prep.).
Finnish: Rausmaa 1982ff. VI, Nos. 512, 513; Latvian: Arājs / Medne 1977; Danish: Kristensen 1899, No. 46; English: Baughman 1966; French: Delarue / Tenèze 1964ff. IV 1; Portuguese: Parafita 2001f. II, No. 10, Cardigos (forthcomig); Dutch: Overbeke / Dekker et al. 1991, No. 2360; Flemish: Joos 1889ff. I, No. 42; German: Zaunert 1926, 156f., Zender 1935, No. 135, Dietz 1951, No. 107; Austrian: Merkens 1892ff. II, No. 158; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II, No. 1704.

1836 ***The Drunken Clergyman.*** This miscellaneous type consists of various anecdotes of drunken clergymen who say or do inappropriate things.

Literature/Variants: Wickram / Bolte 1903, No. 3; Pauli / Bolte 1924 II, No. 729.
Finnish: Rausmaa 1982ff. VI, Nos. 517, 518; Estonian: Raudsep 1969, Nos. 293–314, 316–330; Latvian: Arājs / Medne 1977; Danish: Kristensen 1892f. I, No. 217, Kristensen 1899, Nos. 18, 19, 21, 25, 28, 66, 275; Maltese: Mifsud-Chircop 1978.

1836A ***The Drunken Clergyman: "Do as I Say, Not as I Do."*** (previously ***The Drunken Parson: "Do not Live as I Live."***). A clergyman who has many vices admonishes his congregation to follow his words rather than copy his actions. Sometimes the clergyman blames his many vices on his small income.

Literature/Variants: Kirchhof / Oesterley 1869 I 2, No. 85; Bebel / Wesselski 1907 II 3, No. 152; Pauli / Bolte 1924 I, No. 68; EM 10 (2002) 1280–1291 (S. Fährmann).
Finnish: Rausmaa 1982ff. VI, No. 519; Estonian: Raudsep 1969, No. 401; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Bergström / Nordlander 1885, No. 11, Bergvall / Nyman et al. 1991, No. 87; Norwegian: Hodne 1984; Danish: Kristensen 1899, No. 24; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 182a; German: cf. Ruppel / Häger 1952, 145, Kooi / Schuster 1994, No. 206a.

1836* See Type 1785B.

1837 ***Holy Ghost in the Church*** (previously ***The Parson to Let a Dove Fly in the Church***). (Including the previous Type 1839*.) A clergyman who wants to perform a miracle for his congregation arranges for the sexton (his cook, servant girl) to let loose a dove (something burning) from a hole in the ceiling as if it were the Holy Ghost (fire from heaven). When the clergyman gives the signal, the sexton, who lost the dove, answers, "The Holy Ghost was eaten by the cat" (broke his neck, or the material for the fire is gone). [X418].

The female cook falls through the roof with her naked buttocks exposed. The clergyman warns that anyone who looks up will go blind, but one person risks an eye and looks up to see what happened. (Previously Type 1839*.)

Combinations: 1785B.
Literature/Variants: EM 1 (1977) 996, 998 not. 17; EM 6 (1990) 686–690 (R. Goerge). Finnish: Rausmaa 1982ff. VI, Nos. 464, 470, 522, 523, 530; Finnish-Swedish: Hackman 1917f. II, Nos. 339, 340; Estonian: Raudsep 1969, No. 371; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Swedish: Liungman 1961; Danish: Skattegraveren 11 (1889) 54ff. nos. 90–92, Kristensen 1899, Nos. 123–129; Irish: Ó Súilleabháin / Christiansen 1963; French: Perbosc 1907, 252ff., 255ff., Joisten 1971 II, No. 244; Spanish: González Sanz 1996, Lorenzo Vélez 1997, 165f., 166f., 167ff.; Catalan: Oriol / Pujol 2003; Portuguese: Parafita 2001f. II, No. 157, Cardigos (forthcoming); Dutch: Sinninghe 1943, Meder / Bakker 2001, No. 212; Frisian: Kooi 1984a, Nos. 1837, 1839*; Flemish: Meyer 1968, No. 1839*; Walloon: Legros 1962, No. 1839*; German: Merkens 1892ff. II, No. 211, Kooi / Schuster 1994, No. 129, Berger 2001, No. 1837, cf. No. 1839**; Austrian: Anthropophyteia 2 (1905) 217 No. 84; Italian: Cirese / Serafini 1975, Nos. 1837, 1839*; Hungarian: MNK VII C, cf. Dömötör 1992, No. 320; Czech: Jech 1959, 365 No. 177; Slovene: Kropej 1995, 198; Rumanian: Stroescu 1969 II, Nos. 4958, 5675; Bulgarian: BFP; Greek: Loukatos 1957, 312; Polish: Krzyżanowski 1962f. II; Russian: SUS, Nos. 1837, 1837**; Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Siberian: Soboleva 1884; Georgian: cf. Kurdovanidze 2000, No. 1837A; Australian: Adams / Newell 1999, I, 407; French-Canadian: Lemieux 1974ff. XVIII, No. 19; US-American: Randolph 1965, No. 112, Burrison 1989, 45; Spanish-American: TFSP 29 (1959) 169; African American: Dance 1978, Nos. 97, 100; South African: Coetzee et al. 1967.

1837* ***A Pet Dove Drops Excrements in the Clergyman's Soup.*** A clergyman (shoemaker) has a tame bird. When his cook (wife) brings the soup, the bird sits on the edge of the bowl and lets droppings fall into the soup. Everyone laughs, or the cook fishes the droppings out with a spoon. The clergyman complains, "If I had done that I would be punished". Cf. Type 129A*.

Literature/Variants:
Danish: Kristensen 1900, Nos. 271, 272; Dutch: Geldof 1979, 202; Frisian: Kooi 1984a; Flemish: Volkskunde 24 (1913) 63 No. 4; Walloon: Laport 1932; German: Wossidlo / Neumann 1963, No. 492, Neumann 1968c, 258f., Kooi / Schuster 1994, No. 119.

1838 *The Hog in Church.* A sexton accidentally locks a hog in the church. He hears a noise and alerts the clergyman, who puts on his vestments, takes the Bible, and asks the sexton to open the church door. The hog runs between the clergyman's legs and hurries away with him riding on his back. The clergyman thinks he is being taken away by the devil [X415]. Cf. Type 1849*.

Literature/Variants: Schwarzbaum 1968, 60, 454; EM 10 (2002) 1303–1306 (S. Neumann).
Finnish: Rausmaa 1982ff. VI, No. 524; Finnish-Swedish: Hackman 1917f. II, No. 338; Estonian: Raudsep 1969, No. 291; Latvian: Arājs / Medne 1977; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Skattegraveren 10 (1888) 233 No. 553, Kristensen 1898, No. 14, Kristensen 1900, No. 33; English: Baughman 1966; French: Seignolle 1946, No. 74, Joisten 1971 II, No. 232; Spanish: Llano Roza de Ampudia 1925, No. 196, Espinosa 1988, No. 427, Camarena Laucirica 1991 II, No. 280; Portuguese: Parafita 2001f. II, No. 56, Cardigos (forthcoming); Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 164; Flemish: Meyer 1968; German: Wossidlo / Neumann 1963, No. 200, Ranke 1966, No. 80; Italian: Cirese / Serafini 1975; Hungarian: MNK VII C; Serbian: Đorđevič / Milošević-Đorđevič 1988, No. 216; Croatian: Bošković-Stulli 1963, No. 99; Rumanian: Stroescu 1969 II, No. 5604; Russian: Galkin et al. 1959, 51ff.; Gypsy: MNK X 1; French-Canadian: Lemieux 1974ff. XVIII, No. 20, Ancelet 1994, No. 62; South African: Coetzee et al. 1967.

1838* *Not Often Seen in Church.* A church officer wants to make some farmers (a woman) come to church more often. He scatters millet outside the church and treads it down after it sprouts. Then he accuses the farmers of having dropped it. They reply that it could not have been they, because they have not been to the church for a long time.

Literature/Variants:
Bulgarian: BFP, Nos. *1838*; Russian: SUS.

1839 See Type 1839A.

1839A *The Clergyman Calls Out Cards.* (Including the previous Type 1839.) This miscellaneous type consists of various anecdotes about drunkenness and card playing in church.

In many variants a clergyman falls asleep in the church. When he wakes up (is awakened by the sexton), he thinks he is at an inn. He declares which cards are trumps or orders another drink [N5].

Literature/Variants: Kirchhof / Oesterley 1869 II, No. 76; EM 10 (2002) 1280–1291 (S. Fährmann).
Finnish: Rausmaa 1982ff. VI, No. 525; Estonian: Raudsep 1969, No. 334–337; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Swedish: EU, Nos. 450, 46038; Danish: Skattegraveren 9 (1888) 87 No. 261, Kristensen 1899, Nos. 14, 20, 29, 30, 54, 178, 180, 199, 311, 432; Irish: Ó Súilleabháin / Christiansen 1963, No. 1839; English: Briggs 1970f. A II, 42, 361;

Catalan: Oriol / Pujol 2003; Dutch: Sinninghe 1943, No. 1839*, Overbeke / Dekker et al. 1991, No. 696; Frisian: Kooi 1984a, No. 1839A*; Flemish: Cornelissen 1929ff. IV, 67; German: Selk 1949, No. 69, Wossidlo / Neumann 1963, No. 566, Grüner 1964, No. 548, Moser-Rath 1984, 286f. not. 57, 450; Italian: Rossi 1987, Nos. 67, 89; Hungarian: cf. MNK VI, No. 1300*IX; Greek: Megas / Puchner 1998, No. 1839; Spanish-American: TFSP 30 (1961) 125; African American: Dance 1978, No. 111; West Indies: Flowers 1953, No. 1839.

1839B *Sermon Illustrated.* A card-playing clergyman makes a bet that he will be able to call out a trump suit during his next sermon. In his sermon, he declares that a certain card is trump but adds that God is a better trump than any card [N71]. Cf. Types 1613, 1827A.

Literature/Variants: EM 10 (2002) 1280–1291 (S. Fährmann).
Finnish: Rausmaa 1982ff. VI, Nos. 526–528; Estonian: Raudsep 1969, No. 332; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Swedish: Liungman 1961; Danish: Skattegraveren 3 (1885) 102 No. 397, 10 (1888) 218ff. nos. 504–514, Kristensen 1899, Nos. 85–90, 94, 95, cf. Nos. 91–93; Dutch: Cornelissen 1929ff. IV, 67; Frisian: Kooi 1984a, Kooi / Schuster 1993, Nos. 182c, 183a; Flemish: Volkskunde 20 (1909) 323f.; German: Peuckert 1932, No. 266, Wossidlo / Neumann 1963, No. 261; Italian: Cirese / Serafini 1975; Hungarian: cf. MNK VII C, No. 1831A*; Croatian: cf. Eschker 1986, No. 13; South African: Coetzee et al. 1967.

1839* See Type 1837.

1840 *At the Blessing of the Grave, the Clergyman's Ox Breaks Loose.* (Including the previous Type 1745.) While officiating at a burial (church service), the clergyman observes that his ox has broken its tether. He curses it (says it is possessed by the devil), and the congregation thinks he is cursing the dead man [X421].

Literature/Variants: Cf. Bebel / Wesselski 1907 II 3, No. 89.
Finnish: Rausmaa 1982ff. VI, No. 531, cf. No. 399; Finnish-Swedish: Hackman 1917f. II, No. 359; Estonian: cf. Raudsep 1969, No. 241; Swedish: EU, No. 46038; Norwegian: Hodne 1984, No. 1745; Danish: cf. Grundtvig 1876ff. III, 99ff., Kristensen 1899, Nos. 396–404, 410, cf. Nos. 69, 370, 373–379, 383, 388, 405–412, Kristensen 1900, Nos. 390–392; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: cf. Espinosa 1988, No. 428; Swiss: cf. Büchli / Brunold-Bigler 1989ff. I, 748, 900f., 902, II, 873; Italian: Cirese / Serafini 1975; Jewish: Jason 1965; Spanish-American: Robe 1973.

1840B *The Stolen Ham (Goat).* A clergyman steals something but promises to pray for the man from whom it was stolen. However, he accuses the man who was stolen from, and absolves the man who stole.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, 581; Finnish-Swedish: Hackman 1917f. II, 238; Swedish: Liungman, No. GS1842; Danish: Kamp 1879f. II, No. 10, Kristensen 1899, Nos. 133, 134, cf. Kristensen 1900, No. 239; English: Briggs 1970f. A II, 185, cf. 237.

1841 *Grace before Dinner* (previously ***Grace before Meat***). A clergyman asks a boy how his family says grace. The boy does not understand, so the clergyman asks what his father says before they eat. The boy answers, "Come here, children!" ("Come and get it, lions!")

Literature/Variants: EM 7 (1993) 1062, 1066f. not. 37; EM: Tischgebet (in prep.). Finnish: Rausmaa 1982ff. VI, No. 535; Estonian: Raudsep 1969, No. 80; Livonian: Loorits 1926, No. 1841*; Norwegian: Hodne 1984; Danish: Kristensen 1899, No. 512, cf. Nos. 149, 463, cf. Kristensen 1900, No. 585; Irish: Ó Súilleabháin / Christiansen 1963; French: Joisten 1971 II, No. 256; Walloon: Laport 1932; German: Neumann 1968b, No. 302; Italian: Appari 1992, No. 36; Czech: Klímová 1966, No. 92; US-American: Baughman 1966; South African: Grobbelaar 1981.

1842 ***The Dog's Legacy*** (previously ***The Testament of the Dog***). The owner of a faithful dog (donkey, goat, hog) wants the animal to be buried in the churchyard with a proper burial service. The clergyman refuses. After the owner explains that the animal left a large legacy to the church, the clergyman changes his mind.

The clergyman (animal's owner) has to answer to the bishop because he has buried the animal. He offers him some of the money from the supposed legacy and the bishop overcomes his objection to the burial [J1607].

Remarks: Documented in the 13th century in a French fabliau of Rutebeuf (Gier 1985, No. 14), and then in the 15th century by Poggio, *Liber facetiarum* (No. 36).
Literature/Variants: Amalfi 1894; Bolte 1897c, 96 not. 10; Wesselski 1908, No. 87; Feilberg 1917; Pauli / Bolte 1924 I, No. 72, II, No. 874; Poliziano / Wesselski 1929, No. 227; Amades 1962; Schwarzbaum 1968, 347f. No. 477; Tubach 1969, No. 376; Schwarzbaum 1980, 274; Ó Currqoin 1990; EM: Testament des Hundes (in prep.). Lithuanian: Kerbelytė 1999ff. II; Swedish: EU, No. 10597; Danish: Kamp 1879f. II, No. 16, Holbek 1990, No. 52; French: Thibault 1960, No. 35; Spanish: Chevalier 1983, No. 237; Catalan: Neugaard 1993, No. J1607, Oriol / Pujol 2003; Frisian: Kooi 1984a; German: Peuckert 1932, No. 291, Neumann 1968b, No. 199, Moser-Rath 1984, 287 not. 61, 291 not. 115; Italian: Cirese / Serafini 1975, Schenda 1996, No. 41; Czech: Tille 1929ff. II 2, 367; Slovakian: Polívka 1923ff. V, 65f., Gašparíková 1981a, 93; Rumanian: Stroescu 1969 II, No. 5687; Albanian: Lambertz 1922, 86 No. 1; Bulgarian: BFP, No. *1842A; Greek: Ranke 1972, No. 193, Orso 1979, No. 149, Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Sorbian: Nedo 1957, 41; Russian: Hoffmann 1973, No. 1842A, SUS; Byelorussian, Ukrainian: SUS; Turkish: Walker / Uysal 1966, 248; Jewish: cf. Jason 1965, No. 1842*D, cf. Noy 1965, Nos. 2, 58, Jason 1975, No. 1842*D, Jason 1988a, No. 1842*D; Dagestan: cf. Chalilov 1965, No. 91; Azerbaijan: Achundov 1955, 296f.; Siberian: Soboleva 1984; Kazakh: cf. Sidel'nikov 1952, 84ff.; Palestinian: Hanauer 1907, 263; Iraqi: El-Shamy 2004; Iranian: Marzolph 1984; Libyan: El-Shamy 2004; Tunisian: Brandt 1954, 84.

1842A* ***The Avaricious Clergyman.*** This miscellaneous type consists of various anecdotes in which an avaricious clergyman tries to get money but is outwitted.

Literature/Variants:
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Danish: Kristensen 1899, Nos. 387, 389, 391; Rumanian: Schullerus 1928, No. 1846*.

1842C* ***The Clergyman's Nights.*** A clergyman (rector) invites an acquaintance to dinner and shows him his house. The guest takes a silver spoon and hides it in the clergyman's (cook's) bed.

Some time later the clergyman asks his guest about the spoon, which has been missing since this visit. The acquaintance answers that if the clergyman had slept in his own bed during this time, he would have found the spoon.

Literature/Variants:
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); French: Joisten 1971 II, No. 254; Dutch: Entjes / Brand 1976, 23f.; Frisian: Kooi 1984a; Flemish: Stalpaert / Joos 1971, 211; German: Merkens 1892ff. I, No. 166, Wossidlo / Neumann 1963, No. 283, Grüner 1964, No. 541; Austrian: Haiding 1969, No. 107; Italian: cf. Rossi 1987, No. 74.

1843 ***The Clergyman Visits the Dying.*** This miscellaneous type consists of various anecdotes in which a clergyman goes to someone's deathbed, with absurd results.

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, Nos. 537–539; Estonian: Raudsep 1969, No. 374; Latvian: Arājs / Medne 1977; Swedish: EU, No. 30095; Norwegian: Hodne 1984; Danish: Kristensen 1892f. I, Nos. 214, 240–242, 245, 248, 250, 251, II, Nos. 319–321, 323, 561, 574, Kristensen 1899, Nos. 282–284, 342–345, 347, 348, 496, Kristensen 1900, Nos. 240, 359, 387, 388, 395–397, 399; Irish: Ó Súilleabháin / Christiansen 1963, No. 1843A; English: Briggs 1970f. A II, 118f.; French: Joisten 1970 II, No. 165; German: Zender 1984, No. 201; Serbian: Karadžić 1959, 365 No. 181, Panić-Surep 1964, No. 79; Greek: Megas / Puchner 1998, Nos. 1843, 1843A; Armenian: Hoogasian-Villa 1966, No. 69.

1843A ***The Stolen Bicycle.*** A clergyman intends to pay a visit to a man whose wife has recently died, but he comes to the wrong house where a man lives whose bicycle has been stolen. The clergyman expresses his condolences, and the man answers, "She was not worth much – she kept creaking and groaning whenever I was on her (was only good for yokels to ride)".

Literature/Variants:
Finnish: Rausmaa 1973a, 50; Estonian: Raudsep 1969, No. 374; English: Smith 1986, 118; Frisian: Kooi 1984a, No. 1843A*; German: Heckscher / Simon 1980ff. II,1, 261.

1844 ***The Clergyman Visits the Sick.*** This miscellaneous type consists of various anecdotes, e.g. a clergyman eats beside someone's sickbed (deathbed). The sick person hears him and complains, "How he gnaws away!" The clergyman answers, "Yes, illness is like that".

Literature/Variants:
Finnish: Rausmaa 1982ff. VI, No. 540; Estonian: Raudsep 1969, No. 245; Latvian: Arājs / Medne 1977; Danish: Aakjaer / Holbek 1966, No. 384.

1845 ***The Student as Healer.*** A student comes to a village and promises to cure a calf (donkey) that belongs to an old woman (to cure the old woman herself). He writes, "If he does not live, let him die", on a piece of paper which he puts in a bag and tells her to hang it around the animal's neck [K115.1]. The calf recovers.

Some time later, the student comes again to the village as a clergyman (teacher). He becomes ill, and the villagers recommend an old woman who is known for her ability to cure the sick. She gives him a little bag to hang around his neck. Inside the bag he finds his own message, and he laughs so hard that he recovers [N641] [J1513.1].

Remarks: Documented in the 14th / 15th century in the *Mensa philosophica* (IV,44).
Literature/Variants: Wesselski 1909, No. 13; Pauli / Bolte 1924 I, No. 153; Schwarzbaum 1968, 297; EM 1 (1977) 479f.; EM 8 (1996) 704, 706f. not. 38, 39.
Finnish: Rausmaa 1982ff. VI, No. 542; Livonian: Loorits 1926, Nos. 1532*, 1845; Latvian: Arājs / Medne 1977; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1900, No. 463, Aakjaer / Holbek 1966, No. 41; Faeroese: Nyman 1984; Scottish: Bruford / MacDonald 1994, No. 36; English: Johnson 1839, 263; Dutch: Kooi 1985f., No. 43; Frisian: Kooi 1984a; German: Henßen 1935, No. 307, Neumann 1968b, No. 203, Moser-Rath 1984, 198, Kooi / Schuster 1994, No. 179, cf. Berger 2001, No. 1845*; Swiss: Brunold-Bigler / Anhorn 2003, 270, No. 658, 659; Maltese: Ilg 1906 I, No. 21; Czech: Tille 1929ff. II 2, 435f.; Macedonian: cf. Čepenkov / Penušliski 1989 IV, Nos. 522, 534; Greek: Karlinger 1979, No. 59; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Aramaic: cf. Lidzbarski 1896, 157f.

1847* ***Biblical Repartee.*** A man (Jew, robber, farmer) praises a sermon on the theme [*Matthew* 7,2], "If someone strikes you on the right cheek, turn the other cheek to him also". He gives the clergyman a blow on the ear to see if he will act as the Bible recommends. Instead, the clergyman hits him back, quoting [*Matthew* 5,39], "With the measure you use, it will be measured to you, and even more". [J1262.3].

In some variants there are witnesses to the fight who say that both men are interpreting the Bible.

Or, the fight is between a gentleman and a clergyman. The gentleman hits the clergyman with a stick, saying, "This is Moses' staff, with which he drew water out of the rock". The clergyman draws a pistol and says, "This is Aaron's holy censer". [J1446]. Cf. Type 1811B.

Combinations: 1533A.

Literature/Variants: Frey / Bolte 1896, No. 104; Bebel / Wesselski 1907 II 3, No. 56. Finnish: Rausmaa 1982ff. VI, No. 543; Estonian: Raudsep 1969, No. 136, 394; Latvian: Arājs / Medne 1977, No. 1847*, cf. No. *1847**; Danish: Kristensen 1899, No. 173, Kristensen 1900, Nos. 144, 145; English: cf. Briggs 1970f. A II, 293; Dutch: Groningen 29 (1947) 220f.; Frisian: Kooi 1984a; German: Merkens 1892ff. I, No. 293, Moser-Rath 1984, 391f. No. 101, Kooi / Schuster 1994, No. 187, cf. Berger 2001, No. 1847**; Hungarian: György 1934, No. 23; Serbian: Karadžić 1937, 265; Bulgarian: BFP, No. 1847*, cf. No. 1847**; Rumanian: Stroescu 1969 II, No. 4684; Spanish-American: cf. Robe 1973.

1848 *A Pebble for Each Sin.* A farmer (boy) who comes to confession cannot remember how many times he sinned. The clergyman tells him that every time he sins, he should put a pebble (potato) aside. The next time he comes to confession, the man brings two large sacks of pebbles (a wheelbarrow load of potatoes) [J2466.1]. Cf. Type 1738.

Literature/Variants: Tubach 1969, No. 4413; cf. Marzolph 1992 II, No. 1186; EM: Sündensteine (forthcoming).
Finnish: Rausmaa 1982ff. VI, No. 544; Irish: Ó Súilleabháin / Christiansen 1963, No. 1848, cf. No. 1848*; English: cf. Baughman 1966; Spanish: Goldberg 1998, No. J2466.1; Flemish: Meyer 1968; Walloon: Legros 1962; German: Bodens 1937, No. 1146, Dittmaier 1950, No. 468; Hungarian: MNK VII C, No. 1848A*; Croatian: cf. Dolenec 1972, No. 108; Dagestan: cf. Chalilov 1965, No. 102; US-American: cf. Baker 1986, No. 273.

1848A *The Clergyman's Calendar.* (Including the previous Type 1848B.) A clergyman (Nasreddin Hodja) who cannot read the calendar puts beans (peas, grains of corn, pumpkin seeds) into his jacket pocket corresponding to the number of days in Lent (Ramadan). Each day he removes (eats) one bean (throws it in a pot).

His wife (daughter) finds the beans and, thinking her husband likes them to eat, adds another handful. When the clergyman is asked how many more fast days there are, he counts the beans in his pocket and names an absurdly big number (says that Easter will not come this year; or, he finds colored eggshells and says that Easter is here already) [J2466.2].

Or, a clergyman makes a broom (wheel; collects a single egg) each day of the week so that he will know when Sunday comes. When he has six brooms, he tells the sexton to ring the bells on the following day. A neighbor (sexton) notices this scheme and hides one of the brooms, so that the clergyman makes a mistake and misses the service on Sunday.

Combinations: 1739.
Remarks: Documented in the 16th century by Georg Wickram, *Rollwagenbüchlein* (No. 47).
Literature/Variants: Wickram / Bolte 1903, No. 47; cf. Arlotto / Wesselski 1910, No. 117; Wesselski 1911 I, No. 9; Basset 1924ff. I, 350 No. 73; Marzolph 1992 II, No.

1186; EM 7 (1993) 878f. (A. Schmidt).
Finnish: Rausmaa 1982ff. VI, Nos. 412, 544; English: Briggs 1970f. A II, 240f.; French: Dardy 1891, No. 19; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, Nos. 420–422, Cardigos (forthcoming), No. 1848B; Dutch: Sinninghe 1934, 140; German: Wrasmann 1908, 75f., Wisser 1922f. II, 33ff., Kooi / Schuster 1994, No. 181j; Italian: Cirese / Serafini 1975, Nos. 1848A, 1848B; Hungarian: MNK VII C, No. 1848E*; Serbian: Vrčević 1868f. I, No. 140; Macedonian: Tošev 1954, 274f., Čepenkov / Penušliski 1989 IV, No. 463, Piličkova 1992, No. 50; Rumanian: Schullerus 1928, No. 1825E*, Stroescu 1969 I, No. 3866; Bulgarian: BFP; Greek: Megas / Puchner 1998, No. 1848B; Polish: Krzyżanowski 1962f. II, No. 1236; Jewish: Jason 1988a, No. 1848B; Kurdish: Hadank 1926, 162f.; Georgian: Kurdovanidze 2000, No. 1848D; Palestinian: Hanauer 1907, 241f., El-Shamy 2004, No. 1848B; Egyptian: Jahn 1970, 392, El-Shamy 2004, No. 1848B.

1848B See Type 1848A.

1848D ***The Clergyman Forgets Easter*** (previously ***Priest Confuses Easter and Christmas***). A clergyman who cannot read forgets to announce the holy days to his congregation. He hears that it is already Palm Sunday. When he goes back to his congregation, he tells them that Lent was shortened to one week this year because of the hard winter and that Easter will come next week.

Or, an illiterate clergyman forgets or mixes up others of the holy days of the church calendar.

Remarks: Documented by Poggio, *Liber facetiarum* (No. 11) in the 15th century.
Literature/Variants: Kirchhof / Oesterley 1869 II, No. 82; Frey / Bolte 1896, No. 14. Spanish: cf. González Sanz 1996, No. 1848A*; Italian: Cirese / Serafini 1975; Russian, Byelorussian, Ukrainian: SUS.

1849* ***The Clergyman on the Cow's Tail.*** A clergyman (organist) has a cow that swishes her tail to shoo away flies when she is being milked. In order to stop this, the clergyman ties her tail to his jacket (around his neck). When a wasp stings the cow, she runs away, dragging the clergyman after her.

In some variants from southeast Europe, a clergyman sits on the back of an unruly cow while his wife (farmhand) milks it. The cow runs away with the clergyman. Others ask him where he is going, and he replies, "Only God and this stupid cow know!" [J2132.3]. Cf. Type 1838.

Literature/Variants:
Estonian: Raudsep 1969, No. 381; Latvian: Arājs / Medne 1977; Hungarian: MNK VI, No. 1300*VI, Kovács 1988, 53; Czech: Tille 1929ff. I, 404f.; Slovakian: Gašparíková 1991f. II, No. 432; Serbian: Čajkanović 1927, 379f.; Croatian: Bošković-Stulli 1967f., 369 No. 37; Rumanian: Stroescu 1969 I, No. 4348; US-American: Baughman 1966, Burrison 1989, 38.

Literature/Variants:
Frisian: Kooi 1984a, No. 1855C*; German: Bemmann 1976, 209f.; Austrian: cf. Kunz 1985, 283; Jewish: cf. Landmann 1973, 470; Australian: cf. Adams / Newell 1999 I, 406; US-American: Baker 1986, No. 263, Davies 1990, 281.

1855E ***The Rabbi and the Collection Money.*** A rabbi asks two clergymen of different religions how much of the collection money they keep for themselves. One keeps five percent, and the other, ten percent. They ask him the same question, and he answers, "I throw it all into the air and whatever those above do not take, I keep for myself".

Literature/Variants:
English: McCosh 1979, 240; Frisian: Kooi 1984a, No. 1855D*; German: Bemmann 1976, 45; Austrian: Kunz 1985, 282; Jewish: Landmann 1997, 145; African American: Dance 1978, No. 76; Nigerian: Davies 1990, 16.

1856 ***Children by Day and by Night.*** A painter paints beautiful children, although his own children are ugly. Someone asks him why this is, and he explains that he makes the first by day and the second by night [J1273].

Remarks: Documented by Macrobius, *Saturnalia* (II,2,10), in the 5th century.
Literature/Variants: Bebel / Wesselski 1907 I 2, No. 143; Wesselski 1908, No. 7; Pauli / Bolte 1924 I, No. 412; Tubach 1969, No. 3574; Wenzel 1979, 319f.; EM 9 (1999) 81, 84 not. 14.
English: Stiefel 1908, No. 91; Spanish: Childers 1948, No. J1273; German: Merkens 1892ff. I, No. 311; Hungarian: György 1932, 82f. No. 44.

1857 ***Painting the Red Sea.*** In order to atone for his sins, or because someone has asked him to, a man (nobleman, Eulenspiegel, woman) undertakes to paint a picture of the children of Israel crossing the Red Sea. He covers the canvas (wall) entirely with red. When asked where the children of Israel and the Egyptians are, the painter answers that the Israelites have already passed through, and the Egyptians have drowned.

Remarks: Early version in the 16th century see Hans Sachs, *Ewlenspiegel wart ein maler* (1556).
Literature/Variants:
Frisian: Kooi 1984a, No. 1592C*; Flemish: Meulemans 1982, No. 1524; German: Merkens 1892ff. III, No. 193, Henßen 1935, 257f.; Italian: D'Aronco 1953, No. [1738]; Maltese: Mifsud-Chircop 1978, No. *1184A; Jewish: Landmann 1997, 76; US-American: Fuller 1948, 76; South African: cf. Coetzee et al. 1967, No. 1635.10.

1860 ***Anecdotes about Lawyers.*** This miscellaneous type consists of various anecdotes about (usually) clever lawyers [e.g. K441.2.1].

Literature/Variants: Pauli / Bolte 1924 II, No. 851; EM 1 (1977) 115–118 (E. Moser-Rath).
Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Danish: Denmarks Almanak (1885) 105; Irish: Ó Súilleabháin / Christiansen 1963; English: Stiefel 1908, No. 43; Spanish: Chevalier 1983, No. 243, Camarena Laucirica 1991 II, No. 285, Goldberg 1998, No. *441.3.1; Portuguese: Soromenho / Soromenho 1984f. II, No. 630, Cardigos (forthcoming); Macedonian: Piličkova 1992, No. 82; Jewish: Jason 1965; Spanish-American: TFSP 18 (1943) 208–217, 25 (1953) 5f.

1860A *Lawyers in Hell.* This tale exists chiefly in two different forms:

(1) A man tells a magistrate (mayor, lawyer, policemen) that he dreamed about (went to) hell. There, in the fire, he was about to sit on an empty chair, but one of the devils stopped him, saying that it was reserved for the magistrate [X312].

(2) A man (St. Peter, several saints) in heaven wants to have a trial to establish his rights, but there are no lawyers there to conduct it.

Combinations: 1738.
Literature/Variants: Pauli / Bolte 1924 I, No. 117; EM 1 (1977) 115f.; EM 10 (2002) 1293–1296.
Finnish: Rausmaa 1982ff. VI, 584; Finnish-Swedish: Hackman 1917f. I A 2, No. 363.5; Estonian: cf. Raudsep 1969, No. 193; Danish: Kristensen 1899, No. 503, Kristensen 1900, Nos. 357, 358; Faeroese: Nyman 1984; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A II, 50, 206; Spanish: Llano Roza de Ampudia 1925, No. 112, RE 3 (1964) 445ff.; Basque: Webster 1877, 200f.; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 118; Flemish: Meyere 1925ff. III, 80f.; German: Wisser 1922f. II, 96ff., 174f., 213ff., Ranke 1966, No. 79; Bulgarian: BFP; Sorbian: Nedo 1957, 49; Australian: Adams / Newell 1999 III, 275, 288f.; US-American: Baughman 1966; Spanish-American: TFSP 25 (1953) 5f.; Egyptian: El-Shamy 2004.

1860B *Dying like Christ – between Two Thieves.* A dying man asks his wife to summon the lawyer and the notary (clergyman and sexton). When they stand on both sides of his deathbed, he says that he feels like the dying Christ, between two thieves [X313].

Literature/Variants: EM 1 (1977) 116; EM: Sterben wie Christus (forthcoming).
Finnish: Rausmaa 1982ff. VI, No. 549; Irish: Ranke 1972, No. 88; Dutch: Overbeke / Dekker et al. 1991, No. 14; German: Merkens 1892ff. II, No. 187, Wossidlo / Neumann 1963, No. 217, cf. Moser-Rath 1984, 216; Swiss: EM 7 (1993) 873; US-American: Baughman 1966.

1860C *Doubts His Own Guilt.* A defense lawyer speaks so eloquently that his client, who had confessed to a crime, comes to doubt his own guilt and changes his plea [X319.1].

Literature/Variants:
Latvian: Arājs / Medne 1977; Frisian: Kooi 1984a; English-Canadian, US-American: Baughman 1966.

1860D *The Lawyer's Letter Opened.* Two farmers (neighbors) have an argument (over their common boundary) and go to court to settle their dispute. They go one after the other to the same lawyer, who refers the second man to a colleague, giving him a letter. The farmer opens the letter and sees that the lawyer promises his colleague and himself a good profit. The farmer shows the letter to the other farmer, and they settle their dispute without legal help.

Remarks: Documented in 1566 by Henri Estienne, *Apologie pour Hérodote.*
Literature/Variants: Halpert / Thomas 2001.
Finnish: Rausmaa 1973a, 51; Scottish: Rogers 1870, 150, Shaw 1983, 67; English: Briggs 1970f. A II, 281ff.; Polish: cf. Krzyżanowski 1962f. II, No. 1585C; Frisian: Kooi 1984a, No. 1860D*; German: Dittmaier 1950, 175, Wossidlo / Neumann 1963, No. 200, Moser-Rath 1964, No. 77, Rehermann 1977, 465; English-Canadian: Fauset 1931, No. 55, Bird 1956, 216f.; US-American: Hupfield 1897, 719, Burkhart / Schmidtlein 1995, 51ff.

1860E *Threshing Documents.* A farmer has received a legal statement from a lawyer. When checking the document, for which he has to pay by the page, he realizes that the lawyer has written the paper with wide spaces between the lines (and that the last part of the page is blank). The lawyer explains that this is how documents have to be written.

The farmer cannot pay the bill and offers to repay the lawyer with his own work. He takes revenge by threshing the lawyer's grain (plowing his field), leaving wide spaces unthreshed between the rows. He explains that this is called "document-style threshing".

Remarks: Documented in the 17th century.
Literature/Variants: EM 1 (1977) 116f.
German: ZfVk. 28 (1918) 133 No. 3, Moser-Rath 1984, 183, 407f. No. 148, 458; Swiss: EM 7 (1993) 867; Polish: Krzyżanowski 1962f. II, No. 1585B.

1861 *Anecdotes about Judges.* This miscellaneous type comprises various anecdotes about judges, in most of which the judge settles a case to his own disadvantage.

Literature/Variants: Pauli / Bolte 1924 I, No. 124; EM 11,2 (2004) 654–662 (H. Schempf).
Finnish: Rausmaa 1982ff. VI, 584; Latvian: Arājs / Medne 1977; Danish: DFS 1906 / 14; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: González Sanz 1996; Swiss: EM 7 (1993) 868; Serbian: Vrčevič 1868f. I, No. 186, II, 7, 40f., 58, 158f., 160, 161, Karadžić 1937, 280f., Filipović 1949, 267; Macedonian: Čepenkov / Penušliski 1989 II, Nos. 260, 332, IV, Nos. 409, 419, 420, Piličkova 1992, No. 83; Polish: Krzyżanowski 1962f. II; Uzbek: Afzalov et al. 1963 II, 217f.; Spanish-American: TFSP 18 (1943) 206ff.

1861A *The Greater Bribe.* In order to resolve their dispute, two men go to a judge. Before the judge makes his decision, one of the men brings him a wagon (ox, ax, jar of oil, milk, brass lamp). The other man brings him a horse (fur, cow or butter, sow, piglet, mule). The judge decides in favor of the second man.

When the first man complains that his wagon went the wrong way, the judge explains that it went the way the horse pulled it [K441.2] (the fur stopped up the ox's throat, the sow knocked over the oil jar, the piglet drank the milk, etc.) [J1192.1]. Cf. Type 1345.

Remarks: Documented in the 9th century as an Arabian anecdote. Early European literary source in the 15th century, see Poggio, *Liber facetiarum* (No. 256).
Literature/Variants: Kirchhof/Oesterley 1869 I 1, No. 126; Pauli/Bolte 1924 I, Nos. 125, 128, II, Nos. 852, 853; Schwarzbaum 1968, 347f.; Tubach 1969, Nos. 2851, 2998; EM 2 (1979) 211–214; Marzolph 1992 II, No. 121.
Finnish: Rausmaa 1982ff. VI, No. 550; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1978, No. 116; English: Stiefel 1908, No. 22, Baughman 1966; Catalan: Neugaard 1993, No. J1192.1; Portuguese: Parafita 2001f. II, No. 159, Cardigos (forthcoming); Dutch: Overbeke/Dekker et al. 1991, Nos. 1632, 1773; German: Wossidlo/Neumann 1963, No. 201, Moser-Rath 1964, No. 168, Moser-Rath 1984, 288 not. 76, 290f. not. 111, 385 No. 69, 435; Italian: Cirese/Serafini 1975; Hungarian: György 1934, No. 137; Rumanian: Stroescu 1969 II, No. 4972; Bulgarian: BFP, Nos. 1861A, *1861A*, cf. Nos. *1861A**, *1861A***; Turkish: Walker/Uysal 1966, 249; Jewish: Jason 1965, 1988a; Iraqi: El-Shamy 2004; Indian: Bødker 1957a, No. 282; Chinese: Ting 1978; Japanese: Inada/Ozawa 1977ff.; Egyptian, Algerian: El-Shamy 2004; Moroccan: Nowak 1969, No. 397, El-Shamy 2004; Ethiopian: Müller 1992, No. 130.

1861* *"Keep Your Seats!"* A proud woman (mayor's wife, male student) arrives late in church (appears before an academic assembly) just as the congregation (audience) is standing up to pray. She thinks they have stood up on her account, so she bids them sit down (the student says he will take the seat by the door). She too had once been poor.

Literature/Variants: Kirchhof/Oesterley 1869 I 1, No. 381; Bebel/Wesselski 1907 II 3, No. 119; EM 2 (1979) 1039f.; Hansen 2002, 233f.
Finnish: Rausmaa 1982ff. IV, No. 2, VI, Nos. 551, 552; German: Moser-Rath 1984, 153, Zender 1984, No. 229; Hungarian: MNK VII C; Rumanian: Stroescu 1969 II, No. 4868; Ukrainian: SUS.

1862 *Anecdotes about Doctors (Physicians).* This miscellaneous type consists of various anecdotes about doctors. In many cases, the doctor does not know how to treat a patient (and the patient dies).

In others, the patient takes the doctor's instructions literally or follows them incorrectly [K1955, X372]. Cf. Type 1349N*.

Literature/Variants: Chauvin 1892ff. V, 281 No. 165; EM 1 (1977) 849–853 (W. D.

Hand).
Latvian: Arājs / Medne 1977; Danish: Kristensen 1892f. II, No. 493, cf. Kristensen 1900, No. 417; Irish: Ó Súilleabháin / Christiansen 1963; Catalan: Neugaard 1993, No. K1955; Portuguese: Oliveira 1900f. II, No. 421, Cardigos (forthcoming); Frisian: Kooi 1984a, Nos. 1862G*, 1862J*; Italian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978, Nos. *1862D–*1862F; Serbian: Vrčević 1868f. I, Nos. 61, 223, II, 143f., 165f., 196; Macedonian: Piličkova 1992, No. 84; Jewish: Jason 1965, No. 1862, 1862*D; Kurdish: Džalila et al. 1989, No. 268; Chinese: Ting 1978, Nos. 1862D, 1862E, 1862*; US-American: Randolph 1965, No. 136; Mexican: Robe 1973, No. *1872; Tunisian: El-Shamy 2004.

1862A ***Sham Physician: Using the Flea Powder.*** A huckster sells powder that he guarantees will kill fleas. When someone asks how to use it, he replies that one has to catch the flea, hold its mouth open, and put a grain of powder in it [K1955.4].

Remarks: Documented in the late 15th century by the Italian novellist Lodovico Carbone, *Facezie* (No. 106). The role of the charlatan is assigned to various regional tricksters (e.g. Pierre Faifeu, Eulenspiegel, Nasreddin Hodja).
Literature/Variants: Wesselski 1912, 146, 273; EM 4 (1984) 1308–1310 (H.-J. Uther).
Finnish: Rausmaa 1982ff. VI, Nos. 553, 554; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Danish: Kristensen 1900, Nos. 245, 498; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 1548A*, 1862A; German: Wossidlo 1910, 143f., Neumann 1968a, No. 114; Italian: Cirese / Serafini 1975; Hungarian: György 1934, No. 25; Slovakian: Gašparíková 1981a, 161; Rumanian: Stroescu 1969 I, No. 3894; Jewish: Haboucha 1992, No. **1690; Azerbaijan: Tachmasib 1958, 217f.; Kazakh: Reichl 1986, No. 24; Uzbek: Stein 1991, No. 155; Chinese: Ting 1978; Spanish-American: Robe 1973.

1862B See Type 1164.

1862C ***Diagnosis by Observation*** (previously ***Imitation of Diagnosis by Observation: Ass's Flesh***). A doctor diagnoses that a sick man has eaten too much chicken (fruit). The doctor's son asks how he knew this. The doctor answers that he looked through the man's garbage and noticed the bones (peels).

The son is called to a different sickbed. He notices a donkey saddle under the bed (by the door) and diagnoses that the sick man has eaten too much donkey meat (horse and wagon, a pillow). The doctor's son is ridiculed [J2412.4]. Cf. Type 1739.

Or, he diagnoses that a sick woman has overexerted herself in church work (politics), because he finds a clergyman (politician) under her bed.

Remarks: Documented at the end of the 12th century as an Arabian anecdote. Early European literary source in the15th century, see Poggio, *Liber facetiarum* (No. 109).
Literature/Variants: Montanus / Bolte 1899, No. 34; Wesselski 1911 I, No. 167;

Pauli/Bolte 1924 II, No. 792; Tubach 1969, No. 374; EM 3 (1981) 573–575 (E. Moser-Rath); Uther 1988c, 39f.; Marzolph 1992 I, 215f., II, No. 1238.
Finnish: Rausmaa 1982ff. VI, No. 555; Irish: Ó Súilleabháin/Christiansen 1963; Welsh: Ranke 1972, No. 13; English: Baughman 1966; Spanish: Childers 1948, No. J2412.4, Chevalier 1983, No. 245; Portuguese: Cardigos (forthcoming); Frisian: Kooi 1984a; German: Merkens 1892ff. III, No. 103, Moser-Rath 1964, No. 183, Moser-Rath 1984, 196f., 287 not. 61; Italian: Cirese/Serafini 1975; Hungarian: György 1934, No. 46; Czech: Klímová 1966, No. 93; Macedonian: Piličkova 1992, No. 85; Greek: Megas/Puchner 1998; Jewish: Jason 1988a; Iranian: Marzolph 1984; Indian: Thompson/Roberts 1960, Jason 1989; US-American: Randolph 1955, 164, 225, Baughman 1966; South African: Coetzee et al. 1967.

1862D *The Constipated Cow.* A veterinarian (charlatan) is called to treat a sick cow. He tells the farmer (farmhand) to hold the animal's mouth open and look in. The veterinarian holds up the cow's tail and holds a lantern under it. The farmer looking into the mouth cannot see the light, so the veterinarian says the cow suffers from constipation.

Literature/Variants:
Dutch: Huizenga-Onnekes/Laan 1930, 292f., Kooi 1985f., No. 44; Frisian: Kooi 1984a, No. 1862D*, Kooi/Schuster 1993, No. 157; Flemish: Volkskunde 17 (1905) 23; German: Dietz 1951, No. 297, Neumann 1968b, No. 186.

1862E *The Most Common Profession.* A court jester wants to show the king that the most common profession in the kingdom is that of doctoring. He ties a cloth around his head and pretends that he has a toothache. Everyone who comes by offers advice about treatments for toothache, and thus the king can see how many doctors there are [N63].

Remarks: Documented since the late Middle Ages, e.g. Giovanni Pontano, *De sermone* (VI,2,29).
Literature/Variants: Gonnella/Wesselski 1920, No. 11.
Dutch: Overbeke/Dekker et al. 1991, No. 1423; Frisian: Kooi 1984a, No. 1862E*; Flemish: Lox 1999b, No. 65; German: Buch der Weisen und Narren (1705) No. 29, Lexicon apophthegmaticum (1718) No. 790 (EM archive), Rehermann 1977, 305, 480; Hungarian: György 1934, No. 143, Kovács 1988, 197, Dömötör 2001, 292.

1862F *What is Good for One is Not Good for All.* A sick smith comes to a quack doctor who prescribes that he should eat bacon pancakes (cauliflower with bacon) three times a day. Three days later the doctor sees the smith working hard and thinks that his prescription cured him.

Later, a sick tailor comes to the same doctor and the doctor gives him the same prescription. When the tailor dies, the doctor decides that his prescription was good for smiths but not for tailors.

Literature/Variants:
Frisian: Kooi 1984a, No. 1862F*, Kooi/Schuster 1993, Nos. 156a, 156b; Flemish: Meulemans 1982, Nos. 1263, 1501, 1514; German: Merkens 1892ff. II, No. 201, Wossidlo/Neumann 1963, No. 171, Kooi/Schuster 1994, No. 177; Rumanian: Stroescu 1969 II, No. 5790.

1864 *Anecdotes about Madmen.* This miscellaneous type consists of various anecdotes about people who are insane.

Literature/Variants: Chauvin 1892ff. VIII, No. 164; Pauli/Bolte 1924 I, No. 360, II, No. 770; Legman 1968f. I, 160–163; Röhrich 1977, 185–189.
German: Moser-Rath 1984, 57, 61–63; Jewish: Jason 1965, No. *1864, Jason 1988a, No. *1864, Haboucha 1992, No. *1864; Syrian: Dietrich 1956, No. 42.

1865 *Anecdotes about Foreigners.* This miscellaneous type consists of various anecdotes about foreigners (people from a neighboring country or town).

Often the people are stereotyped, e.g. as thieves, as lazy, or as malicious.

Some of the anecdotes refer to their ancestors: they are said to descend from some kind of animal.

Literature/Variants:
Lithuanian: Jurkschat 1898, 51 No. 16, Kerbelytė 1999ff. IV (forthcoming); Irish: Ó Súilleabháin/Christiansen 1963; Spanish: Chevalier 1983, No. 246; Portuguese: Soromenho/Soromenho 1984f. I, No. 26, II, Nos. 597–601, Cardigos (forthcoming), No. 1865*; Hungarian: MNK VII C; Slovene: Vrtec 71 (1940–41) 64; Serbian: Vrčević 1868f. I, Nos. 236, 333, 334, II, 30, 69f., 176; Macedonian: Čepenkov/Penušliski 1989 IV, No. 572, Piličkova 1992, Nos. 49, 74–76; Bulgarian: BFP, Nos. *1865A–C; Polish: Krzyżanowski 1962f. II, No. 1864; Jewish: Jason 1988a, Haboucha 1992, Nos. **1865A, **1865B.

1867 *Anecdotes about the Gentry.* This miscellaneous type consists of various anecdotes about noblemen.

Literature/Variants:
Latvian: Arājs/Medne 1977, Nos. 1867, *1867*–1867***; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Hungarian: MNK VII C, No. 1867A*; Serbian: cf. Karadžić 1937, 283f.; Macedonian: Čepenkov/Penušliski 1989 IV, No. 540, Piličkova 1992, No. 51; Polish: Krzyżanowski 1962f. II, Nos. 1866, 1872; Russian, Ukrainian: SUS, Nos. 1867_1, 1867_2; Siberian: Soboleva 1984, No. 1867_2.

1868 *Anecdotes about Hanging (Gallows Humor).* This miscellaneous type consists of various anecdotes consisting of humorous dialogs between a criminal and the hangman, or in which the hanging cannot take place because the gallows falls apart. Cf. Types 927B–927D.

Literature/Variants: Pauli / Bolte 1924 II, No. 815; Obdrlik 1941f.; Anderson 1960, 67; Moser-Rath 1973; EM 5 (1987) 654–660 (E. Moser-Rath).
Dutch: Groningen 30 (1948) 60, Overbeke / Dekker et al. 1991, Nos. 770, 2029, 2162; Frisian: Kooi 1984a, Nos. 1207*, 1207**, 1868* 1–11; Flemish: Roeck 1980, 151, 253; German: Merkens 1892ff. I, Nos. 255, 302, II, No. 9, Neumann 1968c, 252–254, Neumann 1976, No. 356, Kooi / Schuster 1994, No. 132; Hungarian: MNK VI, No. 1306*V, VII B, No. 1561F*; Rumanian: Stroescu 1969 I, Nos. 3937–3957, 4473, 4475; US-American: Dodge 1987, 150.

1870 *Anecdotes about Various Religions and Sects.* This miscellaneous type consists of various anecdotes about people of a particular religion.

Literature/Variants:
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. IV (forthcoming); Irish: Ó Súilleabháin / Christiansen 1963; Slovene: Kühar / Novak 1988, 204ff.; Serbian: Vrčević 1868f. I, Nos. 59, 130, 131, 135–137, 187, 189, 193, 194, 199, 200, 214, 215, 275, 277, II, 1, 3ff., 6, 9, 18, 26, 29, 33f., 48, 50, 87, 91f., 100f., 116, 135f., 156, 159, 193, 195; Macedonian: Piličkova 1992, No. 52; Jewish: Haboucha 1992, No. *1871.

1871 *Anecdotes about Philosophers.*

Literature/Variants: EM 10 (2002) 1016–1021 (S. Wienker-Piepho).

1871A *Star Gazer Falls into Well.* A philosopher (Thales) always looks up in order to observe the stars. He falls into a well. An old woman asks him why he wants to learn about the stars, when he cannot even walk on earth without stumbling [J2133.8].

Remarks: Documented by Plato, *Theaitetos* (174a); also an Aesopic fable (Perry 1965, 428 No. 40); popularized by La Fontaine, *Fables* (II,13).
Literature/Variants: Wesselski 1908, No. 9; Tubach 1969, No. 3750; EM 1 (1977) 929f.; Schwarzbaum 1979, 207, 210 not. 25.
English: Stiefel 1908, No. 25; Spanish: Childers 1948, No. J2133.8; German: Gerlach, Eutrapeliarum (1656) No. 742, Kurtzweiliger Zeitvertreiber (1685) 294c, Lyrum larum lyrissimum (1700) No. 299 (EM archive), Rehermann 1977, 383 No. 8; Swiss: Brunold-Bigler / Anhorn 2003, 109f. No. 160; Italian: EM 6 (1990) 294; Hungarian: Dömötör 1992, No. 258; Greek: EM 1 (1977) 275.

1871B *King Cannot Destroy the City.* A king wants to destroy a city. A philosopher from the city comes and asks for mercy. The king says that he always does the opposite of what people ask him to do. The philosopher asks him to destroy the city and thus saves it [J1289.10].

Remarks: Documented in the 9th century as an Arabian anecdote.
Literature/Variants: Pauli / Bolte 1924 I, No. 508; Tubach 1969, Nos. 105, 139; Marzolph 1992 I, 147f., II, No. 10.
English: Stiefel 1908, No. 68; Catalan: Neugaard 1993, No. J1289.10; Hungarian: György 1934, No. 152.

1871C ***The Cynic Wants Sunlight.*** The king asks the cynic (Diogenes) what he can do for him. The philosopher asks him to move his shadow and get out of his light. He says, "Don't take away from me what you can't give me". [J1442.1].

Remarks: Classical origin: Cicero (106ff.B.C.), *Tusculanae disputationes* (V,92). In the Middle Ages documented e.g. by Petrus Alfonsus, *Disciplina clericalis* (No. 28).
Literature/Variants: Chauvin 1892ff. IX, 35 No. 27; Pauli / Bolte 1924 II, No. 802; Tubach 1969, No. 1673; EM 3 (1981) 676–681 (H.-J. Uther); Schwarzbaum 1989a, 328–332; Marzolph 1992 II, No. 623; Kern / Ebenbauer 2003, 223f. (M. Kern).
Spanish: Childers 1948, No. J1442.1, German: Tomkowiak 1993, 284.

1871D ***The Cynic and the Bald-headed Man.*** A bald man insults a philosopher. The philosopher replies, "I envy (praise) your hair. It left you a long time ago". [J1442.9].

Remarks: Aesopic fable (Perry 1965, 488 No. 375).
Literature/Variants: Pauli / Bolte 1924 II, No. 802; Schwarzbaum 1979, xxxix not. 9; Marzolph 1992 II, No. 274.
German: Gerlach, Eutrapeliae I (1647) No. 733 (EM archive).

1871E ***The Cynic and the Stone-Throwing Boy.*** An illegitimate boy who throws stones is warned by a cynic, "Watch out, you might hit your father". [J1442.7].

Remarks: Documented in the 11th century as an Arabian anecdote.
Literature/Variants: Pauli / Bolte 1924 II, No. 802; Schwarzbaum 1983, 62; Marzolph 1992 II, No. 526.
Spanish: Childers 1948, No. J1442.7; German: Lehmann, Exilium melancholiae (1643) No. 17, Zincgref / Weidner IV (1655) 122f., Schola Curiositatis I (1660) 251 (EM archive).

1871F ***Diogenes and the Lantern.*** Diogenes carries a lantern through the marketplace in broad daylight. When he is asked what he is doing, he replies, "Looking for an honest man". [J1303].

Remarks: Aesopic fable (Phaedrus / Perry 1965, III,19).
Literature/Variants: EM 3 (1981) 677–679.
German: Hammer, Rosetum historiarum (1654) 33 (EM archive), Rehermann 1977, 297, 536f., EM 7 (1993) 869; Dömötör 1992, No. 194.

1871Z ***Other Anecdotes about Diogenes.*** This miscellaneous type consists of various anecdotes about the philosopher Diogenes [J1442.1.1, J1442.2, J1442.3, J1442.4, J1442.4.1, J1442.5, J1442.6, J1442.8, J1442.10]. Examples:

(1) When Diogenes sees children drinking from their cupped hands, he gives up his own drinking cup.

(2) A servant of the king sees Diogenes eating cabbage (washing

lettuce) and says, "If you worked for my master, you would have better things to eat". Diogenes answers, "If you would eat cabbage, you would not have to flatter your master". [J211.1]. Cf. Type 201.

Literature/Variants: Pauli / Bolte 1924 I, Nos. 382, 477, II, No. 736; Tubach 1969, Nos. 148, 822, 1674–1676, 2021; EM 3 (1981) 676–681 (H.-J. Uther); Marzolph 1992 II, Nos. 273, 527, 528; Largier 1997.
Spanish: Childers 1948, Nos. J1442.1.2.*, J1442.2.1.*, J1442.3.1.*, J1442.7.2.*, J1442.8.1.*, J1442.12.1.*, J1442.14.*, J1442.20.*–J1442.24.*; German: Hammer, Rosetum historiarum (1654) 175, 271, Buch der Weisen und Narren (1705) nos. 150–153, 156, 158–164, 166, 167, 319, 337, 363, 488 (EM archive); Hungarian: György 1934, No. 238; Czech: Dvořák 1978, No. 148.

TALL TALES 1875–1999

1875 ***The Boy on the Bear's (Wolf's) Tail.*** A boy (man, girl, woman) becomes lost (has run away from home or from his master, etc.). (In the forest,) he meets robbers (thieves, Gypsies, Indians) who put him into a cask. A wolf (fox, dog, bear) comes to eat the robbers' leftovers (sniffs at the cask). The boy reaches out through a hole and seizes the animal by its tail (so that it cries out). It runs away dragging the cask behind it until the cask breaks. Often the boy discovers that he has been taken back home. (The animal loses its tail or is killed.) [X1133.3]. Cf. Types 1229, 1653, 1900.

There is a northern group of variants in which a cabin boy annoys the crew with his pranks (bad work, stupid conversation) or is blamed for a dangerous storm. The sailors throw him into the water in a cask along with some provisions (including honey) and tools. When he comes to a shore, he bores a hole and smears it with honey. Thus he lures a bear (fox, cow) and seizes its tail.

Combinations: This type is usually combined with one or more other types, esp. 121, 327, 1061, 1088, 1408C, 1525H$_4$, 1535, 1537, 1829, 1875, 1880, 1881, 1889, 1889E, 1890, 1895, and 1910.
Remarks: Buddhist roots, see the Indian *Jātaka* (No. 51). In Europe documented in the 14th century by Franco Sacchetti (No. 17). Literary treatment, see J. Fraser, *A Tale of the Sea and other Poems* (1870).
Literature/Variants: Köhler / Bolte 1898ff. I, 410f.; Delarue 1953, 36f., 39f.; Schwarzbaum 1979, 196; EM 7 (1993) 751–757 (C. Shojaei Kawan); Dekker et al. 1997, 170–172.
Finnish: Rausmaa 1982ff. IV, Nos. 161–167, 201; Finnish-Swedish: Hackman 1917f. II, No. 398; Estonian: Loorits 1959, No. 2; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Bartens 2003, No. 72; Wepsian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Danish: Grundtvig 1854ff. II, No. 127, Kristensen 1892f. I, Nos. 395–400, 402, 404–408, II, Nos. 500–502, Holbek 1999, No. 53; Irish: Ó Súilleabháin / Christiansen 1963; French: Cadic 1955, No. 21, Massignon 1953, No. 29, Massignon 1968, No. 61, Joisten 1971 II, No. 270; Spanish: Chevalier

1983, No. 251; Dutch: Sinninghe 1943, Kooi 2003, Nos. 22, 23; Frisian: Kooi 1984a; Flemish: Meyer 1968, Meyer / Sinninghe 1976, Lox 1999a, No. 6; Walloon: Legros 1962; German: Henßen 1935, No. 295, Merkelbach-Pinck 1940, 311, Moser-Rath 1964, No. 203; Italian: Schenda 1996, No. 8; Maltese: Stumme 1904, No. 36; Hungarian: MNK VIII; Czech: Klímová 1966, No. 94; Slovakian: Gašparíková 1981a, 55; Slovene: Zupanc 1944b, 88f.; Serbian: Eschker 1992, No. 105; Croatian: Bošković-Stulli 1967f., No. 38; Rumanian: Schullerus 1928; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II, Krzyżanowski 1965, 62; Russian, Byelorussian, Ukrainian: SUS; Gypsy: Briggs 1970f. A II, 314; Cheremis / Mari, Chuvash: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Buryat, Mongolian: Lőrincz 1979, No. 1875A*; English-Canadian: Halpert / Widdowson 1996 II, Nos. 134–136; French-Canadian: Lemieux 1974ff. III, No. 26, VI, No. 31; US-American: Baughman 1966, Burrison 1989, 151f.

1876 Cf. Type 1408C.

1876* ***The Successful Hunter*** (previously ***Releasing the Rabbit***). A hunter shoots a captured rabbit tied to a pole. He hits the string and breaks it. The rabbit escapes.

Literature/Variants:
Italian: Cirese / Serafini 1975; Dutch: Kooi 1985f., No. 47; Frisian: Kooi 1984a.

1877* ***The Boy in the Hollow Tree.*** A young man plunges into (hides in) a hole in a tree. Woodcutters come to take the tree down. The young man speaks from inside the tree. This frightens them so that they run away, leaving their equipment (bread, horse) behind [X1854.1].

Combinations: 1881.
Literature/Variants:
Finnish: Rausmaa 1982ff. IV, Nos. 163, 166; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Hungarian: MNK VIII; Rumanian: Bîrlea 1966 III, 224ff., 500; Bulgarian: BFP; Russian, Byelorussian: SUS; Cheremis / Mari: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984.

1880 ***Riding on the Cannonball*** (previously ***The Boy has a Hat of Butter***). A man (soldier) who wants to enter a fortress jumps onto a cannonball that has been shot from a cannon. Half way there, he reconsiders his plan and decides not to go after all. He jumps onto another cannonball that has been shot in the other direction and rides it back home [X1852, X1853]. Cf. Type 1889J.

Combinations: 707, 1875.
Remarks: Popular Münchhausen tale (Münchhausen / Bürger, ch. 4).
Literature/Variants: Feilberg 1886ff. II, 87; Dekker et al. 1997, 255–260; EM 9 (1999) 1008–1015, esp. 1014 (G. Thomas).
Finnish: Rausmaa 1982ff. IV, Nos. 165, 167–171, 174; Livonian: Loorits 1926; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Karelian: Čistov 1958, 53ff.; Swedish: Liungman 1961; Danish: Grundtvig 1876ff. II, No. 2, Kvideland /

Sehmsdorf 1999, No. 46; Dutch: Huizenga-Onnekes 1928f. II, No. 20, Overbeke / Dekker et al. 1991, No. 1355; Frisian: Kooi 1984a; German: Frischbier 1867, No. 87, Fox 1943, 108, Tomkowiak 1993, 274; Hungarian: MNK VIII; Russian, Byelorussian, Ukrainian: SUS.

1881 ***The Man Carried through the Air by Geese.*** A man (farmer, hunter) catches geese (ducks, cranes) by tying bread (bacon, worms) to a string. The geese come, eat the bread, and become tied one after another to the string. (A man catches geese by giving them liquor to drink and then ties them all to a string.)

The hunter tries to take them home, but on the way they suddenly all fly up at once and lift him up in the air. They take him to his house and set him down. He climbs home down through the chimney [X1258.1]. Cf. Types 1408C, 1894.

Combinations: 1408C, 1877*, 1875, 1882, 1889, 1894, 1895, 1900, and 1910.
Remarks: Popular Münchhausen tale (Münchhausen / Bürger, ch. 2). Early literary version in Europe, see Philippe le Picard (nos. 34, 36, cf. Nos. 37, 59, and 62).
Literature/Variants: Bolte 1914, 81–83; Bolte / Polívka 1918, 130f.; Randolph 1955, 203f.; EM 5 (1987) 685; EM 9 (1999) 1008–1015, esp. 1014 (G. Thomas).
Finnish: Rausmaa 1982ff. IV, Nos. 162, 176, 185, 189, 203; Estonian: Loorits 1959, No. 3; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Bartens 2003, No. 70; Wepsian, Syrjanian: Kecskeméti / Paunonen 1974; Danish: Kristensen 1892f. I, Nos. 393, 394, 396, 397, 399, 401–403, II, Nos. 88, 89, 94, 95, 459, 500, Holbek 1990, No. 53; Irish: Ó Súilleabháin / Christiansen 1963; French: Joisten 1971 II, No. 271.1; Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Wisser 1922f. II, 127f., Zaunert 1922f. II, 245, Peuckert 1932, No. 292, Moser-Rath 1966, No. 59, Neumann 1968b, No. 36, Tomkowiak 1993, 274; Swiss: EM 7 (1993) 870; Austrian: Haiding 1953, No. 57; Hungarian: MNK VIII, Nos. 1881, 1894A*; Slovakian: Polívka 1923ff. I, 332ff., IV, 425f.; Croatian: Bošković-Stulli 1963, No. 106; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Cheremis / Mari, Tatar, Votyak: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Japanese: Ikeda 1971, No. 1890; French-Canadian: Baughman 1966; North American Indian: Bierhorst 1995, 72; US-American: Randolph 1955, 101f., Baughman 1966, Roberts 1969, No. 44.

1881* ***Parrots Fly Away with Tree.*** A man is annoyed by loud birds (parrots, crows) sitting in a tree. He climbs the tree and smears syrup on the branches. When the birds alight there again, he frightens them (with fireworks). The birds fly up carrying the tree with the man still in it along with them (to a city) [X1252].

Literature/Variants:
English: Briggs 1970f. A II, 50f.; Australian: Scott 1985, 21f.; US-American: Baughman 1966, No. X1252aa; Nicaraguan: Robe 1973; Argentine: Hansen 1957, No. 1889**M.

1882 ***The Man Who Fell Out of a Balloon.*** A man is carried to heaven in a balloon (by a bird [X1258.1], cf. Type 1881), in an airplane). He tries to climb back down to earth on a rope (of sand, flax, chaff [X1757, cf.

Type 1889E), but the rope is too short (breaks). The man falls and becomes stuck in the ground up to his neck. He runs home to get an axe (spade) to dig himself out [X1731.2.1] (cf. X1733.1). Cf. Type 1882A, 1962.

Combinations: This type is usually combined with one or more other types, esp. 852, 1174, 1881, 1889, 1889E, 1889F, 1890, 1900, 1920C, 1960A, and 1960G.
Remarks: Popular Münchhausen tale (Münchhausen, ch. 6).
Literature/Variants: Köhler / Bolte 1898ff. I, 322f.; BP II, 506–516; EM 1 (1977) 1032f. (E. Moser-Rath); EM 2 (1979) 588; EM: Seil aus Sand (forthcoming).
Finnish: Rausmaa 1982ff. IV, Nos. 162, 173, 176, 179, 180, 206, 209, 211; Finnish-Swedish: Hackman 1917f. II, No. 394; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Danish: Kristensen 1892f. I, No. 382; Irish: Müller-Lisowski 1923, No. 27; French: Luzel 1887 III, 447ff.; Dutch: Huizenga-Onnekes 1928f. II, No. 20, Krosenbrink 1968, 205f.; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Henßen 1932, 116f., Henßen 1935, No. 293, Benzel 1965, No. 139, Tomkowiak 1993, 274, Kooi / Schuster 1994, Nos. 229, 230, Grimm KHM / Uther 1996 II, No. 112; Austrian: Haiding 1969, No. 86; Hungarian: MNK VIII, No. 1882, cf. No. 1889R*; Czech: Sirovátka 1980, No. 47; Slovakian: Gašparíková 1991f. I, Nos. 264, 307, II, 533, 561; Slovene: Zupanc 1932, 39ff.; Serbian: Karadžić 1959, No. 191; Croatian: Bošković-Stulli 1963, No. 104, Dolenec 1972, No. 21, Bošković-Stulli 1975b, No. 53; Bulgarian: BFP; Greek: Loukatos 1957, 213f.; Polish: Krzyżanowski 1962f. II, Simonides 1979, Nos. 190, 201; Russian: Löwis of Menar 1914, No. 17, Nikiforov / Propp 1961, 60f., cf. SUS, No. 1882A; Byelorussian: Kabašnikau 1960, 164ff., cf. SUS, No. 1882A; Ukrainian: cf. SUS, No. 1882A; Gypsy: MNK X 1; English-Canadian: Halpert / Widdowson 1996 I, No. 44; US-American: Randolph 1955, 128ff., 213f., Baughman 1966, Roberts 1969, No. 44.

1882A *Man Caught in Log (Cleft Tree) Goes Home to Get Axe.* A man is caught in a tree trunk (hole in a tree). He goes home and gets an axe to cut himself free. Cf. Type 1882.

Combinations: 1889ff., 1920C, and 1930.
Literature/Variants: EM 1 (1977) 1032f. (E. Moser-Rath).
Finnish: Rausmaa 1982ff. IV, Nos. 177, 178, 182, 212; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1965, 137ff.; Danish: Kristensen 1892f. I, No. 416; Frisian: Kooi 1984a; German: Thudt / Richter 1971, 74f.; Austrian: Haiding 1969, No. 44; Hungarian: MNK VIII; Czech: Sirovátka 1980, Nos. 47, 49; Slovakian: Gašparíková 1991f. I, No. 533; Serbian: Eschker 1986, No. 72; Greek: cf. Loukatos 1957, 213f.; Polish: Kapełuś / Krzyżanowski 1957, No. 95; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1; Siberian: Soboleva 1984; US-American: Roberts 1954, No. 4.

1886 *A Man Drinks from His Own Skull.* A man takes his skull off and drinks from it (carries water in it, uses it to break ice). The skull falls into the water and a duck builds her nest inside it.

Combinations: 1920H.
Literature/Variants: BP II, 514.

Lithuanian: Kerbelytė 1999ff. II; Latvian: Arājs / Medne 1977; German: Benzel 1980, No. 260; Hungarian: MNK VIII, No. 1886, cf. Nos. 1886_1, 1886_2; Serbian: cf. Eschker 1986, No. 72; Croatian: Bošković-Stulli 1963, No. 104, Dolenec 1972, No. 21, Bošković-Stulli 1975b, No. 53; Bulgarian: BFP; Russian: SUS, No. 1886, cf. No. 1885*; Byelorussian, Ukrainian: SUS; Jewish: Jason 1965, 1988a; Abkhaz: Šakryl 1975, No. 79; Kazakh: cf. Sidel'nikov 1952, 42ff.; Mongolian: cf. Lőrincz 1979, No. 1886A*; English-Canadian: Halpert / Widdowson 1996 I, cf. No. 44.

1887* *Cattle Merchant's Voyage Across the Sea.* A man floats across the sea on a raft. One after another, he brings a herd of cattle across to the opposite shore. He himself rides along with the last animal, holding on to its tail.

Literature/Variants:
Russian, Byelorussian, Ukrainian: SUS, No. 1887, cf. No. 1887**; Siberian: Soboleva 1984.

1889 *Münchhausen Tales.* This miscellaneous type comprises various tales dealing with exaggerations and lies [X900ff.]. Cf. i.a. Types 513A, 654, 1880, 1881, 1889A–P, 1890, 1894, 1896, 1910, and 1930.

Combinations: 1875, 1889ff., 1895, and 1920.
Remarks: The Münchhausen tales (Münchhausen, Münchhausen / Bürger) are popular esp. in northern and central Europe and in North America.
Literature/Variants: EM 1 (1977) 983–989 (E. Moser-Rath / J. R. Reaver); Köstlin 1980; Dekker et al. 1997, 255–260; EM 9 (1999) 1005–1008 (D. Bachmann-Medick); EM 9 (1999) 1008–1015 (G. Thomas).
Finnish: Rausmaa 1982ff. IV, Nos. 174, 175; Finnish-Swedish: Hackman 1917f. II, Nos. 302(12), 399, 400; Lithuanian: Kerbelytė 1999ff. II; Latvian: Arājs / Medne 1977; Swedish: Liungman 1961; Faeroese: Nyman 1984; Icelandic: Schier 1983, No. 53; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A II, 245; French: Delarue 1947, No. 21; Spanish: RE 6 (1966) 212ff. nos. 132, 133; Dutch: Sinninghe 1943, No. 1883, Koopmans / Verhuyck 1991, No. 42; Frisian: Kooi 1884; Flemish: Mont / Cock 1927, Nos. 2, 6; German: Busch 1910, No. 31, Henßen 1963, No. 83a, Moser-Rath 1984, 34f.; Italian: Cirese / Serafini 1975; Hungarian: MNK VIII; Czech: Jech 1959, No. 32; Slovakian: Polívka 1923ff. IV, 428, Gašparíková 1981a, 65, 232f., 233, Gašparíková 1981b, No. 61; Slovene: Mailly 1916, 70; Croatian: Bošković-Stulli 1963, No. 39; Byelorussian: Šejn 1893, No. 57, Zelenin 1914, No. 50; Jewish: Jason 1965; Gypsy: Briggs 1970f. A II, 8ff.; Ossetian: Bjazyrov 1960, No. 55; Tungus: Suvorov 1960, 67; Qatar: El-Shamy 2004; Indian: Jason 1989; Japanese: Inada / Ozawa 1977ff.; US-American: Baughman 1966, Roberts 1969, No. 44; Argentine: Chertudi 1960f. II, Nos. 87–89; West Indies: Flowers 1953; Egyptian, Algerian: El-Shamy 2004.

1889A *Shooting Off the Leader's Tail.* A blind bear (wild sow) follows after a young bear (young boar) by holding its tail in his mouth. A hunter separates them by shooting a bullet through the young bear's tail. He leads the blind bear home by holding on to the amputated tail of the young bear [X1124.1].

Combinations: 1882A, 1890.
Remarks: Early literary version in Europe, see Philippe le Picard (No. 52). Popular Münchhausen tale (Münchhausen, ch. 3, Münchhausen / Bürger, ch. 2).
Literature/Variants: Kirchhof / Oesterley 1869 I 1, No. 255; Bebel / Wesselski 1907 II 3, No. 26; Pauli / Bolte 1924 II, No. 748; EM 9 (1999) 1008–1015 (G. Thomas).
Finnish: Rausmaa 1982ff. IV, No. 192; Lithuanian: Kerbelytė 1999ff. II; Dutch: Sinninghe 1943, Nos. 1889A, 1897*, Kooi 1986, 123f.; German: Fox 1942, Nos. 39, 40, Dittmaier 1950, No. 516, Tomkowiak 1993, 274; Slovene: Vrtec 23 (1893) 16; US-American: Dorson 1964, 75ff., Baughman 1966.

1889B *Hunter Turns Animal Inside Out.* A hunter thrusts his fist into the mouth of an animal (wolf, bear) and reaches his arm in up to his shoulder. He seizes the animal's tail (intestines) and turns it insideout [X1124.2].

Combinations: 1890F, 1894, and 1895.
Remarks: Early literary version in Europe, see Philippe le Picard (No. 31). Popular Münchhausen tale (Münchhausen, ch. 4, Münchhausen / Bürger, ch. 2).
Literature/Variants: Bebel / Wesselski 1907 II 3, No. 115; Bolte / Polívka 1918, 132; EM 9 (1999) 1008–1015 (G. Thomas).
Finnish: Rausmaa 1982ff. IV, Nos. 186, 202; Lappish: Bartens 2003, No. 70; Norwegian: Hodne 1984; Danish: Kristensen 1892f. I, No. 389; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Camarena Laucirica 1991, No. 288, González Sanz 1996; Catalan: Oriol / Pujol 2003; Dutch: Kooi 1986, 123f.; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Dittmaier 1950, No. 506, Cammann 1967, No. 77, Tomkowiak 1993, 274; Hungarian: MNK VIII; Byelorussian: SUS; US-American: Baughman 1966, Roberts 1969, No. 43, Burrison 1989, 175; African American: Dorson 1967, No. 221; Mexican, Guatemalan: Robe 1973; South African: Coetzee et al. 1967.

1889C *Fruit Tree Grows from Head of Deer.* A hunter uses a cherry pit to shoot a deer. A year or two later he recognizes the animal by the cherry tree that has grown between its antlers. This time he kills it [X1130.2].

Combinations: 1889C, 1889D, 1890, 1895, 1900, 1920, 1960D, and 1960M.
Remarks: Popular Münchhausen tale (Münchhausen, ch. 4, Münchhausen / Bürger, ch. 2).
Literature/Variants: Bolte / Polívka 1918, 132; cf. Basset 1924ff. I, 276 No. 20; EM 9 (1999) 1008–1015 (G. Thomas).
Latvian: Arājs / Medne 1977; Irish: Ó Súilleabháin / Christiansen 1963; French: Luzel 1887 III, No. 8, Joisten 1971 II, No. 272; Catalan: Oriol / Pujol 2003; Frisian: Kooi 1984a; German: Benzel 1965, No. 210, cf. Thudt / Richter 1971, 23f., Tomkowiak 1993, 274; Swiss: Büchli / Brunold-Bigler 1989ff. II, 483; Bulgarian: BFP, No. 1889C, cf. No. *1889C$_1$; Dagestan: Kapieva 1951, 27ff.; Abkhaz: Šakryl 1975, No. 52; Kurdish: Džalila et al. 1989, No. 280; Indian: Thompson / Roberts 1960; Japanese: Inada / Ozawa 1977ff.; US-American: Roberts 1954, No. 5, Chase 1958, No. 16, Baughman 1966, Roberts 1969, No. 45; Spanish-American, Mexican: Robe 1973;

Argentine: Hansen 1957, No. 1889**G; Egyptian: El-Shamy 2004; South African: Coetzee et al. 1967.

1889D ***Tree Grows Out of Horse and Gives Rider Shade.*** The broken backbone of a horse is repaired by a smith who pieces it together with a laurel sapling. The sapling grows into a tree which provides shade for the rider [X1130.2.1]. Cf. Types 1911A, 1961.

Combinations: Usually in combination with 1889E and 1889P.
Literature/Variants: EM 1 (1977) 1384; EM 9 (1999) 1008–1015 (G. Thomas).
French: Luzel 1887 III, 447ff.; Frisian: Kooi 1984a; German: cf. Thudt/Richter 1971, 74f., Benzel 1980, No. 260; Austrian: Haiding 1969, No. 86; Hungarian: MNK VIII, No. 1889D_1; Serbian: Eschker 1992, No. 43; Croatian: Stojanović 1867, No. 49, Bošković-Stulli 1963, No. 104; Gypsy: Briggs 1970f. A II, 362; Buryat, Mongolian: Lőrincz 1979; US-American: Chase 1948, No. 22.

1889E ***Descent from Sky on Rope of Sand (Chaff).*** (Including the previous Type 1889K.) A man who is in the sky (on the moon, in another high place) wants to return to the earth. He makes a rope out of flax (leather, sand [H1021.1], chaff, dough, soap, intestines), but this is too short. He cuts a piece off the top and ties it to the bottom. The rope breaks and the man falls down to earth [X1757]. Cf. Types 852, 1174, 1882.

Combinations: 852, 1174, 1738, 1875, 1882, 1882A, 1889D, 1889L, 1889P, 1900, 1920, 1930, 1960D, and 1960G.
Remarks: Popular Münchhausen tale (Münchhausen, ch. 6, Münchhausen/Bürger, ch. 5).
Literature/Variants: BP II, 506–516; Schwarzbaum 1968, 234; EM 1 (1977) 1384; EM 2 (1979) 588; EM 9 (1999) 1008–1015 (G. Thomas); EM: Seil aus Sand (forthcoming).
Finnish: Rausmaa 1982ff. IV, Nos. 173, 176, 179, 180, 206, 209–211; Finnish-Swedish: Hackman 1917f. II, No. 394; Estonian: Loorits 1959, No. 2; Latvian: Arājs/Medne 1977, No. 1889K; Lithuanian: Kerbelytė 1999ff. II; Wepsian: Kecskeméti/Paunonen 1974, No. 1889K; Lappish: Kecskeméti/Paunonen 1974, Bartens 2003, No. 72; Karelian, Syrjanian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1965, 137ff.; Icelandic: Sveinsson 1929, No. 1883*; Danish: Kamp 1877, No. 2, Kristensen 1892f. I, No. 382; French: Luzel 1887 III, No. 8, Pelen 1994, No. 90a; Dutch: Overbeke/Dekker et al. 1991, No. 2405, Kooi 2003, No. 91; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Zender 1935, No. 52, Henßen 1955, No. 481, Moser-Rath 1966, No. 59, Cammann 1980, 104f., Uther 1990a, No. 47, Tomkowiak 1993, 274, Grimm KHM/Uther 1996 II, No. 112; Austrian: Haiding 1953, No. 57, Haiding 1969, No. 86; Hungarian: MNK VIII, Nos. 1889E, 1889E_1, 1889K, 1889K_1; Czech: Dolenec 1972, No. 21, Sirovátka 1980, No. 47; Slovakian: Gašparíková 1991f. I, Nos. 264, 307, II, Nos. 533, 561; Serbian: Eschker 1986, No. 72; Croatian: Bošković-Stulli 1975b, No. 47; Rumanian: Stroescu 1969 II, No. 4904; Bulgarian: BFP, No. 1889K; Greek: cf. Loukatos 1957, 213f.; Polish: Kapełuś/Krzyżanowski 1957, No. 95; Russian: Löwis of Menar 1914, No. 17, Nikiforov/Propp 1961, No. 18, SUS, No. 1889K; Byelorussian, Ukrainian: SUS, No. 1889K; Jewish: Jason

1988a, No. *1889E; Gypsy: MNK X 1, Nos. 1889E, 1889E$_1$; Siberian: Soboleva 1984, No. 1889K; Iranian: Marzolph 1984, No. *1889E; US-American: Burrison 1989, 175.

1889F ***Frozen Words (Music) Thaw.*** A man tells (in jest) about a place (town) where it was so cold that all the words (songs) froze in extreme cold as soon as they were spoken. When spring came the words thawed and could be heard again [X1623.2.1]. Cf. Type 1967.

Combinations: 1882, 1960D.
Remarks: Documented by Plutarch, *De profectibus in virtute* (ch. 15). Popular Münchhausen tale (Münchhausen, ch. 6, Münchhausen / Bürger, ch. 5).
Literature/Variants: Kirchhof / Oesterley 1869 III, No. 141; Weinreich 1942; Spies 1979; EM 5 (1987) 846–849 (G. Goerge); Marzolph 1992 II, No. 912; Hansen 2002, 146f.
Finnish: Rausmaa 1982ff. IV, No. 180; Danish: Kristensen 1892f. I, No. 353; Spanish: Chevalier 1983, No. 252; Catalan: Oriol / Pujol 2003; Frisian: Kooi 1984a, No. 1889F, cf. No. 1889F*; German: Meier 1852, No. 19, Zaunert 1922f. I, 30f., Moser-Rath 1984, 287, Tomkowiak 1993, 274; Hungarian: Bálint 1975, No. 16; Slovakian: Gašparíková 1981a, 232; Rumanian: Stroescu 1969 II, No. 4905; Polish: Krzyżanowski 1962f. II, No. 1928; Iranian: cf. Marzolph 1984, No. *1889F; Japanese: Inada / Ozawa 1977ff.; English-Canadian: Fauset 1931, No. 82; US-American: Baughman 1966; French-American: Saucier 1962, No. 26; African American: Abrahams 1970, 253.

1889G ***Man Swallowed by Fish.*** A huge fish (whale, several fishes) overturns a ship and swallows the crew (a sailor). When later the fish is caught and its stomach is opened, all the men are still sitting inside and can be rescued [F911.6, F913, X1723.1]. Cf. Type 1960B.

Remarks: See the biblical story of Jonah in the *Old Testament* (*Jonah* I,1–16). Early literary version in Europe, see Philippe le Picard (No. 180). Popular Münchhausen tale (Münchhausen, ch. 8, Münchhausen / Bürger, ch. 8).
Literature/Variants: Dekker et al. 1997, 301–303; EM 4 (1984) 1201; EM 6 (1990) 242; EM 7 (1993) 625f.; EM 9 (1999) 1008–1015 (G. Thomas); Hansen 2002, 261–264.
Finnish: Rausmaa 1973a; Lithuanian: Kerbelytė 1999ff. II; Norwegian: Hodne 1984, No. 1889G, p. 323; Danish: Grundtvig 1876ff. I, No. 6, Kristensen 1892f. I, Nos. 376, 391, 393, 394, II, Nos. 494, 495; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1980f. A II, 347; Dutch: Kooi 1986, 123f.; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Moser-Rath 1964, No. 187(1), Benzel 1993, 153f.; Hungarian: MNK VIII; Russian: SUS; Abkhaz: Šakryl 1975, Nos. 23, 46; Chinese: Ting 1978; US-American: Baughman 1966.

1889H ***Submarine Otherworld.*** A sailor goes across the ocean to see where it ends, where the tide comes from, and where the tide goes when it is out. On his journey he experiences various adventures (under water).

Literature/Variants: Ward 1883f. II, 525; Chauvin 1892ff. V, 151 No. 73; Penzer 1924ff. IV, 280; Puhvel 1965; EM 9 (1999) 1008–1015 (G. Thomas); Marzolph / Van Leeuwen 2004, Nos. 227, 256.
Scottish: Campbell 1890ff. III, 420; Irish: Ó Súilleabháin / Christiansen 1963; French: Le Braz 1945 II, 37ff.; Frisian: Poortinga 1977, No. 55; Japanese: Ikeda 1971.

1889J ***Jumping Back to the Starting Place*** (previously ***Jumper over Water Turns Around Midway of Jump and Returns***). A man tries to leap over water. Halfway across, he changes his mind, and returns to his starting place [X1741.2]. Cf. Type 1880.

Remarks: Popular Münchhausen tale (Münchhausen / Bürger, ch. 4).
Literature/Variants: EM 9 (1999) 1008–1015 (G. Thomas).
Latvian: Arājs / Medne 1977; Frisian: Kooi 1984a; German: Grimm KHM / Uther 1996 II, No. 112; US-American: Roberts 1954, No. 1, Baughman 1966.

1889K See Type 1889E.

1889L ***The Split Dog.*** While chasing a hare, a hunting dog runs through a fence and splits himself into two parts. The hunter puts him back together, but with one pair of legs pointing upward. The dog recovers and learns to run on two legs. When he gets tired, he flips over and runs on the other two legs [X1215.11].

Combinations: 1889E.
Remarks: Popular Münchhausen tale (cf. Münchhausen / Bürger, ch. 2).
Literature/Variants: Leach 1961, 226–228; EM 1 (1977) 1384; EM 9 (1999) 1008–1015 (G. Thomas).
Danish: Kristensen 1892f. I, Nos. 325, 343, 344, 359; Scottish: Buchan 1984, 30; English: Baughman 1966, Briggs 1970f. A II, 60; Dutch: Overbeke / Dekker et al. 1991, No. 1009, Kooi 2003, No. 89; Frisian: Kooi 1984a, No. 1889Q*; Flemish: Volkskunde 63 (1962) 50; Gypsy: Briggs 1970f. A II, 10; US-American: Baughman 1966, Baker 1986, No. 37; Spanish-American: Robe 1953; Argentine: Hansen 1957, No. 1889**J–**L; Australian: Wannan 1976, 25.

1889M ***Snakebite Causes Object to Swell.*** A snake (bee, hornet, dog) bites (stings) an object (tree, yoke, walking stick, axle of a wagon, stirrup) which swells to a monstrous size [X1205, X1205.1].

Literature/Variants: EM 9 (1999) 1008–1015 (G. Thomas).
German: Fox 1942, No. 42; English-Canadian: Baughman 1966; US-American: Baker 1986, Nos. 24–27, Burrison 1989, 117, Leary 1991, No. 285; Mexican, Nicaraguan: Robe 1973.

1889N ***The Long Hunt.*** A hunting dog following a scent refuses to go back. After a year (some months), the hunter finds its skeleton with the skeleton of the hunted animal in its mouth [X1215.9]. Cf. Type 1920F*.

Literature/Variants: EM 9 (1999) 1008–1015 (G. Thomas).
Danish: Kristensen 1892f. I, No. 392, II, Nos. 91, 92; Frisian: Kooi 1984a, No. 1889N*; US-American: Baughman 1966, Baker 1986, No. 35; Argentine: Hansen 1957, No. 1889**E.

1889P *Horse Repaired.* A horse breaks into two pieces. (The owner repairs it temporarily with willow wands.) The owner rides to his destination on the front part of the horse. When he comes back, he sews the two parts back together.

Combinations: Usually combined with 1889D and 1889E.
Remarks: Early literary version in Europe, see Philippe le Picard (No. 10). Popular Münchhausen tale (Münchhausen, ch. 5, Münchhausen / Bürger, ch. 4).
Literature/Variants: Bolte / Polívka 1918, 132; EM 1 (1977) 1384; EM 9 (1999) 1008–1015 (G. Thomas).
Latvian: Ambainis 1979, No. 127; Karelian: Kecskeméti / Paunonen 1974; Danish: Kristensen 1892f. I, No. 358, cf. Nos. 83, 147, 356, II, No. 99; Spanish: Espinosa 1988, No. 441; Dutch: Kooi 1986, 123f., Overbeke / Dekker et al. 1991, No. 2410; Frisian: Kooi 1984a; German: Berger 2001; Austrian: Haiding 1969, No. 86; Hungarian: MNK VIII; Rumanian: Stroescu 1969 II, No. 4904; Russian: SUS, No. 1889P, cf. No. 1889P*; Byelorussian, Ukrainian: SUS; Gypsy: Briggs 1970f. A II, 362; Siberian: Soboleva 1984; Spanish-American, Guatemalan: Robe 1973.

1889L** *Mittens Chase Deer.* (Including the previous Type 1920G*.) A hunter's best dog dies. He has its skin made into a pair of mittens (piece of clothing, flask for drink) which he wears while hunting. Seeing some game (hare), he exclaims, "I wish I had my dog!" The gloves come off and chase the game.

Literature/Variants:
Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Nos. X1215.13*(b), 1920G*; French: Joisten 1971 II, No. 271; Flemish: Cornelissen / Vervliet 1900, No. 74; Frisian: Kooi 1984a; German: Hen§en 1935, 348f.; Russian: SUS, No. 1920G*; US-American: Baughman 1966, No. X1215.13*(b).

1890 *The Lucky Shot.* A gun goes off by accident. It kills a grouse, which falls and kills a hare (falls into some branches and kills a bear, etc.) [X1124.3].

Combinations: 1875, 1882, 1889, 1889A, 1889C, 1890F, 1894, 1895, and 1900.
Remarks: Early literary version in Europe, see Philippe le Picard (No. 19). Popular Münchhausen tale (Münchhausen, ch. 2, Münchhausen / Bürger, ch. 2).
Literature/Variants: Müller-Fraureuth 1881, 40–42; Bolte / Polívka 1918, 132; Basset 1924ff. I, 441 No. 144; EM 1 (1977) 1384; EM 9 (1999) 1008–1015 (G. Thomas); EM: Schuß: Der gelungene S. (forthcoming).
Finnish: Rausmaa 1982ff. IV, Nos. 187–189, 192; Finnish-Swedish: Hackman 1917f. II, No. 401; Estonian: Aarne 1918, Viidalepp 1980, No. 136; Latvian: Carpenter 1980, 239f.; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1892f. I, No. 390, cf. II, Nos. 17, 90; Irish: Ó Súilleabháin / Christiansen 1963; En-

glish: Baughman 1966, No. 1890A, Briggs 1970f. B II, 240f.; French: Delarue 1947, No. 21; Catalan: Oriol / Pujol 2003; Dutch: Kooi 2003, No. 88; Flemish: Cornelissen / Vervliet 1900, No. 74, Meyere 1925ff. II, No. 95; German: Wisser 1922f. II, 186ff., Moser-Rath 1964, No. 209, Kapfhammer 1974, 52, Moser-Rath 1984, Nos. 291, 416; Swiss: cf. Büchli / Brunold-Bigler 1989ff. III, 220; Russian: SUS; Cheremis / Mari: Kecskeméti / Paunonen 1974; Yakut: Ėrgis 1967, No. 395; Indonesian: Vries 1925f. I, No. 79; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; English-Canadian: Fauset 1931, Nos. 94, 95; US-American: Chase 1948, No. 20, Roberts 1954, No. 5, Chase 1958, No. 16, Baughman 1966, No. 1890A, Baker 1986, Nos. 17, 18; French-American: Ancelet 1994, No. 71; African American: Dorson 1956, No. 138; Namibian: cf. Schmidt 1989 II, No. 1670.

1890A–1890E See Type 1890F.

1890F ***Shot Causes a Series of Lucky or Unlucky Accidents*** (previously ***Lucky Shot: Miscellaneous Forms***). (Including the previous Types 1890A–E.) This miscellaneous type comprises various tall tales dealing with an amazing shot (a gun that shoots by accident) that causes a series of lucky or unlucky accidents [X1122.3, X1122.3.1, X1124.3.1]. Cf. Type 1920A.

Combinations: 1889, 1889B, 1890, 1894, and 1895.
Remarks: Early literary version in Europe, see Philippe le Picard (No. 43).
Literature/Variants: EM: Schuß: Der gelungene S. (forthcoming).
Finnish: Rausmaa 1982ff. IV, No. 190; Latvian: Šmits 1962ff. XI, 299, cf. 58, Arājs / Medne 1977, No. 1890F, Carpenter 1980, 239f.; Norwegian: Hodne 1984, No. 1890D; Danish: Kristensen 1892f. I, Nos. 391, 392, II, Nos. 87, 502; French: Joisten 1971 II, No. 279, Pelen 1994, No. 90; Spanish: González Sanz 1996; Portuguese: Pereira 1989, 39, Cardigos (forthcoming); Dutch: Vogelschor 1941, No. 13, Sinninghe 1943, No. 1898*, Overbeke / Dekker et al. 1991, No. 2153, Kooi 2003, No. 88; Frisian: Kooi 1984a, Nos. 1890D, 1890F, Kooi / Schuster 1993, No. 199; Flemish: Meyer 1968; German: Benzel 1965, No. 212, Neumann 1968a, No. 18, Neumann 1968b, Nos. 333, 334, Zender 1984, No. 41, Kooi / Schuster 1994, No. 233; Serbian: Đjorđjevič / Miloševič-Đjorđjevič 1988, No. 185; Bulgarian: BFP; Indian: Jason 1989, No. 1890C; Japanese: Ikeda 1971; English-Canadian: Fauset 1931, No. 96, Baughman 1966, Nos. 1890A, 1890F; French-Canadian: Baughman 1966, No. 1890E; North American Indian: Bierhorst 1995, No. 51; US-American: Roberts 1954, No. 1, Chase 1958, No. 16, Roberts 1969, No. 43, Baughman 1966, Nos. 1890A–1890G, Baker 1986, Nos. 14, 20; Spanish-American: Robe 1973, Nos. 1890A, 1890E, 1890F; African American: Dorson 1956, No. 139, Dance 1978, No. 539; Australian: Wannan 1976, 45f., Edwards 1980, 223, Scott 1985, 20f.; Egyptian: El-Shamy 2004; South African: Grobbelaar 1981, No. 1890B.

1890B* ***Fatal Bread.*** A boy drops a piece of bread from a tree. It lands on a bear's nose and kills the bear [N331.2].

Literature/Variants:
Finnish: Rausmaa 1982ff. IV, No. 191; Lithuanian: Kerbelytė 1999ff. II, No. 2030B*; Czech: cf. Sirovátka 1980, No. 41.

1891 ***Catching a Rabbit*** (previously ***The Great Rabbit-Catch.***) (Including the previous Types 1891A*, 1891B*, 1893, and 1893A*.) This miscellaneous type comprises various tall tales dealing with hunting rabbits (hares), such as the following examples:

(1) A rabbit is caught because on a cold night it freezes tight to the ice [X1115.1]. Cf. Type 2.

(2) A rabbit is blinded by a bright light. It begins to cry and its tears freeze it to the ground. (Previously Type 1891A*.)

(3) A rabbit smells pepper (snuff) and sneezes. It hits its head on a stone and dies (a stone falls on its head). (Previously Type 1891B*.)

(4) A rabbit slips while trying to steal a cabbage and falls into an icy hole.

(5) A rabbit gets stuck hanging on a branch and loses its sense of direction.

(6) A cabbage is used to lure a rabbit into a garden, where it is caught in a sack [X1114]. (Previously Type 1893.)

(7) A rabbit's nose is smeared with wax. It runs away in fright, runs into another rabbit, and both are caught [X1114.1]. (Previously Type 1893A*.)

Remarks: Early literary version in Europe, see Philippe le Picard (No. 7).
Literature/Variants: EM 7 (1993) 935f. (W. Loepthien).
Finnish: Rausmaa 1982ff. IV, Nos. 172, 193–199; Estonian: Aarne 1918, No. 1893*, Viidalepp 1980, No. 136; Latvian: Arājs/Medne 1977, Nos. 1891B*, *1891C*, cf. No. *1893A; Irish: Ó Súilleabháin/Christiansen 1963, Nos. 1891, 1895*; English: Briggs 1970f. A II, 335; French: Luzel 1887 III, 447ff., Joisten 1971 II, Nos. 274, 275, Coulomb/Castell 1986, No. 42, Pelen 1994, No. 84a; Portuguese: Soromenho/Soromenho 1984f. II, No. 605, Cardigos (forthcoming), No. 1893A*; Flemish: Cornelissen/Vervliet 1900, No. 8, Meyer 1968, No. 1893A*; Frisian: Kooi 1984a, No. 1893A*; German: Dittmaier 1950, Nos. 509–511, cf. Henßen 1951, No. 70, Moser-Rath 1964, No. 109, Ranke 1966, No. 81, Neumann 1968b, No. 335; Swiss: Büchli/Brunold-Bigler 1989ff. I, 350; Maltese: Mifsud-Chircop 1978, No. 1893A*; Hungarian: MNK VIII, Nos. 1891, 1891A*, 1891C*, 1891D*; Yakut: Ėrgis 1967, No. 394; English-Canadian: Fauset 1931, Nos. 75, 94; US-American: Baughman 1966, Nos. 1891, 1891B*, 1893, 1893A*, Baker 1989, No. 16; West Indies: Flowers 1953, No. 1893.

1891A* See Type 1891.

1891B* See Type 1891.

1892 ***The Trained Horse Rolls in the Field.*** A horse comes into a field. A tree (willow, oak, buckwheat, oats) grows from its flank. The farmer fastens a sickle to its tail (throws a sickle that sticks into its backside). The horse rolls over, killing other animals or harvesting the field [X1241.2.2].

Combinations: 1889C, 1889D.

Literature/Variants:
Finnish: Rausmaa 1982ff. IV, Nos. 50, 172, 200, 201, 212; Finnish-Swedish: Hackman 1917f. II, No. 402; Estonian: Aarne 1918; Lithuanian: Kerbelytė 1999ff. II; Wepsian: Kecskeméti / Paunonen 1974; Spanish: Camarena Laucirica 1991, No. 286; Austrian: Haiding 1953, No. 57; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Siberian: Soboleva 1984; Argentine: Hansen 1957, No. 1889**D.

1892* *Wolf Made into Cheese.* A wolf falls into a vat of milk which is made into cheese. When the cheese is cut by the farmhands at harvest time, the wolf jumps out of the cheese. His tail catches on a scythe and as he runs away, he mows the meadow.

Literature/Variants:
Irish: Ó Súilleabháin / Christiansen 1963; Hungarian: MNK VIII; Bulgarian: BFP; Abkhaz: Šakryl 1975, No. 79.

1893 See Type 1891.

1893A* See Type 1891.

1894 *A Man Shoots a Ramrod Full of Ducks.* (Including the previous Type 1896*.) A man sees a flock of wild ducks (wolves) on a pond. He tries to shoot them but his ramrod is still in his gun. The whole flock of ducks is speared by the ramrod (by a single shot) [X1111].

Combinations: 1881, 1889B, 1890, 1890F, and 1895.
Remarks: Popular Münchhausen tale (Münchhausen, ch. 3, Münchhausen / Bürger, ch. 2).
Literature/Variants: EM 9 (1999) 1008–1015 (G. Thomas).
Finnish: Rausmaa 1982ff. IV, Nos. 172, 202, 203; Latvian: Arājs / Medne 1977; Norwegian: Hodne 1984, Nos. 1894, 1896*; Swedish: Liungman 1961; Danish: Kristensen 1892f. II, No. 94, Christensen / Bødker 1963ff., No. 59; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A II, 265; Dutch: Vogelschor 1941, No. 13, Sinninghe 1943, Nos. 1898*, Engels 1978, 133; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 199; Flemish: Meyer 1968; German: Selk 1949, No. 99, Tomkowiak 1993, 275; Austrian: Haiding 1953, No. 57; Yakut: Ėrgis 1967, No. 350; Japanese: Inada / Ozawa 1977ff.; English-Canadian: Fauset 1931, No. 96; US-American: Baughman 1966, Baker 1986, Nos. 10, 11; Nicaraguan: Robe 1973; South African: Coetzee et al. 1967.

1895 *A Man Wading in Water Catches Many Fish in His Boots.* A man (merchant, hunter) goes wading. When he comes back to the shore, his boots are full of fish [X1112].

Combinations: 1875, 1881, 1889, 1889B, 1889C, 1890, 1890F, and 1894.
Remarks: Early literary version in Europe, see Philippe le Picard (No. 43).
Literature/Variants: EM 4 (1984) 1198; EM 6 (1990) 243.

Finnish: Rausmaa 1982ff. IV, No. 203; Norwegian: Hodne 1984; Danish: Grundtvig 1854ff. II, No. 127, Kristensen 1892f. I, No. 392, Christensen / Bødker 1963ff., No. 59; Irish: Ó Súilleabháin / Christiansen 1963, No. 1895*; French: Coulomb / Castell 1986, No. 43; Dutch: Vogelschor 1941, No. 13, Kooi 2003, No. 90; Frisian: Kooi 1984a; Flemish: Cornelissen / Vervliet 1900, No. 72, Meyer 1968; German: Wisser 1922f. II, 187ff., Kuckei / Hellwig 1926, No. 57; Chinese: Ting 1978; Japanese: Inada / Ozawa 1977ff.; English-Canadian: Fauset 1931, No. 95; French-American: Ancelet 1994, No. 71; US-American: Chase 1948, No. 20, Roberts 1954, Nos. 1, 5, Chase 1958, No. 16, Baughman 1966, Roberts 1969, No. 43.

1896 ***The Man Nails the Tail of the Wolf to the Tree.*** A man nails the tail of a wolf (bear, fox, sable) to a tree (shoots a fox with a nail that sticks in a tree) and beats the animal. The wolf jumps out of its skin and runs away [X1132.1]. Cf. Types 169*, 1229.

Remarks: Popular Münchhausen tale (Münchhausen, ch. 3, Münchhausen / Bürger, ch. 2).
Literature/Variants: Bolte / Polívka 1918, 132; Schwarzbaum 1979, 196, 513; EM 9 (1999) 1008–1015 (G. Thomas); EM: Wolf: Der genagelte W. (in prep.).
Finnish: Rausmaa 1982ff. IV, Nos. 204, 205; Estonian: Aarne 1918, No. 1896*, Viidalepp 1980, No. 136; Latvian: Šmits 1962ff. XII, 96, 512, Arājs / Medne 1977, No. *1896A; Lappish: Bartens 2003, No. 70; Swedish: Liungman 1961; Danish: Kristensen 1892f. I, Nos. 354, 387, 388, II, No. 93; French: Joisten 1971 II, No. 276; Flemish: Cornelissen / Vervliet 1900, No. 74; Frisian: Kooi 1984a; German: Henßen 1935, No. 297, Dittmaier 1950, No. 395, Benzel 1965, No. 211, Tomkowiak 1993, 275; Hungarian: MNK VIII; Russian, Byelorussian, Ukrainian: SUS; Siberian: Soboleva 1984; US-American: Dorson 1952, 144, Dorson 1964, 346f., Baughman 1966; West Indies: Flowers 1953, South African: Coetzee et al. 1967, No. 1889Q.

1896* See Type 1894.

1897 ***The Pike Caught by the Fox.*** (Previously Type 160A*.) A fox catches a pike's tail and the pike catches the fox's tail. A farmer captures both.

Remarks: Early European literary source, see Philippe le Picard (No. 78).
Literature/Variants:
Danish: Kristensen 1900, Nos. 138–140; Hungarian: MNK I; Chinese: Ting 1978.

1898* See Type 449.

1900 ***How a Man Came Out of a Tree Stump (Marsh)*** [X1133.4]. Cf. Type 1875.

This tale exists chiefly in two different forms:

(1) A man falls into a hollow tree where he finds honey (bear cubs), but he cannot get out. When a bear comes, he grabs its tail (leg, etc.) and it pulls him out.

(2) A man falls into a marsh and gets stuck. A duck (stork, goose,

sparrow, etc.) builds its nest on his head. When a wolf (fox, bear) comes to raid the nest, the man grabs its tail and is pulled out.

Combinations: 1174, 1881, 1882, 1889C, 1889E, 1890, 1891, 1920H, and 1960G.
Remarks: Early literary version in Europe, see Philippe le Picard (No. 91).
Literature/Variants: Delarue 1953; Kreuzberg 1965; Schwarzbaum 1979, 196; EM 7 (1993) 751–757 (C. Shojaei Kawan); Dekker et al. 1997, 170–172.
Finnish: Rausmaa 1982ff. IV, No. 174; Estonian: cf. Loorits 1959, Nos. 2, 3, Viidalepp 1980, No. 136; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish, Wepsian: Kecskeméti / Paunonen 1974; Danish: Grundtvig 1876ff. I, No. 6; Frisian: Kooi 1984a; German: Wisser 1922f. II, 127f., Grannas 1960, Nos. 106, 107, Brunner / Wachinger 1986ff. XII, No. ²Stl / 2; Slovene: Vedež 1 (1848) 191; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II; Russian: SUS, Nos. 1900, 1900*; Byelorussian, Ukrainian: SUS; Cheremis / Mari, Chuvash, Votyak: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Buryat, Mongolian: Lőrincz 1979; Syrian: El-Shamy 2004; US-American: Roberts 1954, No. 5, Chase 1958, No. 16, Baughman 1966, Roberts 1969, No. 44; African American: Dorson 1967, No. 209; Algerian: El-Shamy 2004.

1910 *The Bear (Wolf) Harnessed.* (Including the previous Type $166B_4$.) A wild animal (bear, wolf, lion, snake) or a mythical creature (dragon, div, devil) kills (devours, dismembers) a tame animal (ox, cow, horse, donkey, mule, deer). The dead animal's owner objects that he still needs the work which the dead animal had done for him (riding, plowing, hauling). The wild animal has to take its place and do its work (pull the wagon, carry the load or the man). The wild animal is forced to do this by the man, or it puts the yoke on by itself [X1216.1].

Combinations: This type is usually combined with one or more other types, esp. 650A, and also 2, 151, 300, 301, 592, 1000, 1007, 1012, 1120, 1132, 1387, 1655, 1875, and 1881.
Remarks: Early literary version in Europe, see Philippe le Picard (No. 89). Popular Münchhausen tale (Münchhausen, ch. 2, Münchhausen / Bürger, ch. 1).
Literature/Variants: BP II, 291f.; Bolte / Polívka 1918, 131; Basset 1924ff. III, 454 No. 274; Frenken 1925, 217f.; Vidossi 1955, 3–5; EM 1 (1977) 1204–1207 (M. Matičetov); Matičetov 1987; EM 7 (1993) 751–757 (C. Shojaei Kawan).
Finnish: Rausmaa 1982ff. IV, Nos. 79, 181; Estonian: Aarne 1918, No. 1910*; Latvian: Arājs / Medne 1977, No. $166B_4$; Lithuanian: Kerbelytė 1999ff. II; Lappish, Wepsian: Kecskeméti / Paunonen 1974; Irish: Müller-Lisowski 1923, No. 24; French: Delarue / Tenèze 1964ff. II, No. 650 (var. 8, 11, 15, 26); German: Peuckert 1932, No. 2, Tomkowiak 1993, 276; Hungarian: MNK VIII; Croatian: Bošković-Stulli 1963, No. 118; Macedonian: Popvasileva 1983, No. 35; Albanian: Mazon 1936, No. 37; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian: SUS; Chuvash: Kecskeméti / Paunonen 1974; Udmurt: Kralina 1961, No. 85; Palestinian: El-Shamy 2004; English-Canadian: Fauset 1931, No. 76, Baughman 1966; US-American: Baughman 1966; Spanish-American: Robe 1973; Egyptian: El-Shamy 1980, No. 29, El-Shamy 2004; Algerian, Moroccan: El-Shamy 2004; South African: Coetzee et al. 1967, No. X1004.1.

1911A ***Horse's New Backbone.*** A horse (other pack animal) breaks its spine. A man repairs it with a stick. A tree grows out of it [X1721.1]. Cf. Types 1889D, 1961.

In some variants, a sheep's hide is laid on a horse which has been skinned and left for dead. Later excellent wool grows on it.

Remarks: Early version in the 16th century see Hans Sachs, *Der Jud mit dem geschunden grama* (1548).
Literature/Variants:
Finnish: Rausmaa 1982ff. IV, Nos. 173, 206, 212; Latvian: Arājs / Medne 1977; Wepsian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961; Danish: Kristensen 1892f. II, Nos. 439, 458; Irish: Ó Súilleabháin / Christiansen 1963, O'Sullivan 1966, No. 53; French: Luzel 1887 III, 447ff.; Frisian: Kooi 1984a; Czech: Sirovátka 1980, No. 47; Gypsy: Briggs 1970f. A II, 17f.; English-Canadian: Halpert / Widdowson 1996 I, No. 44; US-American: Chase 1948, No. 22, Baughman 1966, Burrison 1989, 175.

1916 ***The Breathing Tree.*** A hunter cuts down a tree packed so full of animals that a crack opens when the animals inhale and closes when they exhale [X1116].

Literature/Variants: Australian: Wannan 1976, 82; US-American: Baughman; Spanish-American: Baughman (= Robe).

1917 ***The Stretching and Shrinking Harness.*** A man driving a heavy wagon in the rain comes to a hill. The horse climbs up the hill, but the wagon is so heavy that the harness stretches, leaving the wagon back at the foot of the incline. The man unharnesses the horse and lays the harness on a stump to dry. When the sun comes out (the rain stops), the straps shrink so that the load is pulled up the hill [X1785.1].

Literature/Variants:
Finnish: Rausmaa 1982ff. IV, No. 172; Danish: Kristensen 1892f. I, No. 345; English-Canadian: Baughman 1966; US-American: Baughman 1966, Baker 1986, Nos. 67, 68, Burrison 1989, 169f.; Spanish-American: Robe 1973; African American: Dorson 1967, No. 218.

1920 ***Contest in Lying.*** This miscellaneous type comprises various tales in which two or more people compete to see who can tell the biggest lie (in a believable manner). Often the narrator induces someone to say, "That is a lie!" The animals, plants, objects, etc. being described in the lie are listed under Types 1960ff. Cf. Type 852.

Combinations: This tale is often combined with one or more other tales of lying, esp. 1535, 1889C, 1889E, 1920A–H, 1930, and 1931.
Literature/Variants: Schumann / Bolte 1893, No. 15; Köhler / Bolte 1898ff. I, 322; BP II, 506–514, III, 273f.; Basset 1924ff. I, 424 No. 131; Schwarzbaum 1968, 198; EM

8 (1996) 1274–1279 (P.-L. Rausmaa).
Finnish: Rausmaa 1982ff. IV, 257; Finnish-Swedish: Hackman 1917f. II, No. 394; Estonian: Viidalepp 1980, No. 110; Latvian: Arājs/Medne 1977; Lithuanian: Basanavičius/Aleksynas 1993f. I, No. 12; Swedish: Liungman 1961, No. 1920AC; Norwegian: Hodne 1984, Kvideland/Eiríksson 1988, No. 65; Danish: Grundtvig 1854ff., III, No. 399, Kristensen 1892f. I, cf. No. 14, II, Nos. 430, 474, 475, cf. No. 447, Kvideland/Sehmsdorf 1999, No. 60; Irish: Ó Súilleabháin/Christiansen 1963; English: Briggs 1970f. A II, 91f., 174, 215, 241, 309; Spanish: Chevalier 1983, No. 253, González Sanz 1996; Catalan: Oriol/Pujol 2003; Portuguese: Soromenho/Soromenho 1984f. II, No. 530, Cardigos (forthcoming); Frisian: Kooi 1984a; Flemish: Meyer 1968, Lox 1999a, No. 77; German: Zender 1935, No. 52, Moser-Rath 1964, No. 210; Austrian: Haiding 1969, No. 149; Maltese: Mifsud-Chircop 1978, No. *1962B; Hungarian: MNK VIII; Czech: Sirovátka 1980, No. 48; Slovene: Eschker 1986, No. 3; Serbian: Karadžić 1937, No. 44, Đorđevič/Milošević-Đorđevič 1988, Nos. 296, 297, Eschker 1992, No. 43; Croatian: Stojanović 1867, No. 49; Bosnian: Krauss 1914, No. 95; Macedonian: Eschker 1986, No. 73, cf. Čepenkov/Penušliski 1989 IV, No. 487; Rumanian: cf. Bîrlea 1966 I, 340ff., 355ff., Stroescu 1969 I, No. 3000, II, No. 4913; Bulgarian: Haralampieff/Frolec 1971, No. 69, Daskalova et al. 1985, Nos. 256, 258; Albanian: Mazon 1936, No. 60; Greek: Loukatos 1957, 213f., Orso 1979, Nos. 69, 70, Megas/Puchner 1998; Polish: Krzyżanowski 1962f. II, Krzyżanowski 1965, 170f.; Turkish: Kúnos 1907, No. 45, Walker/Uysal 1966, 165ff.; Jewish: Jason 1965, 1988a, Stephani 1998, Nos. 8, 51; Gypsy: MNK X 1; Ossetian: Dirr 1920, No. 56; Abkhaz: Bgažba 1959, No. 347f.; Kalmyk: Džimbinov 1962, 120ff.; Kurdish: Džalila et al. 1989, Nos. 280, 281; Yakut: Ėrgis 1967, Nos. 398, 399; Kazakh: Sidel'nikov 1952, 130ff.; Georgian: Finger 1939, 183ff.; Aramaic: Arnold 1994, No. 52; Palestinian: Campbell 1954, 83ff., El-Shamy 2004; Iraqi: Nowak 1969, No. 481, El-Shamy 2004; Saudi Arabian: Lebedev 1990, No. 39; Yemenite: El-Shamy 2004; Afghan: Lebedev 1986, 182ff.; Burmese: Kasevič/Osipov 1976, No. 69; Sri Lankan: Schleberger 1985, No. 21; Nepalese: Heunemann 1980, No. 23; Chinese: Ting 1978; Thai: Velder 1968, No. 45; Cambodian: Gaudes 1987, Nos. 70, 74; Indonesian: Kratz 1978, No. 27; Japanese: Ikeda 1971, Inada/Ozawa 1977ff.; French-Canadian: Lemieux 1974ff. XXI, No. 1; US-American: Randolph 1955, 154ff., cf. Baughman 1966, Nos. 1920J–W, Burrison 1989, 200f.; Mexican: Robe 1973, No. 1920A; Argentine: Hansen 1957, No. 1889**F; West Indies: Flowers 1953; Egyptian: Moreno 1947, No. 87, Nowak 1969, No. 482, El-Shamy 2004; Moroccan: Laoust 1949, No. 89, El-Shamy 2004; East African: Klipple 1992; Sudanese: El-Shamy 2004; South African: Coetzee et al. 1967, No. 1920.B.2.

1920A *"The Sea Burns."* Miscellaneous Type with diverse contents. Three main themes can be distinguished:

(1) A man brags that he shot a single arrow through the hoof and the ear of a deer, so that the hoof remained stuck to the ear [N621]. When hearers doubt this account, another man (servant) corroborates the lie, explaining that the deer was scratching itself on the cheek and ear with its hoof, so the arrow went first through the hoof and then through the ear.

(2) One man says that the sea is burning. The other says, "Then there will be plenty of roasted fish". [X908].

(3) One man tells about a great turnip, another man about a great kettle to cook the turnip in.

Cf. Types 1920E, 1931, 1960D, and 1960F.

Remarks: Documented in the Middle Ages, e.g. early Persian sources and Jacques de Vitry, *Sermones communes* (Jacques de Vitry / Frenken, No. 79a).
Combinations: 1920, 1920C, 1920E, 1960A, D–1960G, and 1960L.
Literature/Variants: Schumann / Bolte 1893, No. 15; Wesselski 1911 II, No. 454; Basset 1924ff. I, No. 138; Wesselski 1925, No. 38; Kasprzyk 1963, No. 49; Tubach 1969, No. 4599; Spies 1979; EM 6 (1990) 239–249 (P.-L. Rausmaa); Marzolph 1992 II, Nos. 135, 1043; EM 8 (1996) 1274–1279 (P.-L. Rausmaa); Kooi 2000a; Marzolph 2000b.
Finnish: Rausmaa 1982ff. IV, Nos. 207, 208; Finnish-Swedish: Hackman 1917f. II, No. 394; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. 1920AC; Danish: Kristensen 1881ff. III, No. 14, Kristensen 1892f. I, No. 375 (2), II, No. 478; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A II, 44, 176f.; French: Tegethoff 1923 II, No. 43; Spanish: Chevalier 1983, No. 254, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. II, No. 392, Coelho 1985, No. 79, Cardigos (forthcoming); Dutch: Overbeke / Dekker et al. 1991, Nos. 2405, 2408, Kooi 1986, 109f., 116f., Kooi 2003, Nos. 93a, 93b; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 200; Flemish: Mont / Cock 1927, No. 2, Lox 1999a, No. 77; German: Benzel 1965, No. 142, Moser-Rath 1984, 287, 289, 291, 372, 416, Tomkowiak 1993, 275, Kooi / Schuster 1994, Nos. 231, 232; Austrian: Haiding 1969, No. 8; Slovene: Milčinski 1911, 76ff.; Rumanian: Stroescu 1969 II, Nos. 3011, 4915, 4916, 4923; Hungarian: MNK VIII, Nos. 1890C*, 1920A, $1920A_1$; Serbian: cf. Đjorđjevič / Milošević-Đjorđjevič 1988, No. 298; Croatian: Valjavec 1890, No. 58; Bulgarian: BFP; Russian, Byelorussian, Ukrainian: SUS; Turkish: Kúnos 1907, No. 45; Gypsy: Krauss 1907, 159; Ossetian: Britaev / Kaloev 1959, 402f., Bjazyrov 1960, Nos. 50, 55; Siberian: Soboleva 1984; Turkmen: Stebleva 1969, No. 81; Tadzhik: Amonov 1961, 579; Georgian: Kurdovanidze 2000; Iranian: Marzolph 1984; Indian: cf. Mayeda / Brown 1974, No. 55; Chinese: Ting 1978; Vietnamese: Karpov 1958, 192; Indonesian: Kratz 1978, No. 27; English-Canadian: Fauset 1931, No. 77; US-American: Randolph 1965, No. 41, Baughman 1966, Burrison 1989, 174f.; Spanish-American, Mexican: Robe 1973; African American: Dorson 1958, No. 79; Chilean: Pino Saavedra 1960ff. III, No. 221, Pino Saavedra 1967, No. 49; South African: Coetzee et al. 1967.

1920B *"I Have No Time to Lie."* A habitual liar is asked to tell a lie. He says he has no time for that now because he has to go to a neighboring town where there has been a huge catch of fish [X1150.1] (cf. Type 1960C) to buy some cheap (where children have fallen off the bridge into the water; or, his neighbor is sick and he has to get the doctor). Thus the liar induces his audience to go with him to the town, where they discover that the whole story was a lie [X905.4].

Combinations: 1920, 1960C.
Literature/Variants: Schwarzbaum 1968, 91; EM 6 (1990) 239–249 (P.-L. Rausmaa); EM 8 (1996) 1274–1279 (P.-L. Rausmaa); Järv 2001.

Finnish: Rausmaa 1982ff. IV, Nos. 213–218; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961, No. 1920AC; Danish: Kristensen 1892f. II, No. 460; German: Fischer 1955, 517; Rumanian: Stroescu 1968 II, No. 4900; Bulgarian: BFP; Mordvinian: Paasonen / Ravila 1938ff. III, 308ff.; Votyak: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Chinese: Ting 1978; Japanese: Inada / Ozawa 1977ff.; US-American: Dorson 1964, 67ff., 357f., Baughman 1966, Baker 1986, Nos. 3, 4; Spanish-American: TFSP 20 (1945) 29, 22 (1949) 78f.; South African: Coetzee et al. 1967.

1920C *"That is a Lie!"* (previously ***The Master and the Farmer***). A master offers a reward to anyone who can tell such a lie that he interrupts him and accuses him of lying.

His farmhand tells a story in which he claims that the master owes him a large amount of money. The master interrupts and exclaims, "That is a lie!" The farmhand has won [X905.1]. Cf. Type 1920F.

Combinations: 570, 852, 1000, 1738, 1882, 1882A, 1920, 1920A, 1920H, 1960D, and 1960G.
Literature/Variants: Wossidlo 1910, 206f.; BP II, 507–511; Schwarzbaum 1968, 91, 198, 200, 202; EM 6 (1990) 239–249 (P.-L. Rausmaa); EM 8 (1996) 1274–1279 (P.-L. Rausmaa); Järv 2001; Šlekonytė 2003, 12f.
Finnish: Rausmaa 1982ff. IV, Nos. 209–211; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Livonian: Loorits 1926; Lithuanian: Kerbelytė 1999ff. II; Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. 1920AC; Portuguese: Oliveira 1900f. II, No. 330, Soromenho / Soromenho 1984f. II, No. 524, Cardigos (forthcoming); Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 202; Flemish: Mont / Cock 1927, No. 2; German: Meyer 1925a, No. 126, Peuckert 1932, Nos. 199, 200; Hungarian: MNK VIII; Slovakian: Gašparíková 1991f. I, No. 307, II, No. 533; Croatian: Stojanović 1867, No. 51; Greek: Hahn 1918 I, No. 39; Polish: Krzyżanowski 1962f. II, No. 1921, Simonides 1979, 118f.; Sorbian: Nedo 1957, 81f.; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 358, 363; Gypsy: MNK X 1; Ossetian: Bjazyrov 1960, No. 31; Tatar: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Buryat: Ėliasov 1959 I, 353ff.; Georgian: Dolidze 1956, Nos. 37, 75; Palestinian: Schmidt / Kahle 1918f. I, No. 33; Chinese: Ting 1978, No. 1920C$_1$; Burmese: Htin Aung 1954, 192ff.; Chilean: Pino Saavedra 1987, No. 75; Egyptian: El-Shamy 2004.

1920D ***The Liar Reduces the Size of His Lie.*** A liar agrees with his friend that the friend will step on his toes if he begins to lie excessively. When this happens it causes the liar to end his story with exaggerated smallness rather than largeness. For example, he says he has seen a barn that is 300 feet long and three feet wide [X904.1, X904.2]. Cf. Type 1920J.

Combinations: 1348, 1920F.
Literature/Variants: Marzolph 1992 II, No. 1210; EM 8 (1996) 1271; EM 8 (1996) 1274–1279 (P.-L. Rausmaa).
Finnish: Rausmaa 1982ff. IV, No. 220; Lithuanian: Boehm / Specht 1924, No. 39;

Danish: Skattegraveren 8 (1887) 72f. No. 220, Kristensen 1892f. II, Nos. 429, 430, 453, cf. No. 455; Spanish: Chevalier 1983, No. 255, Camarena Laucirica 1991, No. 287, González Sanz 1996; Portuguese: Soromenho / Soromenho 1984f. II, No. 531, Cardigos (forthcoming); Frisian: Kooi 1984a; German: Kubitschek 1920, 25, Henßen 1932, 116f., Moser-Rath 1964, No. 209, Moser-Rath 1984, 287, 289, 291, 372, 416; Maltese: Mifsud-Chircop 1978; Czech: Volkskunde 2 (1890) 424; Slovene: Vedež 1 (1848) 27f.; Rumanian: Stroescu 1969 II, Nos. 4897, 4919, 4922; Albanian: Jarník 1890ff., 424, Ranke 1972, No. 119; Greek: Hallgarten 1929, 195ff., Laográphia 21 (1963/64) 491ff.; Russian: Afanas'ev / Barag et al. 1984f. III, No. 421; Jewish: Landmann 1973, 353; Uzbek: Stein 1991, No. 28; Lebanese, Iraqi: El-Shamy 2004; Chinese: Ting 1978, No. 1920D_1; US-American: Baughman 1966, Baker 1986, No. 2; French-American: Ancelet 1994, Nos. 76, 77; Spanish-American: TFSP 12 (1935) 56, 19 (1944) 68; Egyptian: El-Shamy 2004.

1920E *Greatest Liar Gets His Supper Free.* Six young men (students) have a lying contest, for which the prize is a free meal at an inn. A friend of one (all) of the liars arrives late and pretends to be a stranger. He corroborates and reinforces his friend's story so that it seems to be true [K455.7]. Cf. Types 1526A, 1688, and 1920A.

Combinations: 1920A, 1930.
Literature/Variants: Schumann / Bolte 1893, No. 15; BP II, 509–511; Schwarzbaum 1968, 198, 202; EM 8 (1996) 1274–1279 (P.-L. Rausmaa).
Finnish: Rausmaa 1982ff. IV, No. 208; Lithuanian: Leskien / Brugman 1882, No. 35; Norwegian: Hodne 1982, 264; Danish: Kristensen 1892f. I, Nos. 375 (3), 389, II, No. 117, cf. No. 456; Irish: Béaloideas 2 (1929) 218ff. No. 6; Spanish: cf. Espinosa 1988, No. 451; Portuguese: Parafita 2001f. II, No. 102, Cardigos (forthcoming); German: Haltrich 1956, No. 55; Hungarian: György 1932, No. 17; Macedonian: Eschker 1972, No. 43; Rumanian: Stroescu 1969 II, No. 4905; Polish: Simonides 1979, Nos. 192, 193; Georgian: Orbeliani / Awalischwili et al. 1933, No. 50; Jordanian, Qatar, Yemenite: El-Shamy 2004, No. 1920E1§; US-American: Burrison 1989, 178; Spanish-American: TFSP 10 (1932) 25f., 19 (1944) 36–41; Mexican: Aiken 1935, 55ff.; Chilean: Pino Saavedra 1960ff. III, Nos. 221, 222, Pino Saavedra 1987, No. 49.

1920F *He Who Says, "That's a Lie" Must Pay a Fine.* Two liars come to an agreement that whichever of them first says, "That is a lie!" must pay a fine. One tells a story in which he claims that the other owes him so the same amount of money as the fine. Whether he voices his objection or not, the other has to pay him the money. Cf. Types 852, 1920C.

Combinations: 1920D, 1960D, 1960F, and 1960G.
Literature/Variants: BP II, 509; Schwarzbaum 1968, 200, 202, 473; Marzolph 1992 II, No. 578; EM 8 (1996) 1274–1279 (P.-L. Rausmaa).
Estonian: Viidalepp 1980, No. 110; Latvian: Arājs / Medne 1977; Lappish: Kecskeméti / Paunonen 1974, Bartens 2003, No. 72; Wepsian, Syrjanian: Kecskeméti / Paunonen 1974; Karelian: cf. Konkka 1963, No. 80; Spanish: Espinosa 1988, No. 451; Portuguese: Soromenho / Soromenho 1984f. II, Nos. 528, 529, Cardigos (forthcoming); German: Henßen 1935, No. 294, Haltrich 1956, No. 58, Dietz 1965, No.

841, Benzel 1965, No. 140; Austrian: Haiding 1969, No. 86; Slovene: cf. Bolhar 1974, 168f., Kühar/Novak 1988, 186; Serbian: Đjorđjevič/Milošević-Đjorđjevič 1988, No. 297; Rumanian: cf. Stroescu 1969 I, No. 3047; Bulgarian: BFP; Greek: Megas/Puchner 1998; Russian: Nikiforov/Propp 1961, No. 23; Ukrainian: Mykytiuk 1979, No. 62; Byelorussian: Kabašnikau 1960, 164ff.; Turkish: Eberhard/Boratav 1953, No. 363; Jewish: Noy 1963b, No. 44, Jason 1965, No. 1920F–*A, Jason 1988a, No. 1920F–*A, Haboucha 1992, No. 1920F–*A; Cheremis/Mari: Kecskeméti/Paunonen 1974; Uzbek: Afzalov et al. 1963 II, 169ff.; Syrian, Iraqi, Yemenite: El-Shamy 2004; Chinese: Ting 1978; Pakistani, Indian: Thompson/Roberts 1960, Mayeda/Brown 1974, No. 21, Jason 1989, Nos. 1920F, 1920F–*A; Japanese: Inada/Ozawa 1977ff.; Moroccan: El-Shamy 2004.

1920G ***The Great Bee and Small Beehive.*** A liar tells about a place where the bees are as big as sheep. The beehives, however, are the normal size. A listener asks him how the bees can go into their hive [X1282.1].

Combinations: 1920H.
Remarks: Documented in the 14th/15th century.
Literature/Variants: Wesselski 1911 II, No. 452; BP II, 515f.; EM 2 (1979) 305; EM 8 (1996) 1274–1279 (P.-L. Rausmaa).
Latvian: Arājs/Medne 1977; Danish: Skattegraveren 8 (1887) 187 No. 783, Kristensen 1892f. I, No. 381; Spanish: RE 6 (1966) 210f. No. 129; Frisian: Kooi 1984a; German: Moser-Rath 1984, 287, 289, 291, 372, 416; Hungarian: MNK VIII; Czech: Klímová 1966, No. 97; Slovene: Brezovnik 1884, 166; Croatian: Bošković-Stulli 1963, No. 105; Rumanian: Stroescu 1969 II, Nos. 4902, 4902A; Gypsy: Krauss 1907, 160.

1920H ***Buying Fire by Storytelling.*** This is a frame tale into which different tall tales can be set.

Three brothers meet an old man (forest spirit, wind spirit, devil, giant) sitting beside a camp fire and ask to borrow some of his fire. He asks them for a story in return. The third brother agrees, but only if the old man will not interrupt him.

However, the old man does call out, "Lie!" during the story. According to their agreement he has to let the brother cut strips of skin from his back. Cf. Type 1000.

Combinations: 1886, 1900, 1920, 1920C, 1920G, and 1960G.
Literature/Variants: EM 8 (1996) 1274–1279 (P.-L. Rausmaa); Šlekonytė 2003, 12f.
Finnish: Rausmaa 1982ff. IV, No. 212; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Kecskeméti/Paunonen 1974, Bartens 2003, No. 72; Wepsian, Karelian, Syrjanian: Kecskeméti/Paunonen 1974; Spanish: Espinosa 1988, No. 441; Italian: Cirese/Serafini 1975; Sardinian: cf. Karlinger 1973c, No. 15; Hungarian: MNK VIII; Czech: Tille 1929ff. II 1, 41ff., 45ff.; Slovene: Bolhar 1959, 68; Serbian: Đjorđjevič/Milošević-Đjorđjevič 1988, Nos. 293, 294; Croatian: Stojanović 1867, No. 49, Bošković-Stulli 1963, No. 105, Bošković-Stulli 1975b, No. 53; Rumanian: Bîrlea 1966 I, 340ff., 355ff., III, 357ff., 359ff.; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II, No. 1922, Simonides 1979, No. 198; Russian, Byelorussian, Ukrainian: SUS, No. 1920H*; Turkish: Eberhard/Boratav 1953, No. 358;

Gypsy: MNK X 1; Dagestan: Kapieva 1951, 74ff.; Abkhaz: Bgažba 1959, 131ff., Šakryl 1975, Nos. 52, 79; Vogul/Mansi: Kecskeméti/Paunonen 1974; Siberian: Soboleva 1984; Mongolian: Lőrincz 1979; Egyptian: El-Shamy 2004.

1920J *Bridge Reduces a Lie.* A boy (servant) who has just returned from a journey, travels on foot through the country with his father (knight). The boy tells a story about a dog (fox, cat, hare) that is bigger than (as big as) a horse (ox).

Instead of scolding him for lying, the father tells him (1) that they will soon have to wade through a river that will swallow up anyone who has told a lie that day; or, (2) that they are coming to a bridge on which any liar will break his leg, or (3) which will fall to pieces if a liar crosses it.

The boy is frightened and gradually reduces the size of the animal down to its normal size [X904], as they come near the river (bridge) (cf. Types 1348, 1920D).

Combinations: 1348.
Remarks: Documented in the 16th century, see Hans Sachs, *Der verlogene Knecht mit dem großen Fuchs* (1563).
Literature/Variants: Ranke 1978, 261–269; EM 8 (1996) 1270–1274 (J. van der Kooi); EM 8 (1996) 1276; Lieb 1996, 118–123.
Danish: cf. Kristensen 1892f. II, No. 430; French: Carnoy 1883, 209f., Bladé 1886 III, 269; Flemish: Meyere 1925ff. III, 73f.; Frisian: Kooi 1984a, No. 1920D (2); German: Moser-Rath 1964, No. 107, Tomkowiak 1993, 290f.; Bulgarian: BFP, No. 1920D; Rumanian: Stroescu 1969 II, No. 4919; Ukrainian: Popov 1957, 489, Ranke 1972, No. 115, SUS, No. 1921*; Puerto Rican: Hansen 1957, No. **1886; South African: Coetzee et al. 1967, No. 1920D.

1920A* *Tall Corn.* A man boasts about his grain which has grown ten feet high. Another man claims that his grain is as tall as a two-story house. When the first man asks him how he is able to harvest it, he replies, "From the upstairs windows".

Literature/Variants: EM 6 (1990) 239–249 (P.-L. Rausmaa); EM 8 (1996) 1274–1279 (P.-L. Rausmaa).
Lithuanian: Boehm/Specht 1924, No. 39; Danish: cf. Kristensen 1892f. II, Nos. 450, 451; French: Joisten 1971 II, No. 283; US-American: Baughman 1966.

1920B* *Big Strawberries.* A man boasts that his strawberries are so big, four of them fill a half-liter measure. Another man claims that none of his strawberries would even fit through the opening of a half-liter measure.

Remarks: Early literary version in Europe, see Philippe le Picard (No. 98).
Literature/Variants: EM 6 (1990) 239–249 (P.-L. Rausmaa); EM 8 (1996) 1274–1279 (P.-L. Rausmaa).
Hungarian: MNK VIII; Bulgarian: cf. BFP, No. *1920B**; US-American: Baughman 1966.

1920C* *Speed in Skills.* Two liars compete with each other over which of them has the most remarkable skill to do something amazingly quickly [F660ff.].

Remarks: Early literary version in Europe, see Philippe le Picard (No. 1).
Literature/Variants: EM 8 (1996) 1274–1279 (P.-L. Rausmaa).
Danish: Kristensen 1892f. I, No. 366; Portuguese: Pereira 1989, 49, Cardigos (forthcoming); Bulgarian: cf. BFP, No. *1920C**; US-American: Baughman 1966; Spanish-American: TFSP 20 (1945) 97, 27 (1957) 167.

1920D* *Climbing to Heaven.* Three brothers compete in lying to see which of them will receive the biggest inheritance. The first tells about a plant that is so big it grows to the sky (cf. Type 1960G). The second tells about a string that also reaches the sky. The third says that he snuffed out a cigarette on the moon. When his brothers ask how he got there, he answers,'"I climbed up on the string and back down on the plant". He wins the best inheritance.

Literature/Variants: EM 8 (1996) 1274–1279 (P.-L. Rausmaa).
Bulgarian: Nicoloff 1979, No. 75, cf. BFP, No. *1920D**; Greek: Megas 1970, No. 69, Megas/Puchner 1998; Spanish-American: TFSP 30 (1961) 236f.; Chilean: Hansen 1957, No. 1920**D, Pino Saavedra 1960ff. III, No. 222.

1920E* *Seeing (Hearing) Enormous Distance.* Liars boast about seeing (hearing) small things that are far away. For example, one can see a fly (gnat, ant) on the church tower, and another says he can hear it beating its wings (running), etc.

Literature/Variants: EM 8 (1996) 1274–1279 (P.-L. Rausmaa).
Finnish: Rausmaa 1982ff. VI, No. 223; Latvian: Arājs/Medne 1977; Swedish: Liungman 1961, No. GS1962; Norwegian: Hodne 1984, p. 328; Danish: Kristensen 1892f. I, Nos. 355, 362, 366, II, Nos. 438, 486; French: Fischer-Fabian 1992, 105; Dutch: Swanenberg 1986, 302; Frisian: Kooi 1984a; Flemish: Meyer 1968; Walloon: Ranke 1972, No. 121; German: Fischer 1955, 242; Swiss: Büchli/Brunold-Bigler 1989ff. III, 610f., EM 7 (1993) 871; Greek: Megas/Puchner 1998; Rumanian: Stroescu 1969 II, No. 4837; Kurdish: Džalila et al. 1989, No. 281; English-Canadian: Halpert/Widdowson 1996 I, No. 44; US-American: Dorson 1946, 108; Spanish-American, Mexican, Nicaraguan: Robe 1973; Cuban: Hansen 1957, No. 1920**G; Puerto Rican: Hansen 1957, No. 1920**E.

1920F* *Skillful Hounds.* A man tells about a hunting dog that had kept a raccoon in a tree so long that the dog finally died. Another tells about a hunting dog that followed game to where it was born, etc. [X1215.9]. Cf. Type 1889N.

Literature/Variants: EM 8 (1996) 1274–1279 (P.-L. Rausmaa); EM 9 (1999) 1008–1015 (G. Thomas).
English: Briggs 1970f. A II, 59; Frisian: Kooi 1884, No. 1889N*; Italian: Cirese/

Serafini 1975; Hungarian: MNK VIII; Jewish: Jason 1976, No. 77; Spanish-American: TFSP 18 (1943) 85–88; African-American: Baughman 1966.

1920G* See Type 1889L**.

1920H* *Will Blow Out Lantern.* A fisherman boasts about catching of large fish. Another boasts about catching of a lantern which is still burning. The first teller remonstrates; the second agrees that if the first will take twenty pounds off his fish he will blow out the light in his lantern.

Literature/Variants:
Dutch: cf. Geldof 1979, 116; Frisian: Kooi 1984a, No. 1920H*; German: cf. Wendel 1928, 104f.; Jewish: Landmann 1973, 142f., 143; US-American: Baughman 1966, Baker 1986, No. 21, Burrison 1989, 173, 245; Australian: Wannan 1976, 44f., Adams / Newell 1999 II, 489.

1920J* *Various Tales of Lying.* (Including the previous Types 1930A*, 1930B*, and 1930C*.) Miscellaneous type with diverse contents.

Literature/Variants: Schwarzbaum 1968, 198; EM 8 (1996) 1274–1279 (P.-L. Rausmaa).
Latvian: Arājs / Medne 1977, Nos. 1930A*, 1930C*; Spanish: González Sanz 1996, No. 1920J; Sardinian: Mango 1890, No. 5; Maltese: Mifsud-Chircop 1978, Nos. *1920J, *1930E; Hungarian: MNK VIII, Nos. 1920J*–1920L*; Bulgarian: BFP, Nos. *1920B***, *1920J*–*1920M*, *1920F**, 1930B*, *1930E*, *1930F*, *1930A**, *1930C**, *1930F**; Greek: Megas / Puchner 1998, Nos. *1920I, *1920J; Russian: SUS, Nos. 1930A*–1930D*; Byelorussian: SUS, Nos. 1930A*, 1930C*, 1930E*, 1930F*; Ukrainian: Popov 1957, 504f.; Gypsy: MNK X 1, Nos. 1920J*, 1920K*; Kalmyk: Lőrincz 1979; Siberian: Soboleva 1984, No. 1930D*; Georgian: Kurdovanidze 2000, No. 1920A*; Palestinian: El-Shamy 2004, No. 1920J§; Jordanian: El-Shamy 2004, No. 1920K§; Iraqi: El-Shamy 2004, No. 1920D-X§; Indian: Jason 1989, No. 1920*Z; Chinese: Ting 1978, Nos. 1920I–1920K, 1920K$_1$; Egyptian: El-Shamy 2004, Nos. 1920D**§, 1920J§, 1920K§, 1920L§, 1930D*§, 1930E*§; Tunisian: El-Shamy 2004, Nos. 1920J§, 1920L§; Algerian, Moroccan: El-Shamy 2004, No. 1920J§; Sudanese: El-Shamy 2004, No. 1920J§.

1924 *The Man Known by Everyone.* Three friends get together after several years and talk about their travels and experiences. The first one says that during a celebration in Paris General de Gaulle greeted him by name. The second one was in Washington where President Johnson shook his hand. The third one, who is named Miller, tells about his experience in Rome: "A hundred thousand people were gathered in St. Peter's Square. When the pope arrived, carried in his gestatorial chair, he caught sight of me and motioned to me to come up and sit in the chair beside him, which I did. As they carried us along towards St. Peter's I could hear the people asking, 'Who is that sitting next to Mr. Miller?'" [X905].

Literature/Variants:
Dutch: Kooi 2003, No. 94; Frisian: Kooi 1984a, No. 1924*, Kooi/Schuster 1993, No. 198a–b; Flemish: Ranke 1972, No. 118; German: Schwind 1958, 184f., Selk 1982, No. 42; Czech: Sirovátka 1980, No. 46; Jewish: Landmann 1973, 150, Fischer-Fabian 1992, 237f.; US-American: Dorson 1959, 247f.; Australian: Adams/Newell 1999 I, 228ff.

1925 *Contest in Wishing.* (Including the previous Type 1925*.) This miscellaneous type includes various tales in which several men (brothers, men of different nationalities, servants, clergymen) compete in making wishes.

Each of them makes an impossible wish (the wishes may be encouraged by their master, a fairy [F341], etc.). For example, the first man wishes for great riches (a church full of needles, plenty of food and drink, etc.), and the second tries to outdo him. The third wishes to be the heir of both the others (to marry the master's daughter, etc.). Or the last has nothing left to wish for, since the others have wished for everything and left nothing for him [H507.3]. Cf. Type 1173A.

Literature/Variants: BP II, 515; Pedersen/Holbek 1961f. II, No. 132; Hansen 2002, 475–478, 481–489.
Finnish: Rausmaa 1982ff. VI, No. 224; Finnish-Swedish: Allardt/Perklén 1896, No. 201, Hackman 1917f. II, No. 392; Norwegian: Hodne 1984, Kvideland/Eiríksson 1988, No. 66; English: Zall 1963, 329f.; Dutch: Overbeke/Dekker et al. 1991, No. 1370; Frisian: Kooi 1984a; Swiss: Büchli/Brunold-Bigler 1989ff. III, 697; Slovene: Brezovnik 1884, 167; Jewish: Jason 1965, No. 1925*, Jason 1988a, No. 1925*; Gypsy: Mode 1983ff. III, No. 147; Japanese: Ikeda 1971, Nos. 1925, 1925*, Inada/Ozawa 1977ff; US-American: Dodge 1987, 143, cf. 74.

1925* See Type 1925.

1927 *The Cold May Night.* During a very cold night in May, someone tells a man that long ago there was an even colder night. He goes on a journey to learn more about it.

He meets an otter that has been lying on a rock in his cave for so long that his body has worn out the rock. The otter has heard of the cold night, but it was before his time. He sends the man to an eagle who has been sitting for so long on an anvil that the anvil is worn off away from the whetting of his beak on it. The eagle sends the man to an one-eyed salmon who remembers the cold night. As he was jumping out of the water, it froze beneath him, and he landed on the ice. After a bird came and picked his eye out, the salmon's blood thawed the ice and he was able to swim again [B841, B124.1, X1620].

Literature/Variants: Hyde 1915, 40–55, 56–62.
Danish: Kristensen 1892f. I, No. 380; Irish: Ó Súilleabháin/Christiansen 1963,

O'Sullivan 1966, No. 11; Iranian: Christensen 1918, No. 16; South American Indian: cf. Wilbert / Simoneau 1992, B841; Libyan: Stumme 1895, No. 30.

1930 *Schlaraffenland.* (Land of Cockaigne.) [X1503, X1712]. A tale about a world where impossible, utopian things happen and everything is topsy-turvy.

For example, doves pluck a wolf, frogs thresh grain, mice ordain a bishop, etc. Generally there is an abundance of food and drink, such as a river of honey, food growing on trees, edible houses and mountains, and roasted chickens and pastries that fly into people's mouths, etc. [F771.1.10, X1156.1, X208.2, X1211.1, X1215.12, X1226.1, X1235.4, X1235.5, X1241.2.3, X1242.0.1.1, X1244.1, X1244.2, X1252.1, X1855, X1256.1, X1267.2, X1294.1, X1342.3, X1344.1, X1345.1, X1472.1, X1528.1, X1547.2.1, X1561, X1611, X1653, X1727.1, X1741.4, X1791, X1796.1, X1817.1, X1856, X1856.1, X1856.2, X1857]. Cf. Types 1935, 1965.

Combinations: This type is usually combined with one or more other types, esp. 1882A, 1889E, 1920, 1920A–H, 1935, and 1960.
Remarks: Early literary version see e.g. Herodotus (III,17–18) and later Boccaccio, *Decamerone* (VIII, 3), and Philippe le Picard (nos. 12, 49, 85). Popular Münchhausen tale (Münchhausen, ch. 20, Münchhausen / Bürger, ch. 17). Known as a proverbial phrase ("roasted doves fly right into your mouth").
Literature/Variants: Poeschel 1878; cf. Erk / Böhme 1893f.III, Nos. 1095, 1096; Schmidt 1912; BP III, 244–258, IV, 119f.; Krzyżanowski 1929; Schmidt 1944; Hinrichs 1955; Cocchiara 1956, 159–187, 248–250; Cioranescu 1971; Biesterfeld / Haase 1984; Müller 1984; Richter 1984; Verfasserlexikon 5 (1985) 1039–1044 (A. Holtorf); Wunderlich 1986; Richter 1989; Assion 1989; Jonassen 1990; Rammel 1990; Dekker et al. 1997, 206–210; Pleij 1997; Hansen 2002, 378–392; EM: Schlaraffenland (forthcoming).
Finnish: Rausmaa 1982ff. IV, Nos. 183, 235, 236; Estonian: Loorits 1959, No. 2; Latvian: Arājs / Medne 1977; Lithuanian: Balys 1936; Lappish, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: cf. Liungman 1961, No. 1875; Danish: cf. Kristensen 1892f. I, No. 461; Scottish: Briggs 1970f. A II, 563f., 578, Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A I, 331ff., A II, 245, 537, 549, 558f., 563f.; Spanish: Chevalier 1983, No. 256, González Sanz 1996; Dutch: Hogenelst 1997 II, No. 271; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Uther 1981, 101, Tomkowiak 1993, 275f., Grimm KHM / Uther 1996 III, Nos. 158, 159, Bechstein / Uther 1997 I, No. 50; Ladinian: Decurtins 1896ff. II, 96 No. 75; Italian: Cirese / Serafini 1975; Hungarian: MNK VIII; Czech: Sirovátka 1980, No. 47; Slovakian: Gašparíková 1991f., Nos. 264, 307, 476, 533, 561; Slovene: Möderndorfer 1946, 350ff.; Croatian: Bošković-Stulli 1975b, No. 53; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II, Nos. 1929, 1930, Simonides 1979, Nos. 190, 201; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965, 1988a; Gypsy: Briggs 1970f. A II, 63f., 148, MNK X 1; Chuvash: Kecskeméti / Paunonen 1974; Syrian, Palestinian, Jordanian, Oman: El-Shamy 2004; Chinese: Ting 1978; US-American: Baughman 1966; Puerto Rican: Hansen 1957, No. 1930**A; Egyptian: El-Shamy 2004, No. 1930, 1930D*§, 1930E*§; Tunisian: El-Shamy 2004; East African: Arewa 1966, No. 3167, Klipple 1992; Sudanese: El-Shamy 2004; Central African: Lambrecht 1967, Nos. 3169, 3170, 3815.

1930A*–1930C* See Type 1920J*.

1931 *The Woman Who Asked for News from Home.* A woman asks her guest for news from her home (house, village). He tells her impossible, absurd things, such as: Is the same rooster there? – No, he became the sexton. Is the cat still there? – No, she was made the overseer. Is the pond still in front of the house? – No, it burned up last summer [X908], etc.

The woman believes these answers. She agrees and pretends that she had already known that these things had happened [J2349.4]. Cf. Types 1920A, 2040.

Combinations: 1920, 2014.
Literature/Variants: EM 9 (1999) 1420–1422 (P.-L. Rausmaa); Šlekonytė 2003, 14f. Finnish: Rausmaa 1982ff. IV, Nos. 235, 236; Finnish-Swedish: Hackman 1917f. I, No. 396; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961; Norwegian: Hodne 1984, Austad / Hannas 1989, No. 34, Kvideland / Sehmsdorf 1999, No. 42; Danish: Kristensen 1892f. I, Nos. 25, 26, II, No. 3, cf. Kristensen 1900, Nos. 219, 568, Christensen 1939, No. 93, Kvideland / Sehmsdorf 1999, No. 60; Spanish: cf. Espinosa 1988, No. 444; Italian: Cirese / Serafini 1975; Slovakian: Polívka 1923ff. IV, 428f.; Russian: Hoffmann 1973, No. 1931*, SUS; Byelorussian: Dobrovol'skij 1891ff. I, 658 No. 6; Jewish: Jason 1988a, No. 1573*-*A; Armenian: cf. Hoogasian-Villa 1966, No. 97; Iraqi: El-Shamy 2004, No. 1931A§; French-Canadian: Lemieux 1974ff. XXVIII, No. 18; US-American: cf. Roberts 1969, No. 50; North African, Egyptian: El-Shamy 2004, No. 1931A§; Tunisian, Algerian: El-Shamy 2004, Nos. 1931, 1931A§.

1932 *Church Built of Cheese.* The Gypsies' church is made of cheese, ham, cake, sausage, etc. (They received this in exchange for their stone church.) Once when they were hungry, they ate it up, and now Gypsies have no church [F771.1.10, X1863].

Literature/Variants: Bolte 1899, 85; Köhler-Zülch 1992, 56–60; Šlekonytė 2003, 11. Lithuanian: Kerbelytė 1999ff. II; Serbian: Đjorđjevič / Miloševič-Đjorđjevič 1988, No. 202; Croatian: Bošković-Stulli 1963, No. 107; Rumanian: Stroescu 1969 II, No. 5713, cf. No. 4910; Russian, Byelorussian, Ukrainian: SUS; Hungarian: MNK VIII; Gypsy: MNK X 1.

1935 *Topsy Turvy Land.* Various tall tales often in the form of a sermon, a poem, a song, or a travelogue in which everything is mixed up or inverted.

For example: the weak overpower the strong, cripples can catch hares, lying is the "finest art form", the laziest person is the king, etc. [X1505]. Cf. Types 1930, 1965.

Combinations: 852, 1930, and 1960.
Literature/Variants: Cf. Erk / Böhme 1893f. III, Nos.1100–1113; Wendeler 1905, 158–163; BP III, 244–258, 302–305, BP IV, 119f.; Cocchiara 1963; Kenner 1970;

Kramer 1977; Scribner 1978, 326–329; Pinon 1980; Schnell 1989; Geest 1999; Hansen 2002, 439–445; EM: Verkehrte Welt (in prep.).
Finnish: Rausmaa 1982ff. IV, No. 184; Danish: Kamp 1879f. II, No. 9; English: Briggs 1970f. A II, 518; French: Tegethoff 1923 I, No. 14a; German: Peuckert 1932, Nos. 298–300, 304, Moser-Rath 1964, No. 190, Brunner / Wachinger 1986ff. V, Nos. [1]ReiZw / 159, [1]Stol / 530, cf. Grimm KHM / Uther 1996 III, Nos. 158, 159; Hungarian: MNK VIII; Albanian: Lambertz 1922, No. 56, Camaj / Schier-Oberdorffer 1974, No. 81; Greek: Laográphia 22 (1965) 61–63; Polish: Krzyżanowski 1962f. II, No. 1929; Russian: Afanas'ev / Barag et al. 1984f. III, No. 426; Jewish: Jason 1988a; Kazakh: cf. Sidel'nikov 1952, 42ff.; Uzbek: Afzalov et al. 1963 II, 367ff.; Korean: Zaborowski 1975, No. 31; Japanese: Inada / Ozawa 1977ff.; Egyptian: El-Shamy 2004.

1940 ***The Extraordinary Names.*** This miscellaneous type comprises various tales in which animals, people, or things are called by unusual names, which leads to confusion or disaster. The basis for the misunderstanding is either that the usual names have been switched (in humorous anecdotes) or that different names are adopted because of their symbolic, accoustic, or nonsense value (in cumulative tales, sayings, songs, and rhymes) [F703, X1506]. Cf. Types 1562A, 2010 I A.

Combinations: 1562A.
Remarks: Often not clearly classified.
Literature/Variants: Köhler / Bolte 1898ff. I, 421; BP III, 129–136, IV, 183; cf. Petsch 1916, 8–18; cf. ZfVk. 26 (1916) 370f.; Anderson 1927ff. I, No. 8; Legman 1968f. II, 731; EM 9 (1999) 1177–1180 (A. Schöne).
Finnish: Rausmaa 1982ff. IV, No. 225; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Danish: Kristensen 1884ff. III, No. 25; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A II, 37f., 61, 66f., 178f., 317f.; French: ATP 1 (1953) 275; Spanish: Espinosa 1988, Nos. 445–447, González Sanz 1996; Portuguese: Soromenho / Soromenho 1984f. II, Nos. 558, 576, Cardigos (forthcoming), Nos. 1940, 1940*F; German: Henßen 1963a, No. 37, Grimm KHM / Uther 1996 II, No. 140; Italian: Cirese / Serafini 1975; Russian: Afanas'ev / Barag et al. 1984f. III, No. 522; Ukrainian: Afanas'ev / Barag et al. 1984f. III, No. 477; Palestinian: Littmann 1957, 409ff.; Spanish-American, Mexican: Robe 1973; Dominican: Andrade 1930, No. 283; Cuban: Hansen 1957, No. 1940*A; Puerto Rican: Hansen 1957, Nos. 1940*A, 1940*H, 1940*I, 1940**J; Chilean: Hansen 1957, Nos. 1940*A, 1940*B, 1940**J, Pino Saavedra 1960ff. III, Nos. 219, 220; Argentine: Hansen 1957, No. 1940*D; West Indies: Flowers 1953; Moroccan: Basset 1887, No. 209.

1948 ***Too Much Talk.*** Three silent men (trolls, brothers, captains, farmers) withdraw from the world and retreat to a hermitage (canyon, monastery, island). After seven years, one of them speaks, "I think I heard a cow moo". The others are irritated but stay silent. Seven years later, another man says, "It could have been an ox". The third is annoyed but does not speak. After seven more years, he says, "I am leaving this place because there is too much talking (noise)".

Literature/Variants: Ranke 1955b, 51f.; EM: Schweigsame Leute (forthcoming). Finnish: Rausmaa 1982ff. IV, Nos. 226–231; Norwegian: Hodne 1984, Kvideland/Eiríksson 1988, No. 67; Irish: Ó Súilleabháin/Christiansen 1963; Catalan: Oriol/Pujol 2003; Dutch: Bloemhoff-de Bruijn/Kooi 1984, No. 20; Frisian: Kooi 1984a; German: Wegener 1880, No. 72, Dietz 1951, No. 187, Neumann 1968a, No. 75, Kapfhammer 1974, 71f., Tomkowiak 1993, 276; Italian: cf. Crane 1885, No. 106; Croatian: Bošković-Stulli 1975a, No. 39; Greek: Orso 1979, No. 139; Japanese: Inada/Ozawa 1977ff.; Spanish-American: TFSP 25 (1953) 13–15; Swahili: Velten 1898, 42f.; South African: Coetzee et al. 1967.

1950 *The Three Lazy Ones*. A king wants to leave his kingdom to the laziest of his three sons. Each boasts about his laziness [W111.1]. The first says that when he is lying down and drops of water fall in his eyes, he is too lazy to shut them [W111.1.3]. The second says that when he sits by the fire, if his foot starts to burn, he is too lazy to pull it back [W111.1.1]. The third says that if he were to be hanged and had a knife in his hand, he would be too lazy to use it to cut the rope [W111.1.2]. The father decides that the third is the laziest, and gives him the kingdom.

In another form of the tale, five sons boast of their laziness [W111.1]. The first is too lazy to close his mouth when he eats, so the birds carry off the bread. The second will not pull his leg out of the fire [W111.1.1]. The third lets mice gnaw on his ear. The fourth will not cut the rope used to hang him [W111.1.2]. The fifth lets raindrops beat his eyes out [W111.1.3].

Remarks: Documented in the Middle Ages, e.g. *Gesta Romanorum* (No. 91), Johannes Gobi Junior, *Scala coeli* (No. 25), Ğalāloddin Rumi, *Masnavi-ye ma'navi* (VI, 4877).

Literature/Variants: Schumann/Bolte 1893, No. 43; Wesselski 1911 I, No. 237; BP III, 207–213; Pauli/Bolte 1924 I, No. 261; Wesselski 1925, No. 21; HDM 2 (1934–40) 70 (B. Heller); Wesselski 1936, 97–99; Pedersen/Holbek 1961f. II, No. 132c; Schwarzbaum 1968, 238, 239, 476; Tubach 1969, Nos. 2896, 3005; EM 4 (1984) 900–905 (E. Moser-Rath); Tomkowiak/Marzolph 1996, 59–61; Verfasserlexikon 10 (2000) 1640–1643 (D. Klein); Hansen 2002, 429–431.

Finnish: Rausmaa 1982ff. IV, Nos. 232–234; Finnish-Swedish: Hackman 1917f. II, No. 391; Estonian: Aarne 1918; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish, Syrjanian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961; Norwegian: Hodne 1984; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin/Christiansen 1963; English: Baughman 1966; French: Cifarelli 1993, No. 407; Spanish: Goldberg 1998, No. W111.1; Catalan: Neugaard 1993, No. W111.1, Oriol/Pujol 2003; Portuguese: Cardigos (forthcoming); Dutch: Haan 1974, 147f., Kooi 1985f., No. 48; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Merkens 1892ff. II, No. 119, Peuckert 1932, Nos. 293–295, Henßen 1935, No. 288, Dietz 1951, No. 272, Wossidlo/Neumann 1963, No. 20, Moser-Rath 1964, No. 191, Moser-Rath 1984, 287, 291, 385, 436, Uther 1990a, No. 59, Grimm KHM/Uther 1996 III, Nos. 151, 151*; Italian: Cirese/Serafini 1975, Appari 1992, No. 49; Hungarian: MNK VIII, Nos. 1950, 1950_1, 1950_2, Dömötör 2001, 291; Czech: Jech 1961, No. 59, Dvořák 1978, Nos. 2896, 3004*, 3005; Slovakian: Polívka 1923ff. V, 97f.; Slovene: Vrtec 29

(1899) 72; Serbian: Karadžić 1959, No. 133; Croatian: Bošković-Stulli 1963, No. 108; Rumanian: cf. Stroescu 1969 II, No. 5085; Bulgarian: BFP; Greek: Hallgarten 1929, 195ff., Megas/Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian: SUS; Turkish: Eberhard/Boratav 1953, No. 335; Jewish: Jason 1965, Haboucha 1992; Gypsy: MNK X 1; Uighur: Makeev 1952, 100f.; Tatar: Kecskeméti/Paunonen 1974; Siberian: Soboleva 1984; Tungus: Suvorov 1960, 66; Kazakh: Sidel'nikov 1952, 76f.; Uzbek: Schewerdin 1959, 100f.; Lebanese, Iraqi, Oman: El-Shamy 2004; Afghan: Lebedev 1955, 135; Indian: Thompson/Roberts 1960, Sheikh-Dilthey 1976, No. 75, Jason 1989; Chinese: Ting 1978; Korean: cf. Zŏng 1952, No. 85; Japanese: Ikeda 1971, Inada/Ozawa 1977ff.; Australian: Adams/Newell 1999 II, 433f.; English-Canadian: Halpert/Widdowson 1996 I, No. 44; US-American: Randolph 1965, No. 345, Baughman 1966; African American: Dorson 1967, No. 223; Puerto Rican, Dominican: Hansen 1957, No. **823AB; Egyptian: El-Shamy 1980, No. 62, El-Shamy 2004; Tunisian: El-Shamy 2004.

1950A ***Help in Idleness.*** A master (supervisor) asks two workmen what they are doing. The first says, "I am not doing anything". The second says, "I am helping him".

Literature/Variants: EM 6 (1990) 1021–1023 (I. Tomkowiak).
Latvian: Arājs/Medne 1977; English: Wardroper 1970, 148; Frisian: Kooi 1984a, Kooi/Schuster 1993, No. 131; Walloon: Laport 1932, No. 1950C*; German: Wossidlo/Neumann 1963, No. 533, Kooi/Schuster 1994, No. 156; Greek: Megas/Puchner 1998; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II; US-American: Dorson 1946, 255.

1951 ***"Is the Wood Split?"*** A lazy man is offered a load of wood as a gift. Before he accepts it, he asks, "Is it already split?" [W111.5.10].

Sometimes other gifts are offered: "Is the rice cooked?" – "Is the wheat ground?" – "Has the flour been made into bread?"– "Are the nuts roasted and shelled?"

Literature/Variants:
Portuguese: Vasconcellos/Soromenho et al. 1963f. II, No. 391, Cardigos (forthcoming); Bulgarian: BFP; Greek: Megas 1956f. II, No. 46, Megas/Puchner 1998; Ukrainian: SUS; Jewish: Haboucha 1992; US-American: Baughman 1966, Baker 1986, 85f., Burrison 1989, 194f.; Mexican: Robe 1953; Dominican: Hansen 1957, No. **823C; South African: Coetzee et al. 1967, Grobbelaar 1981.

1960 ***The Great Animal Or Great Object.*** (Including the previous Type 1960Z.) This miscellaneous type comprises various tales dealing with an unnaturally-large object, animal or plant. Cf. i.a. Types 852, 857, 1689A, 1920ff., 1930, and 1962A.

Literature/Variants: BP II, 506–516; Bødker 1954; Henningsen 1963; Henningsen 1965; Schwarzbaum 1979, 13 not. 12; Köstlin 1980; EM 6 (1990) 239–249 (P.-L. Rausmaa); Hansen 2002, 176f., 185–187; Šlekonytė 2003, 14f.
Finnish: Rausmaa 1982ff. IV, No. 263; Finnish-Swedish: Hackman 1917f. II, Nos. 395; Estonian: Loorits 1959, No. 216; Latvian: Arājs/Medne 1977, Nos. 1960,

1960Z; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1927ff. III, No. 103; Swedish: Liungman 1961, No. 1960ABCDEFGHJKZ; Danish: cf. Grundtvig 1876ff. I, No. 10, Kristensen 1892f. II, No. 441; English: Briggs 1970f. A I, 234, A II, 110; Irish: Müller-Lisowski 1923, No. 27; Spanish: RE 6 (1966) 211 No. 130; Flemish: Meyer 1968, Lox 1999a, Nos. 75, 77; German: Pröhle 1853, No. 43, Birlinger 1874, 372, Grannas 1957, No. 56, Moser-Rath 1964, No. 187, Kapfhammer 1974, 49ff.; Austrian: Haiding 1953, Nos. 51, 57; Italian: Cirese / Serafini 1975; Hungarian: MNK VIII; Czech: Sirovátka 1980, Nos. 47, 48; Croatian: Bošković-Stulli 1959, No. 63; Rumanian: Schullerus 1928, Bîrlea 1966 II, 518ff., III, 464f.; Bulgarian: cf. Daskalova et al. 1985, Nos. 256, 258; Greek: Megas / Puchner 1998; Polish: Krzyżanowski 1962f. II; Russian: Moldavskij 1955, 108ff.; Turkish: Boratav 1955, 21ff.; Jewish: Jason 1976, No. 68; Ossetian: Bjazyrov 1960, No. 50; Abkhaz: cf. Šakryl 1975, No. 89; Kazakh: Sidel'nikov 1958ff. I, 420f; Uzbek: Afzalov et al. 1963 II, 366ff.; Tadzhik: Rozenfel'd / Ryčkovoj 1990, No. 63; Buryat: Lőrincz 1979, No. 1960J; Mongolian: Lőrincz 1979, Nos. 1960J, 1960N*, 1960O*; Syrian, Palestinian, Iraqi: El-Shamy 2004, No. 1889Q§; Indonesian: Kratz 1978, No. 27; Japanese: Inada / Ozawa 1977ff., Nos. 1960, 1960Z; French-Canadian: Lemieux 1974ff. I, 137ff., 167ff.; US-American: Roberts 1969, No. 6; African American: Dorson 1956, No. 137; Puerto Rican: Hansen 1957, No. 1960Z; Egyptian, Algerian, Moroccan, Sudanese: El-Shamy 2004, No. 1889Q§.

1960A *The Great Ox.* This miscellaneous type comprises various tales about enormous animals, domestic (ox, cow, horse, sheep, goat, hog, dog, cat, etc.) or wild (fox, bear, hare, boar, opossum, frog, turtle, snake, etc.) [B871.1.1.1, B875.1, X1201, X1224.1, X1233.1.1, X1235.1, X1241.1, X1244.3, X1342.1, X1321.1].

For example, an ox is so big that it takes a bird a whole day (week, year) to fly from the end of one of its horns to the other. Or, one of its horns is used in a mill as a funnel, and it holds a whole cask of grain.

A hog is so big that it has been coming around a corner for three days and its eyes are still not visible.

A sheep has a tail so heavy that it must be carried in a wheelbarrow, and when it is sheared it yields two hundred weights of wool.

Combinations: 1738, 1882, and 1920A.

Literature/Variants: BP II, 515; Pedersen / Holbek 1961f. II, No. 136; Henningsen 1963; Henningsen 1965; Schwarzbaum 1968, 202; EM 6 (1990) 239–249 (P.-L. Rausmaa); Hansen 2002, 177f.; Šlekonytė 2003, 11.

Finnish: Rausmaa 1982ff. IV, Nos. 208, 211, 238, 239, 241, 242, 244, 245; Finnish-Swedish: Hackman 1917f. II, No. 393; Latvian: Arājs / Medne 1977; Estonian: Aarne 1918; Lithuanian: Kerbelytė 1999ff. II; Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. 1960ABCDEFGHJKZ; Norwegian: Hodne 1984; Danish: Kristensen 1892f. I, No. 386; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: RE 6 (1966) 212f. No. 132, 214 No. 133; French: Tegethoff 1923 II, No. 43, Coulomb / Castell 1986, No. 41.4; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 202; Flemish: Meyer 1968; German: Wossidlo 1910, 206f., Debus 1951, 253 No. B28, Wossidlo / Henßen 1957, No. 122, Grannas 1960, Nos. 51, 107, Grimm KHM /

Uther 1996 II, No. 112; Austrian: Haiding 1969, Nos. 11, 99, 149, 179; Czech: Sirovátka 1980, No. 49; Slovakian: Gašparíková 1981a, 122; Rumanian: Schullerus 1928, Stroescu 1969 II, No. 4923; Hungarian: György 1934, No. 149, MNK VIII, Nos. 1960A, 1960A$_1$; Slovene: Milčinski 1911, 76ff.; Greek: Loukatos 1957, 213f., Megas/Puchner 1998; Russian: SUS; Siberian: Soboleva 1984; Kazakh: cf. Sidel'nikov 1952, 42ff., 130ff.; Georgian: Kurdovanidze 2000; Vietnamese: Landes 1886, 319 No. 6; Indonesian: Kratz 1978, No. 27; Japanese: Seki 1963, Nos. 52, Ikeda 1971, No. 1960J; US-American: Baughman 1966, Roberts 1969, No. 6; French-American: Ancelet 1994, Nos. 82, 99; Spanish-American: TFSP 7 (1928) 56f., 20 (1945) 90f.; Mexican: Robe 1973; West Indies: Flowers 1953; Australian: Wannan 1976, 30f., 43f., Edwards 1980, 219, Scott 1985, 20, 27f.; Egyptian: El-Shamy 2004.

1960B ***The Great Fish.*** This miscellaneous type comprises various tales dealing with enormous fish [B874, X1301]. The following are the most common variants:

A huge fish (pike, perch, burbot, salmon, eel, whale, etc.) has wound itself three times around an island. For three days people try to pull it up onto the land, but its eyes are still not visible.

Inside the great fish are found the bells from seventeen sheep. The fish's flesh is pickled in 300 pounds of salt, and it feeds an entire hospital for a year.

The fish's eyes alone weigh five pounds. Its scales are removed with a plow and used to roof a barn. Its bones are used to fence a field, and its skull is made into an oven. Cf. Type 1889G.

Remarks: Early literary version in Europe, see Philippe le Picard (No. 25).
Literature/Variants: BP II, 515; Henningsen 1963; Henningsen 1965; Schwarzbaum 1968, 197f.; EM 6 (1990) 239–249 (P.-L. Rausmaa); Dekker et al. 1997, 301–303; Hansen 2002, 178–180.
Finnish: Rausmaa 1982ff. IV, Nos. 189, 238–240, 243, 246–251, 261; Finnish-Swedish: Hackman 1917f. II, No. 395; Latvian: Arājs/Medne 1977; Syrjanian: Rédei 1978, No. 180; Swedish: Liungman 1961, No. 1960ABCDEFGHJKZ; Norwegian: Hodne 1984; Danish: Kristensen 1892f. I, No. 161, II, Nos. 437, 469; Irish: Ó Súilleabháin/Christiansen 1963; English: Briggs/Tongue 1965, No. 91; Dutch: Sinninghe 1943, Kooi 2003, No. 87; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Meyer 1925a, No. 35, Selk 1949, No. 100, Grannas 1957, No. 47; Swiss: Büchli/Brunold-Bigler 1989ff. III, 220; Hungarian: MNK VIII; Greek: Megas/Puchner 1998; Russian: SUS; Gypsy: Briggs 1970f. A II, 8; Sri Lankan: Schleberger 1985, No. 21; Chinese: Ting 1978; Korean: Choi 1979, No. 44; Indonesian: Kähler 1952, 90ff.; English-Canadian: Saucier 1962, No. 28, Baughman 1966; US-American: Baughman 1966, Roberts 1969, No. 6; French-American: Ancelet 1994, No. 67; West Indies: Flowers 1953.

1960C ***The Great Catch of Fish.*** This miscellaneous type comprises various tales about catching a great load of fish [X1150.1].

The catch of fish is so great that it has to be pickled in barns. There are enough scales to roof many buildings. There are so many fish in the sea that it is possible to walk on top of them and keep one's feet dry. The fishermen have to put worms on their hooks behind a rock, to prevent the fish from tearing the worms from their hands. Cf. Type 1920B.

Literature/Variants: Henningsen 1963; Henningsen 1965; Schwarzbaum 1968, 91; Andersen 1973; EM 6 (1990) 239–249 (P.-L. Rausmaa).
Finnish: Rausmaa 1982ff. IV, Nos. 189, 252–254; Swedish: Liungman 1961, No. 1960ABCDEFGHJKZ; Norwegian: Hodne 1984; Danish: Kristensen 1892f. I, Nos. 383–385, II, No. 109; Irish: Ó Súilleabháin / Christiansen 1963; Frisian: Kooi 1984a; German: Wisser 1922f. II, 187f.; Italian: Cirese / Serafini 1975; Turkish: Eberhard / Boratav 1953, No. 358; Byelorussian: Šejn 1893, No. 131, Zelenin 1914, Nos. 81, 82; Indonesian: Vries 1925f. I, No. 39; US-American: Baughman 1966, Roberts 1969, No. 6; Egyptian: El-Shamy 2004.

1960D *The Great Vegetable.* This miscellaneous type comprises various tales dealing with an enormous vegetable (turnip, cabbage, mushroom, potato, melon, pumpkin, cucumber, grain, tobacco, etc.) [X1401–X1455]. Cf. Type 2044. The following are the most common variants:

A turnip grows so big and so fast that the fence has to be moved three times during the summer. It takes a whole day to pull up the turnip, and seven days for a swallow to fly around it. A sow (hare) eats her way into the turnip, which grows back around her. When the turnip is cut open, the sow is found inside with seven piglets (seven cartloads of hares are found inside). Fifteen men uproot the turnip using levers, and two horses are needed to move it. A boat is made from its rind.

The cabbage (mushroom) is so big that an entire regiment of soldiers fits under its leaves (cap). Part of it is used to make soup for a battallion, but the rest of the vegetable is still too big to pass through the lock of the canal.

Six men work for six weeks to dig up the potato, but they excavate only its top half.

A stalk of rye is so fat that a hog can go through it, or a man can drive a horse and wagon through the stalk and turn around inside it. Five men can stand on its stump. One grain is so big that just cutting it in two yields a bucket of sawdust.

The tobacco is so tall that, to prune it, nine ladders have to be stacked one on top of the other. It takes two men a whole day to cut out both sides of the stalk. Standing on the stump they fight for two days over the tobacco. Cf. Type 1920A.

Combinations: 1889C, 1889E, 1889F, 1920A, 1920C, 1920F, 1960F, 1960G, 1960J, and 1960K.
Literature/Variants: BP II, 515f., III, 169–193; Basset 1924ff. I, No. 22; Poliziano / Wesselski 1929, No. 92; Kasprzyk 1963, No. 49; Henningsen 1963; Henningsen 1965; Schwarzbaum 1968, 198, 201; Köstlin 1980; EM 6 (1990) 239–249 (P.-L. Rausmaa); Marzolph 1992, No. 1043; Hansen 2002, 181.

Finnish: Rausmaa 1982ff. IV, Nos. 172, 189, 207, 208, 240, 245, 255; Finnish-Swedish: Hackman 1917f. II, No. 394, 395d; Estonian: Aarne 1918, Viidalepp 1980, No. 110; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1978, No. 134, Range 1981, No. 72; Wotian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. 1960ABCDEFGHJKZ; Norwegian: Hodne 1984; Danish: Kristensen 1892f. II, Nos. 453, 462; Irish: Ó Súilleabháin / Christiansen 1963, O'Sullivan 1966, No. 53; English: Briggs 1970f. A II, 104, 109, 176f., 309; French: Joisten 1971 II, No. 284, Coulomb / Castell 1986, No. 41; Spanish: González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Meier / Woll 1975, No. 121, Cardigos (forthcoming); Dutch: Kooi 1986, 116f., Kooi 2003, No. 93a; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 229; Flemish: Meyer 1968, Lox 1999a, No. 77; German: Wossidlo 1910, 206f., Zender 1935, No. 52, Henßen 1961, No. 71, Cammann 1980, 254f., Moser-Rath 1964, No. 187(6), Grimm KHM / Uther 1996 III, No. 146; Austrian: Haiding 1969, No. 149, Haiding 1977a, No. 28; Sardinian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978, No. 1920A; Hungarian MNK VIII; Slovakian: Polívka 1923ff. IV, 427; Slovene: Ljubič 1944, 42; Serbian: Vrčević 1868f. I, No. 176, Panić-Surep 1964, No. 103; Macedonian: Čepenkov / Penušliski 1989 IV, Nos. 488, 490; Rumanian: Schullerus 1928, No. 1960H, Stroescu 1969 II, Nos. 4915, 4916, 4923; Bulgarian: BFP; Greek: Megas / Puchner 1998; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 358, 363, Walker / Uysal 1966, 165ff.; Gypsy: Briggs 1970f. A II, 103, MNK X 1; Abkhaz: Šakryl 1975, No. 52; Mordvinian: Kecskeméti / Paunonen 1974; Votyak: Wichmann 1901, No. 42; Kurdish: Džalila et al. 1989, Nos. 280–282; Siberian: Soboleva 1984; Tadzhik: Amonov 1961, 579; Georgian: Dolidze 1956, No. 82; Iraqi: El-Shamy 2004; Pakistani, Indian: Thompson / Roberts 1960; Sri Lankan: Schleberger 1985, No. 33; Chinese: Ting 1978; Vietnamese: Karow 1972, No. 110; Japanese: Seki 1963, No. 52; English-Canadian: Halpert / Widdowson 1996 I, No. 44, II, 1054f.; US-American: Baughman 1966, Roberts 1969, No. 46; French-American: Ancelet 1994, No. 65; Spanish-American: TFSP 14 (1938) 269, 18 (1943) 79, 19 (1944) 67; African American: Dorson 1958, No. 77; Mexican: Robe 1973; Brazilian: Alcoforado / Albán 2001, No. 90; Chilean: Pino Saavedra 1967, No. 49; Argentine: Hansen 1957, No. 1889**N; West Indies: Flowers 1953; Australian: Wannan 1976, 73; South African: Coetzee et al. 1967.

1960E *The Great Farmhouse.* This miscellaneous type comprises various tales dealing with an enormous farm, its separate buildings (house, barn, kiln, granary, mill, church, etc.), or the management there [X1030–1036]. The following are the most common variants:

A building is so tall that when an axe falls from the peak of the roof, a swallow is able to build her nest in it, lay her eggs, and rear her young, before the axe hits the floor.

A barn is so long that when a cow is taken to the bull at the other end, she gives birth to her calf before she gets back to her stall.

A church is so big that when a baby is baptized, he is old enough for his first communion before he comes out.

A room is so big that, for three years, the father and mother look for each other inside it. On his way to his morning coffee, the farmer has to stop twice for meals. From the middle of the room the walls are not visible, so people have to use the floorboards to orient themselves.

Everything on the farmstead is enormous: buildings, animals, fields, tools, plants, catch of fish, oven, containers, cooking implements, pipes, people, and cattle. The cows give so much milk that it flows out of the stall like an ocean, and someone in a boat has to float on it to skim the cream, etc.

Combinations: 1960F, 1960J, and 1960K.
Literature/Variants: Henningsen 1963; Henningsen 1965; EM 6 (1990) 239–249 (P.-L. Rausmaa).
Finnish: Rausmaa 1982ff. IV, Nos. 208, 238–243, 245; Finnish-Swedish: Hackman 1917f. II, No. 393; Estonian: Aarne 1918; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1978, No. 134; Lappish: Qvigstad 1927ff. I, No. 53; Swedish: Liungman 1961, No. 1960ABCDEFGHJKZ; Norwegian: Hodne 1984; Danish: Bødker 1964, No. 40, Holbek 1990, No. 27; Irish: Ó Súilleabháin / Christiansen 1963; Flemish: Meyer 1968; German: Benzel 1965, No. 141, Kooi / Schuster 1994, No. 231; Austrian: Haiding 1969, No. 179, cf. Haiding 1971, 1–10; Hungarian: MNK VIII; Slovakian: Gašparíková 1981a, 53; Rumanian: Stroescu 1969 II, No. 4907; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, Nos. 358 III 4; Ossetian: Bjazyrov 1960, No. 50; Georgian: Kurdovanidze 2000; Vietnamese: cf. Karow 1972, No. 110; Japanese: Ikeda 1971; Indonesian: Kratz 1978, No. 27; US-American: Baughman 1966; African American: Parsons 1923a, No. 97; Australian: Wannan 1976, 64ff., 66f., 67f., 69f., 73.

1960F *The Great Kettle* [X1030.1.1]. It took ten (fifty, a hundred, etc.) smiths to forge the kettle. They stood so far apart as they worked that none of them could hear the others.

Or, the enormous kettle belongs to a giant farmstead [X1031] (cf. Type 1960E) or giant ship (cf. Type 1960H). In the latter case, often either the cook or the ship itself, tossed in a storm, lands in the porridge pot and is mixed within the porridge. Cf. Type 1920A.

Combinations: 1920A, 1920F, 1960D, 1960E, and 1960H.
Literature/Variants: Basset 1924ff. I, No. 60; Kasprzyk 1963, No. 49; Henningsen 1963; Henningsen 1965; Schwarzbaum 1968, 197, 201; EM 6 (1990) 239–249 (P.-L. Rausmaa); Marzolph 1992 II, No. 1043.
Finnish: Rausmaa 1982ff. IV, Nos. 207, 208, 238, 239; Finnish-Swedish: Hackman 1917f. II, Nos. 393, 394; Latvian: Arājs / Medne 1977; Lithuanian: Schleicher 1857, 25f.; Lappish: Qvigstad 1927ff. I, No. 53, III, No. 103; Swedish: Liungman 1961, No. 1960ABCDEFGHJKZ; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: Ranke 1972, No. 114; Catalan: Oriol / Pujol 2003; Portuguese: Meier / Woll 1975, No. 121; Dutch: Kooi 1986, 116f., Kooi 2003, No. 93a; Frisian: Kooi 1984a; Flemish: Meyer 1968, Lox 1999a, No. 77; German: Plenzat 1930, 83ff., Henßen 1944, 176ff., Grannas 1957, No. 51, Moser-Rath 1964, No. 187(6); Austrian: Haiding 1977a, No. 28; Sardinian: Cirese / Serafini 1975; Hungarian: MNK VIII; Slovene: cf. Bolhar 1974, 157f.; Serbian: Panić-Surep 1964, No. 103; Rumanian: Stroescu 1969 II, No. 4915; Greek: Megas / Puchner 1998; Turkish: Walker / Uysal 1966, 165ff.; Jewish: Jason 1975; Kurdish: Džalila et al. 1989, No. 282; Tadzhik: Amonov 1961, 579; English-Canadian: Fauset 1931, No. 77; US-American: Baughman 1966, No. 1920A;

French-American: Ancelet 1994, Nos. 64, 65; Spanish-American: TFSP 18 (1943) 79; Mexican: Roure-Torent 1948, 57ff., Robe 1973, No. 1920A; Chilean: Pino Saavedra 1967, No. 49; South African: Coetzee et al. 1967, No. 1920A.1*.

1960G *The Great Tree.* This miscellaneous type comprises various tales dealing with an enormous tree (plant or beanstalk that grows up to the sky, etc.) [F54]. Cf. Types 317, 555, 804A, 852, 1889, 1889E, 1920C, 1920F, and 1960D. The following are the most common variants:

An oak tree is so big that eighty people can dance on its stump.

A church is built on the stump of a pine tree. A hole in the tree is used for a barn, and three hundred bears hibernate under the tree's roots. A road runs through the tree. A man drives a horse and wagon into the tree through a hole, and is lost there for three days before he finds his way out.

When the tree is transported, its roots pass by a certain place on Easter but its crown does not come by until after Christmas.

Combinations: 1738, 1882, 1900, 1920A, and 1920H.
Literature/Variants: BP II, 506–516; Ranke 1955b, 55; Henningsen 1963; Henningsen 1965; Schwarzbaum 1968, 198; EM 2 (1979) 586–592 (I. Köhler); EM 6 (1990) 239–249 (P.-L. Rausmaa); Hansen 2002, 182.
Finnish: Rausmaa 1982ff. IV, Nos. 173, 179, 206, 209, 211, 238, 256–259; Finnish-Swedish: Hackman 1917f. II, Nos. 393, 394, 400; Estonian: Loorits 1959, No. 2, Viidalepp 1980, Nos. 110, 137; Latvian: Arājs / Medne 1977; Lappish, Wepsian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. 1960ABCDEFGHJKZ; Norwegian: Hodne 1984; Danish: Kristensen 1892f. I, No. 382; Catalan: Karlinger / Pögl 1989, No. 7, Oriol / Pujol 2003; Irish: Ó Súilleabháin / Christiansen 1963; Dutch: Bloemhoff-de Bruijn / Kooi 1984, No. 18, Swanenberg 1986, 56f., Kooi 2003, No. 91; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 202; Flemish: Meyer 1968; German: Meyer 1925a, No. 126, Henßen 1944, 176ff., Grannas 1960, No. 107, Moser-Rath 1966, No. 59, Uther 1990a, No. 47, Tomkowiak 1993, 276, Grimm KHM / Uther 1996 II, No. 112; Austrian: Haiding 1969, Nos. 134, 149, 179, Haiding 1977a, No. 28; Italian: Cirese / Serafini 1975; Hungarian: MNK VIII; Czech: Sirovátka 1980, No. 47; Slovakian: Gašparíková 1991f. I, Nos. 264, 307, II, 476, 524, 533, 561; Slovene: Ljubič 1944, 61f.; Serbian: Đorđevič / Milošević-Đorđevič 1988, Nos. 293–295; Croatian: Valjavec 1890, No. 59, Bošković-Stulli 1963, Nos. 105, 106; Rumanian: Stroescu 1969 II, No. 4904; Bulgarian: BFP; Greek: Loukatos 1957, 213f., Megas / Puchner 1998; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 173 V; Ossetian: Bjazyrov 1960, No. 31; Mordvinian, Votyak: Kecskeméti / Paunonen 1974; Siberian: Soboleva 1984; Kazakh: Sidel'nikov 1952, 130ff.; Georgian: Kurdovanidze 2000; Syrian, Palestinian, Jordanian, Qatar, Oman: El-Shamy 2004, No. 1889C1§; Chinese: Ting 1978; English-Canadian: Fauset 1931, No. 83, Halpert / Widdowson 1996 I, No. 44; US-American: Baughman 1966, Roberts 1969, No. 47; Australian: Wannan 1976, 26f., 49, 73, Scott 1985, 36; Egyptian, Moroccan, Sudanese: El-Shamy 2004, No. 1889C1§.

1960H *The Great Ship.* This miscellaneous type comprises various tales dealing with an enormous ship [X1061.1]. The following are the most common variants:

A ship is so long that it takes a train three days to go from the bow to the stern. It is too long to turn about, and carries six million crew. When it was turned about in the Baltic Sea, its jib swept all the sheep into the water. In order for the ship to pass through the Kattegat Strait, its sides had to be rubbed with soap. A young cabin boy who climbs up the mast comes down as a gray-haired old man. The coxswain gives his orders from horseback (airplane or helicopter). The cook rides in the pot in a motorboat to stir the porridge. Cf. Type 1960F.

Literature/Variants: BP II, 516; Henningsen 1963, 204f.; Henningsen 1965; Schwarzbaum 1968, 201; EM 6 (1990) 239–249 (P.-L. Rausmaa); Kooi 1993; Dekker et al. 1997, 320–323; Hansen 2002, 182f.
Finnish: Rausmaa 1982ff. IV, No. 260; Finnish-Swedish: Hackman 1917f. II, No. 395i(3); Lappish: Qvigstad 1927ff. I, No. 53; Swedish: Liungman 1961, No. 1960ABCDEFGHJKZ; Norwegian: Hodne 1984; Danish: Kristensen 1892f. I, Nos. 377, 379, II, Nos. 488–492; Irish: Ó Súilleabháin/Christiansen 1963; Dutch: Sinninghe 1943, Kooi 2003, Nos. 93a, 93b; Frisian: Kooi 1984a, Kooi/Schuster 1993, No. 197; German: Kooi/Schuster 1994, No. 237; English-Canadian: Baughman 1966; US-American: Baughman 1966, Roberts 1969, No. 6; Australian: Wannan 1976, 72.

1960J ***The Great Bird.*** This miscellaneous type comprises various tales dealing with an enormous bird (eagle, grouse, hawk, crane, etc., sometimes a goose, duck, or chicken) [B31.1]. The following are the most common variants:

A bird is so big that when it is transported, people see only its neck for two days, and on the third day they come to see its body. Its nest is made from three cartloads of twigs and inside it are some sheeps' bells, harnesses, etc. When a man tries to burn the nest, the bird puts out the fire with a load of water it has carried in a boat.

A bird is so big that it darkens the whole sky.

Combinations: 1960D, 1960E, and 1960L.
Literature/Variants: Henningsen 1963; Kasprzyk 1963, No. 49; Henningsen 1965; Schwarzbaum 1968, 200; EM 6 (1990) 239–249 (P.-L. Rausmaa); Hansen 2002, 183.
Finnish: Rausmaa 1982ff. IV, No. 257; Latvian: Arājs/Medne 1977; Lithuanian: Range 1981, No. 72; Syrjanian: Rédei 1978, No. 180; Swedish: Liungman 1961, No. 1960ABCDEFGHJKZ; Danish: Kristensen 1892f. II, No. 465; Irish: Ó Súilleabháin/Christiansen 1963; English: Baughman 1966; French: Tegethoff 1923 II, No. 43, Roure-Torent 1948, 57f.; Dutch: Kooi 2003, No. 93b; Frisian: Kooi 1984a; German: Zender 1935, No. 53, Kooi/Schuster 1994, No. 231; Hungarian: MNK VIII; Croatian: Dolenec 1972, No. 21; Rumanian: Stroescu 1969 I, No. 3011, II, No. 4915; Bulgarian: BFP; Russian: SUS; Kazakh: Sidel'nikov 1952, 420f.; Georgian: Kurdovanidze 2000; Chinese: Ting 1978; West Indies: Flowers 1953; Polynesian, New Zealand: Kirtley 1971, No. B31.1; Eskimo: Barüske 1991, No. 64; English-Canadian: Fauset 1931, No. 90, Baughman 1966; US-American: Baughman 1966, Roberts 1969, No. 9; Mexican: Robe 1973, No. 1920A.

1960K *The Great Loaf of Bread.* This miscellaneous type comprises various tales dealing with an enormous loaf of bread (cake, pudding, turnover, cheese, etc. [X1811.1]. Cf. Type 1833H. The following are the most common variants:

A loaf of bread is so big that it never comes to an end. It was originally made for the wedding of the family's great-great-grandfather.

A turnover is filled with seven sacks of turnips and meat from two pigs. Two casks of rye flour were used for the dough. A farmer uses a pitchfork to cut it and serve it to his family. Three hundred people are killed by the steam that escapes when it is pierced. A boat is made from the crust.

Combinations: 1960D, 1960E.
Literature/Variants: Henningsen 1963; Henningsen 1965; EM 6 (1990) 239–249 (P.-L. Rausmaa); Hansen 2002, 184.
Finnish: Rausmaa 1982ff. IV, Nos. 50, 261; Latvian: Ambainis 1979, No. 126; Lithuanian: Kerbelytė 1978, No. 134, Range 1981, No. 72; Swedish: Liungman 1961, No. 1960ABCDEFGHJKZ; Norwegian: Hodne 1984; Irish: Ó Súilleabháin/Christiansen 1963; English: Baughman 1966; French: Tegethoff 1923 II, No. 43; Flemish: Meyere 1925ff. II, No. 94; Swiss: Büchli/Brunold-Bigler 1989ff. II, 168f.; Hungarian: MNK VIII; Croatian: Ardalić 1902, 263ff.; Bulgarian: BFP; Greek: Megas/Puchner 1998; Kazakh: Sidel'nikov 1952, 130ff.; Chinese: Ting 1978.

1960L *The Great Egg.* This miscellaneous type comprises various tales dealing with an enormous egg. The following are the most common variants:

An egg is so big that it has to be cut to pass through a doorway [X1813]. When the egg is broken open, forty cities are flooded.

Combinations: 1920A, 1960J.
Remarks: Early version in the 16th century see Hans Sachs, *Die sechs grosen luegen* (1546).
Literature/Variants: Henningsen 1963; Henningsen 1965; Schwarzbaum 1968, 122; EM 3 (1981) 1115; EM 6 (1990) 239–249 (P.-L. Rausmaa); Hansen 2002, 184.
Danish: Grundtvig 1854ff. III, No. 160; Frisian: Kooi 1984a; French: Tegethoff 1923 II, No. 43; Dutch: Kooi 2003, No. 93b; Flemish: Meyer 1968, Lox 1999a, No. 75; German: Zender 1935, No. 53, Kooi/Schuster 1994, No. 231; Hungarian: MNK VIII; Rumanian: Stroescu 1969 I, No. 304, II, No. 4915; Bulgarian: BFP; Gypsy: MNK X 1; Indian: Thompson/Balys 1958, No. X1318; English-Canadian: Halpert/Widdowson 1996 I, No. 44; US-American: Baughman 1966; Mexican: Robe 1973, No. 1920A; Puerto Rican: Hansen 1957, No. 1960Z.

1960M *The Great Insect.* (Including the previous Types $1960M_1$–$1960M_3$.) This miscellaneous type comprises various tales dealing with an enormous insect (bee, fly, gnat, louse, flea, grasshopper, etc.) [X1280–X1299]. The following are the most common variants:

Giant lice eat three puppies. One louse holds a whole loaf of bread in its feet and eats it. A louse with a sheep's leg bone stuck between its teeth climbs into someone's bed. Cf. Type 857.

The bones of a great gnat are used to make a fence. Giant mosquitos bore through the side of a kettle (as if with nails) and carry it away through the air [X1286.1.4] (previously Type 1960M_1). Flies carry away people or animals [X1286.1.5, X1286.1.6] (previously Type 1960M_2).

A giant bumblebee fights with a bear (previously Type 1960M_3).

Combinations: 1889, 1889C.

Literature/Variants: Henningsen 1963; Henningsen 1965; EM 6 (1990) 239–249 (P.-L. Rausmaa); Hansen 2002, 184f.

Finnish: Rausmaa 1982ff. IV, No. 262; Latvian: Arājs / Medne 1977, Nos. 1960M, 1960M_3; Swedish: Bergvall / Nyman et al. 1991, No. 133; Norwegian: Hodne 1984; Danish: Kristensen 1892f. I, No. 382; Spanish: Espinosa 1988, No. 441; German: Thudt / Richter 1971, 23f., Selk 1982, No. 58; Swiss: Büchli / Brunold-Bigler 1989ff. I, 222; Czech: Sirovátka 1980, No. 48; Slovakian: Gašparíková 1991f. I, No. 307; Macedonian: Popvasileva 1983, No. 76; Greek: Georgeakis / Pineau 1894, No. 140ff., Loukatos 1957, 213f.; Russian, Byelorussian, Ukrainian: SUS; Turkish: Walker / Uysal 1966, 165ff.; Abkhaz: Bgažba 1959, No. 343f.; Mordvinian: Kecskeméti / Paunonen 1974, No. 1960M_3; Kurdish: Džalila et al. 1989, No. 280; Chinese: Ting 1978; English-Canadian: Baughman 1966, No. 1960M_1, Halpert / Widdowson 1996 I, No. 44; US-American: Baughman 1966, Nos. 1960M_1, 1960M_2; Spanish-American: TFSP 18 (1943) 79f. No. 1960M_1, 20 (1945) 73f. No. 1960M_1, 92 No. 1960M_2; African American: Ancelet 1994, No. 84; Mexican: Robe 1973; Australian: Wannan 1976, 31f., 73, Scott 1985, 18f.

1960M_1–1960M_3 See Type 1960M.

1960Z See Type 1960.

1961 *The Big Wedding.* This miscellaneous type comprises various tales dealing with an unusual wedding (most are endless tales). The following example is common in Norway:

A giant has sixty daughters (sons) [X1071] who all ride to a wedding on the same horse. The horse's backbone breaks and is repaired with a tree used as a splint. The giant gets the horse in his eye, a fox in his beard, etc. Cf. Types 1889D, 1911A.

Literature/Variants: Schwarzbaum 1968, 197.

Norwegian: Kryptádia 1 (1883) 303ff., Hodne, No. 1961, p. 351; Hungarian: MNK VIII, cf. Nos. 1961A*–1961A_7*; English-Canadian: Fauset 1931, No. 74.

1962 *My Father's Baptism (Wedding).* A boy tells lies. For example, he claims that he was born before his father was born, baptized, or married. People send him to a mill (to climb up a sky-high tree) to get some flour (to find a witness for his parents' marriage or a name or godfather in heaven).

He harnesses six sacks of flour to the wagon and loads it with six oxen. When he arrives at the mill it is not there, but out picking strawberries. He finds the mill and drives it home. While he was gone, the handle of his whip has grown into a sky-high tree with birds' nests in its branches. When he climbs up, the fledgling birds catch him and carry him away, and then drop him.

He delivers the flour to his parents, dances with his mother at her wedding, and is born two years later. Cf. Type 1882.

Literature/Variants: EM 1 (1977) 1381–1386 (Á. Kovács); Belgrader 1980b, No. 6. Latvian: Arājs/Medne 1977; Hungarian: MNK VIII; Slovakian: Gašparíková 1991f. I, No. 561; Serbian: Eschker 1992, No. 43; Croatian: Bošković-Stulli 1963, No. 105, Dolenec 1972, No. 21; Macedonian: cf. Čepenkov/Penušliski 1989 III, No. 240, IV, No. 488; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II; Byelorussian: Kabašnikau 1960, 216f.; Ukrainian: Popov 1957, 505f.; Jewish: Bloch 1931, 92f.; Gypsy: MNK X 1; Abkhaz: Bgažba 1959, No. 343f.; Kazakh: cf. Sidel'nikov 1952, 42ff.; Uzbek: Afzalov et al. 1963 II, 367ff.; Indian: Jason 1989.

1962A ***The Great Wrestlers.*** This miscellaneous type comprises various tales dealing with two (more) enormous, strong wrestlers (eaters) and their wrestling (eating) match [F531.3.4.1, F531.6.8.3.3, H1225, X941.3, X941.2, X941.4]. Cf. Types 650A, 650B, and 1960.

Literature/Variants:
Flemish: Meyer 1968; Hungarian: cf. MNK VIII, No. 1962B*; Abkhaz: Šakryl 1975, No. 4; Pakistani: Thompson/Roberts 1960, No. 1962N; Indian: Thompson/Roberts 1960, No. 1962N, Mode/Ray 1967, 179ff., 183ff., Sheikh-Dilthey 1976, No. 22; Nepalese: Sakya/Griffith 1980, 193ff.; Chinese: Ting 1978, No. 1962A_1; Japanese: Ikeda 1971, Inada/Ozawa 1977ff.; US-American: Dorson 1964, 49ff.

1963 ***Boat without Bottom Sails Sea.*** Someone tells about three ships loaded with cargo that sail on a brook (sea) without water. The first has no bottom, the second is without sides, and the third ship is not there.

Combinations: 1965.
Remarks: Popular tall tale. Documented in the 16th century (*Finckenritter*, 4th journey).
Literature/Variants: BP III, 115f., 118.
Finnish: Rausmaa 1982ff. IV, No. 177; Danish: Kristensen 1892f. I, No. 357; German: Henßen 1935, No. 293, Fox 1942, No. 42, Benzel 1965, No. 137; Uzbek: Afzalov et al. 1963 II, 367ff.

1965 ***The Disabled Comrades*** (previously ***Knoist and his Three Sons***). (Including the previous Type 1716*.) Three (one to six) disabled (blind, lame, dumb, deaf, naked) comrades (brothers) (pretend to) achieve feats that are incompatible with their disabilities [X1791].

They go hunting in an impossible place: in shrubbery that has not yet grown, using only defective weapons. Or, they go fishing on dry sand or in a dry river bed. They catch game (fish) that is nonexistent.

They come to strange (decrepit) places (houses) where they meet dead people who become their servants and who give them an impossible vessel to cook their game (fish) in it. The game is prepared and cooked in a strange way and they have a strange meal. One of the dead servants dies during the meal and inherits. After the meal, the comrades go to a well (flood, river). They find a strange church (clergyman). Cf. Types 1698, 1930, and 1935.

Combinations: 1963.
Literature/Variants: HDM 2 (1934–40) 597f. (H. Honti); BP III, 115–119; Anderson 1927ff. III, No. 112; Boratav 1959; Spies 1961; Henßen 1963c; Taylor 1964; Brockpähler 1980; Uther 1981, 100f.; EM 5 (1987) 1147–1151 (P. N. Boratav).
Finnish: Rausmaa 1982ff. IV, Nos. 237, 370; Latvian: Arājs / Medne 1977, Nos. 1716*, 1965; Lithuanian: Kerbelytė 1999ff. II, No. 1716*; Danish: Kristensen 1892f. I, No. 411; English: Briggs 1970f. A II, 542; French: Bladé 1886 III, No. 8; Portuguese: Soromenho / Soromenho 1984f. II, No. 622, Cardigos (forthcoming); Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 203, Kooi / Schuster 1994, No. 238; Walloon: Legros 1962, 113; German: Peuckert 1932, Nos. 301–305, Henßen 1935, No. 293, Fox 1942, No. 41, Moser-Rath 1964, No. 82, Grimm KHM / Uther 1996 II, No. 138; Austrian: Haiding 1953, No. 51, Haiding 1969, No. 44; Italian: Cirese / Serafini 1975; Corsican: Ortoli 1883, 278ff. No. 8; Maltese: Mifsud-Chircop 1978; Hungarian: MNK VIII; Slovakian: Polívka 1923ff. IV, 425f.; Rumanian: Stroescu 1969 I, No. 4057, II, Nos. 4914, 5870; Bulgarian: BFP; Greek: Megas / Puchner 1998; Russian, Ukrainian: SUS, No. 1716*; Byelorussian: Dobrovol'skij 1891ff. I, Nos. 6, 11; Turkish: Boratav 1955, 21f., Sakaoglu 1983, 6f.; Gypsy: Briggs 1970f. A II, 261, 333; Siberian: Soboleva 1984, No. 1716*; Uzbek: Sa'dulla / Ševerdin et al. 1955, 148ff., Afghanistan Journal 9,4 (1982) 104; Mongolian: Mostaert 1947, 30 nos. 2, 3; Aramaic: Lidzbarski 1896, 186f. No. 6; Iranian: Marzolph 1984, No. 1716*, Marzolph 1994a, 147ff.; English-Canadian: Fauset 1931, No. 78; Puerto Rican: Hansen 1957, No. 1920**F; African American: Parsons 1923a, Nos. 107, 108; Egyptian, Sudanese, Tanzanian: cf. El-Shamy 2004, No. 1716*; Moroccan: El-Shamy 2004; South African: Coetzee et al. 1967.

1966 *Faster than the Cold.* A man can ride his bicycle (horse, wagon, can run) so fast that he can stay ahead of the raindrops of an approaching thunderstorm. Only the tail of his horse gets wet [X1606.1].

Literature/Variants:
Frisian: Kooi 1984a, No. 1967*; German: Konschitzky / Hausl 1979, 231; Hungarian: MNK VIII, No. 1920F*; .Australian: Wannan 1976, 36; English-Canadian: Baughman 1966, No. X1606.1(a); US-American: Baughman 1966, No. X1606.1(a); Spanish-American, Mexican: Robe 1973, No. *1967.

1967 *The Big Freeze.* This miscellaneous type comprises various tall tales dealing with a big freeze.

Examples:

(1) In very cold weather, when pots full of boiling water freeze, a woman goes out to urinate. While relieving herself she freezes to the ground. Her husband has to fetch a pair of blacksmith's shears to cut her free.

(2) It is so cold, that a man freezes to his saddle. He must be thawed out beside a stove [X1606.2.1].

(3) It is so cold, that the urine of a man, who goes outside to relieve himself, freezes in an arc.

(4) A man puts a pot with hot milk (chocolate) on ice. The milk freezes so fast that the ice is still warm [X1623, X1115.1] Cf. Types 1889F, 1891, 1927, and 1968.

Remarks: Popular Münchhausen tale (Münchhausen / Bürger, ch. 2). Early literary versions (1, 3) in Europe, see Philippe le Picard (nos. 18, 24).
Literature/Variants: Pauli / Bolte 1924 II, No. 746.
Finnish: Rausmaa 1973, 61; French: Blümml 1906, No. 78; Dutch: Kooi 2003, Nos. 95, 97; Frisian: Kooi 1984a, Nos. 1889X*, 1969*; Flemish: Lox 1999a, No. 77; German: cf. Henßen 1951, No. 70; Italian: EM 10 (2002) 993 not. 22; English-Canadian: Fowke 1967, 179f.; US-American: Baughman 1966, Nos. X1622.3.3.1*, X1622.3.3.2*, Jackson / McNeil 1985, 107, Baker 1986, No. 60, Leary 1991, No. 281; French-American: Ancelet 1994, Nos. 68, 74.

1968 ***Severed Head Freezes to Body.*** On a very cold day the head of a decapitated man freezes back on his body before it can fall down to the ground. In a tavern (at home) in front of the fire he sneezes (blows his nose), and the head falls into the fire (the head melts) [X1623].

Remarks: Early literary versions, see Hans Sachs, *Die drey hencker* (1552), and Philippe le Picard (No. 94).
Literature/Variants: Kirchhof / Oesterley 1869 I 1, No. 261; Müller-Fraureuth 1881, 71, 137; Thomas 1977, No. 94; Kooi 1984b; EM 10 (2002) 991.
Scottish: Bruford / MacDonald 1994, No. 39; English: Zall 1970, 242; Spanish: Childers 1977, No. X1623.4; Dutch: Kooi 2003, No. 98; Frisian: Kooi 1984a, No. 1970*; Flemish: Berg 1981, No. 239; German: Müllenhoff 1845, No. 103, Busch 1910, No. 31, Peuckert 1961f. II, No. 521; US-American: Baughman 1966, Nos. X1722*(b), X1722.1*.

FORMULA TALES

CUMULATIVE TALES 2000–2100

Chains Based on Numbers, Objects, Animals, Or Names
2000–2020

2009 *Origin of Chess.* The inventor of chess demands kernels of grain for each square on the board: one for the first, two for the second, four for the third, etc., i.e. each square has double the amount of the previous square. The king is unable to provide so much grain [Z21.1].

Literature/Variants: Murray 1913, 207–209, 755; Haavio 1929f. I; Taylor 1933, 79 No. 2009; HDM 2 (1934–40) 175.
Finnish: SKS; Latvian: Šmits 1962ff. XII, 529 No. 104; Karelian: Kecskeméti/Paunonen 1974; Irish: Ó Súilleabháin/Christiansen 1963; Frisian: Kooi 1984a; Slovakian: Gašparíková 1981a, 118; Indian: Thompson/Balys 1958, No. Z21.1; Egyptian: Nowak 1969, No. 492.

2010 *Ehod mi yodea (One; Who Knows?).* Religious (Jewish) song in which the numbers from one to twelve in sequence are associated with circumstances, beings and/or persons that have religious (theological) significance.

For example, in Catholic countries of western Europe (for Jews in Bohemia in the 16th century), the answers run as follows:

One God, two tablets of laws, three patriarchs, four evangelists (ancestral mothers), five clever virgins (books of Moses), six pitchers in Canaan (books of Mishna), seven sacraments (days of the week), eight beatitudes (days until circumcision), nine choirs of angels (months of pregnancy), ten commandments, eleven thousand virgins (stars), twelve apostles (races of Israel) (thirteen characteristics of God) [Z22]. Cf. Type 812 [H602.1.1].

Remarks: Semitic and/or Indian origin, *Rigveda* (I,164). The Jewish *Ehod* has long been sung to music.
Literature/Variants: Newell 1891; Erk/Böhme 1893f. III, Nos. 2130–2132; Kohut 1895; Köhler/Bolte 1898ff. III, 370 not. 2; Bolte 1901b; Bolte 1903; BP III, 15 not. 1; Haavio 1929f. I; Taylor 1933, 79 No. 2010; HDM 2 (1934–40) 170–174; Suppan 1962; Schwarzbaum 1968, 321, 410; EM 11,1 (2003) 279; Petitat/Pahud 2003, 26; EM: Zwölf (in prep.).
Finnish: SKS; Lithuanian: Kerbelytė 1999ff.; Swedish: Liungman 1961, No. GS2036; Danish: Kristensen 1892f. II, No. 28; English: Briggs 1970f. A II, 532f.; Spanish: Espinosa 1946f., No. 14, Espinosa 1988, Nos. 457, 458, Camarena Laucirica 1991, No. 291, González Sanz 1996; Catalan: Oriol/Pujol 2003; Portuguese: Martha/Pinto 1912, 159ff., Soromenho/Soromenho 1984f. I, No. 200, Cardigos (forthcoming); Dutch: Eigen Volk 9 (1937) 130f., 273f., Volkskundig Bulletin 24 (1998) 326f.; Frisian: Kooi 1984a; Flemish: Meyer 1968, Meyer/Sinninghe 1976; Austrian:

Haiding 1969, No. 115; Italian, Sardinian: Cirese / Serafini 1975; Cirese / Serafini 1975; Hungarian: MNK IX; Czech: Sirovátka 1980, No. 45; Greek: Megas / Puchner 1998; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965; Gypsy: MNK X 1; US-American: TFSP 27 (1957) 138–150, 30 (1961) 220, Robe 1973; Chilean: Hansen 1957, Pino Saavedra 1960ff. III, No. 223; Puerto Rican, Argentine: Hansen 1957; West Indies: Flowers 1953, Karlinger / Pögl 1983, No. 67.

2010A *The Twelve Days (Gifts) of Christmas.* (Including the previous Type 2010B.) Chain tale (song) in which gifts are brought each day, or a description of the generous dowry that a king provides for his daughter.

One partridge, two turtledoves, three french hens (wood doves), four colly-birds (ducks), five golden rings (rabbits), six geese (hares), seven swans (dogs), eight maidservants (sheep), nine drummers (oxen), ten pipers (turkeys), eleven noble ladies (hams), twelve noblemen (cheeses) [Z22.1, Z22.2].

Literature/Variants: Eckenstein 1906, 134–155; Haavio 1929f. I; Taylor 1933, 79f. nos. 2010A, 2010B; HDM 2 (1934–40) 172–174; Petitat / Pahud 2003, 18.
Swedish: Norlind 1952, 612, Liungman 1961, No. GS2041; Danish: Feilberg 1886ff. I, 54, IV, 248, Kristensen 1896, Nos. 337–348, 351–370; Irish: Ó Súilleabháin / Christiansen 1963; English: Opie / Opie 1952, No. 100; Flemish: Boone 1999 II, 1916f.; Sardinian: Cirese / Serafini 1975; Czech: cf. Sirovátka 1980, No. 45.

2010B See Type 2010A.

2010I *How the Rich Man Paid His Servant.* A man who works for a gentleman is paid for his first six months with a chicken, for the second six months etc. with a hen, a goose, a goat, a cow, a horse [...] a girl, a farm [Z23].

The animals often have peculiar names (voices).

Literature/Variants: BP III, 129–136; Haavio 1929f. I; Taylor 1933, 80 No. 2010I; HDM 2 (1934–40) 174.
Lithuanian: Kerbelytė 1999ff. II; Swedish: Norlind 1952, 612, Liungman 1961, No. GS2038; Norwegian: Hodne 1984; Danish: Kristensen 1896, Nos. 392–418.

2010IA *The Animals with Peculiar Names* (previously *The Animals with Queer Names*). Folk song in which, in each verse, a man buys an animal. In answer to questions about what they are called, it turns out that all of them have peculiar names [Z23]. Cf. Types 1940, 2033.

Literature/Variants: Haavio 1929f. I; Taylor 1933, 80 No. 2010IA.
Swedish: Norlind 1952, 612, Liungman 1961, No. GS2038; Danish: Grundtvig 1876ff. III, 21ff., Kristensen 1896, Nos. 431, 432; Wepsian: Kecskeméti / Paunonen 1974; English: Briggs 1970f. A II, 532f.; Dutch: Duyse 1903ff. II, No. 376, Volkskundig Bulletin 24 (1998) 327; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Plenzat 1930, 36ff., Kooi / Schuster 1994, No. 264; Italian: Barozzi 1976, 357f.; Hun-

garian: MNK IX; Cuban: Hansen 1957, No. *2052; West Indies: Johnson 1931, No. 24; South African: Grobbelaar 1981.

2011 ***"Where Have You Been, Goose?"*** Facetious questions and answers built upon the anatomy of an animal. For example,

"Where have you been, goose (lamb)?" – "Out in the fields." – What do you have in your beak?" – "A knife (brick, water, ox, stick, old woman, monk, mass, coat), etc." [Z39.4].

Literatur/Variants: Haavio 1929f. I; Taylor 1933, 80 No. 2011; HDM 2 (1934–40) 174.

Latvian: Šmits 1962ff. XII, 529f. nos. 105.1, 105.2; Spanish: Espinosa 1988, Nos. 461, 462, cf. Nos. 466, 469, Camarena Laucirica 1991, No. 292, cf. Nos. 294, 295; Cheremis / Mari: Sebeok 1952, Nos. Z39.4.1, Z39.4.2; Ostyak: cf. Gulya 1968, No. 11; Puerto Rican, Argentine: Hansen 1957, No. 2018*A.

2012 ***The Days of the Week*** (previously ***The Forgetful Man Counts the Days of the Week***). (Including the previous Types 2012A–D.) This miscellaneous type comprises various chain tales in which the months of the year, days of the week, or hours of the day are connected to actions or events.

(1) A forgetful man enumerates the chores done on the various days of the week and comes to the conclusion that today must be Sunday [Z24].

(2) A widower relates how he courted, married, and buried his wife within a single week [Z24.1]. (Previously Type 2012A.)

(3) The chief events of a human life, from birth to death, are assigned to the hours of the day (from one o'clock to ten o'clock) [Z24.1.1]. (Previously Type 2012B.)

(4) In a children's rhyme, the main events of a human life, from birth to death, are assigned to the various days of the week [Z24.1.3]. (Previously Type 2012D.)

(5) A bird gives a father instructions for educating his lazy children. She tells him what she does for her chicks each month from March to August, when they are ready to fly away [Z24.1.2]. (Previously Type 2012C.)

Combinations: 1825.

Literature/Variants: Köhler / Bolte 1898ff. III, 417; Haavio 1929f. I; Taylor 1933, 80 nos. 2012, 2012A–D; HDM 2 (1934–40) 174; Petitat / Pahud 2003, 19; EM: Woche: Die sonderbare W. (in prep.).

Finnish: Rausmaa 1982ff. VI, Nos. 464, 545; Latvian: Arājs / Medne 1977; Estonian: Raudsep 1969, No. 281; Swedish: EU, No. 450, NM. HA Ms. 8,821; Danish: Kristensen 1899, Nos. 1–5, 6–11, Kristensen 1900 I, Nos. 373, 375; English: Halliwell 1853, No. 49, Opie / Opie 1952, No. 483; Spanish: Llano Roza de Ampudia 1925, Nos. 187, 194, 198, RE 5 (1965) 216 No. 84, González Sanz 1996; Frisian: Kooi / Schuster 1993, No. 173; Flemish: Meyer 1968, Boone 1999ff. II, 1926ff.; German: Zender 1935, No. 188; Italian: Crane 1885, No. 81; Maltese: Mifsud-Chircop 1978, No. 2012, cf. No. *2012E; Hungarian: MNK IX, Nos. 2012_{1a}–2012_{1c}, 2012A; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1965, No. 2012B.

2012A–D See Type 2012.

2013 *"There Was Once a Woman; the Woman Had a Son."* (Including the previous Type 2320.) This miscellaneous type comprised of rounds in which a narrator repeats his tale in a never-ending circle [Z17].

For example, articles of clothing (parts of the body) are enumerated or described,

"There once was a woman who had a son. He wore red pants, the pants had black buttons, etc. Shall I tell it again?" [Z49.4].

Literature/Variants: BP II, 209f.; Taylor 1933, 81 No. 2013; HDM 2 (1934–40) 174, 190f.; EM 3 (1981) 1409–1413 (H.-J. Uther); EM 11,2 (2004) 918–920 (T. Bulang). Finnish: Aarne 1911, No. 2013*, SKS, Nos. 2013, 2320; Estonian: Aarne 1918, No. 2013*; Latvian: Arājs / Medne 1977, No. 2320; Lithuanian: Kerbelytė 1999ff. II, No. 2320; Norwegian: Hodne 1984, No. 2320; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 2013, 2320; English: Briggs / Tongue 1965, No. 92, Briggs 1970f. A II, 563; French: Delarue 1956, 355; Spanish: RE 5 (1965) 216 No. 86, González Sanz 1996, No. 2320; Catalan: Oriol / Pujol 2003, No. 2320; Dutch: Haan 1979, 70; Frisian: Kooi 1984a, No. 2320, Kooi / Schuster 1993, No. 221; Flemish: Meyer 1968, No. 2320; German: cf. Frischbier 1867, Nos. 361, 366, 367, Plenzat 1930, 99 No. 1, cf. 158 No. 1; Italian: Cirese / Serafini 1975, No. 2320; Sardinian: Cirese / Serafini 1975, No. 2320; Hungarian: MNK IX, No. 2320, cf. Nos. 2013B*, 2013C*, 2302A*, 2320A*; Czech: Sirovátka 1980, 262 No. 1, 264 No. 5, 265 No. 10; Bulgarian: BFP, No. 2320; Russian: Afanas'ev / Barag et al. 1984f. III, Nos. 528, 530–532; Ukrainian: Popov 1957, 503, 503f.; Indian: Thompson / Balys 1958, No. Z17; US-American: Baughman 1966, No. 2320; Spanish-American: Robe 1973, No. 2320; Mexican: Paredes 1970, No. 80, Robe 1973, No. 2320; Argentine: Chertudi 1960f. I, No. 95; Egyptian: El-Shamy 2004, No. 2320.

2014 *Chains Involving Contradictions Or Extremes.* (Including the previous Type 2014A.) This miscellaneous type comprised of various chain tales that feature contradictions or extremes [Z51]. Cf. Types 1931, 2335. The following are the most common variants:

(1) A man who has recently been married meets a friend (neighbor, stranger) who tells him what has happened at home while he was absent. The friend makes the events sound positive, but as the married man asks for more information, the situation turns out to be disasterous. (Previously Type 2014A.)

During their conversation they exchange other news. For example, one says that a goat (hog) ate a giant cabbage and became fat enought to be slaughtered. Questions and answers follow, with comments like, "That's good." – "No, not so good." – "That's bad." – "No, not so bad." One tells the other his house burned down. "That's too bad", answers the other, but the first man says, "Not it's not so bad, because my wife died in the fire". [Z51.1]. Cf. Type 2040.

(2) Two godparents (strangers) discuss a coin (saw, pea) which one of them has found (lost). The conversation conveys alternating incidents or commentary. At the end, one tells the other that he killed a wolf which had eaten a wild boar. The other says, "That's good". The first replies, "Yes, it is good, but not very good, because the squire claimed its skin".

Remarks: Documented in a Latin manuscript of the 15th century. Early literary treatment, see Bonaventure Des Périers, *Nouvelles Récréations* (No. 75).
Literature/Variants: Bolte 1886; Haavio 1929f. I; Taylor 1933, 81 nos. 2014, 2014A; HDM 2 (1934–40) 182; EM 6 (1990) 323–326 (U. Masing).
Finnish: SKS; Finnish-Swedish: Kvideland/Sehmsdorf 1988, No. 82; Estonian: Aarne 1918, No. 2014*, Löwis of Menar 1922, No. 65, Tampere 1968, No. 10; Latvian: Arājs/Medne 1977, Nos. 2014, 2014A; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1927ff. I, No. 58; Swedish: Liungman 1961; Norwegian: Hodne 1984, No. 2014A; Danish: Kamp 1879f. I, No. 19, Kristensen 1892f. I, No. 364, Kristensen 1900, Nos. 158–161, Holbek 1990, No. 57; Icelandic: Kvideland/Eiríksson 1988, No. 13; Scottish: Briggs 1970f. A II, 104; Irish: Ó Súilleabháin/Christiansen 1963, No. 2014A; French: Karlinger/Gréciano 1974, Nos. 6, 51, Pelen 1994, No. 23; Spanish: Espinosa 1988, No. 470; Portuguese: Cardigos (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a, No. 2014A, Kooi/Schuster 1993, No. 218; Flemish: Meyer 1968, No. 2014A; German: Fox 1942, No. 33, Wossidlo/Henßen 1957, No. 129b, Moser-Rath 1984, 291, Kooi/Schuster 1994, No. 261; Hungarian: MNK IX, No. 2014A; Czech: Franko 1892, No. 16; Slovene: Eschker 1986, No. 3; Serbian: Karadžić 1937, No. 45, Eschker 1992, No. 87; Croatian: Stojanović 1867, 217, cf. Bošković-Stulli 1967f., No. 17; Macedonian: cf. Čepenkov/Penušliski 1989 III, No. 346; Rumanian: Schullerus 1928, No. 1961*; Polish: Krzyżanowski 1962f. II, No. 2014A; Sorbian: Nedo 1957, 71f.; Russian, Byelorussian, Ukrainian: SUS, No. 2014A; Jewish: Landmann 1973, 259; Siberian: Soboleva 1984, No. 2014A; US-American: Baughman 1966, No. 2014A.

2014A See Type 2014.

2015 ***The Goat Who Would Not Go Home.*** A boy is not able to bring his mischievous goat home. He asks people (hunter, shepherd, St. Nicholas), animals (bear, hare, dog, cat, mouse, pig), and/or objects (rope, water, fire) for help. None of them can (will) make the goat go home. A wolf (bee, wasp, fly) bites (stings) the goat, and it runs home fast [Z39.1]. Cf. Type 212.

Combinations: 212, 2030.
Literature/Variants: BP I, 346–349, II, 104–107; Haavio 1929f. I; Taylor 1933, 81 No. 2015; Joldrichsen 1987, 45–54; Petitat/Pahud 2003, 15f.; EM: Ziege will nicht heim (in prep.).
Finnish: Aarne 1911, No. 2015**, SKS; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian, Wotian: Kecskeméti/Paunonen 1974; Syrjanian: cf. Wichman 1916, No. 14; Swedish: Liungman 1961; Norwegian: Hodne 1984, Kvideland/Sehmsdorf 1999, No. 43; Danish: Kristensen 1896, Nos. 145–147, 601; Scottish: Chambers 1870, 57ff.; Irish: Ó Súilleabháin/Christiansen 1963; English:

Briggs 1970f. A II, 576ff.; French: Delarue 1947, No. 26, Massignon 1968, No. 39, Joisten 1971 II, No. 114.1, Coulomb/Castell 1986, No. 7; Spanish: cf. Espinosa 1988, Nos. 471, 472; Portuguese: Oliveira 1900f. II, No. 389, Coelho 1985, No. 3, Cardigos (forthcoming); Flemish: Mont/Cock 1927, No. 2; Walloon: Legros 1962; German: Spiegel 1914, No. 16, Jungbauer 1923b, No. 24, Fox 1942, No. 46, Benzel 1962, No. 144, Henßen 1963, No. 19, cf. Grimm KHM/Uther 1996 I, Nos. 36, 48; Swiss: Wildhaber/Uffer 1971, No. 59; Ladinian: cf. Uffer 1945, 101ff.; Italian: Cirese/Serafini 1975, De Simone 1994, No. 4; Sardinian: Cirese/Serafini 1975; Hungarian: MNK IX; Czech: Jech 1961, No. 2; Slovene: Krek 1885, 1070; Serbian: Karadžić 1937, No. 13, Eschker 1992, No. 47; Croatian: Bošković-Stulli 1975b, No. 63; Macedonian: Čepenkov/Penušliski 1989 I, No. 15, Eschker 1972, No. 9; Bulgarian: BFP; Albanian: Camaj/Schier-Oberdorffer 1974, No. 49; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, Nos. 24, 27, Alptekin 1994, Nos. V.87, VI.103; Jewish: Jason 1988a; Ossetian: Bjazyrov 1958, No. 28; Udmurt: Kralina 1961, No. 41; Siberian: Soboleva 1984; Kazakh: Makeev 1952, 154ff.; Tadzhik: Amonov 1961, 13f.; Kalmyk: cf. Džimbinov 1959, No. 89f.; Mongolian: Michajlov 1962, 23f.; Palestinian, Jordanian, Persian Gulf, Qatar: El-Shamy 2004; Iranian: Ehlers 1961, 55ff.; French-American: Ancelet 1994, No. 17; Spanish-American, Mexican: Robe 1973; Puerto Rican: Hansen 1957; Egyptian, Algerian, Moroccan: El-Shamy 2004.

2015* See Type 2030.

2016 ***Wee Wee Woman*** (previously ***There Was a Wee Wee Woman***). Once there was a teeny tiny woman who had a teeny tiny cow which she milked into a teeny tiny pail. A teeny tiny cat drank all the milk. The woman killed the cat (it died), and all the milk flowed back into the pail, etc. [Z39.2].

Literature/Variants: Haavio 1929f. I; Taylor 1933, 81 No. 2016; HDM 2 (1934–40) 176; EM: Wee Wee Woman (in prep.).
Finnish: Aarne 1911, No. 2016**, SKS; Swedish: Liungman 1961; Danish: Kristensen 1896, Nos. 230–237; Scottish: Baughman 1966; English: Jacobs 1898, 57, Briggs/Michaelis-Jena 1970, No. 28; Frisian: Kooi 1984a; German: Benzel 1962, No. 195, Benzel 1965, No. 214, Kooi/Schuster 1994, No. 263; Italian: Cirese/Serafini 1975; Hungarian: MNK IX, Dömötör 2001, 292; Byelorussian: Kabašnikau 1960, 32–34; Czech: Sirovátka 1980, No. 45.

2017 See 2302.

2018 See 2043.

2019 ***Pif Paf Poltrie.*** A suitor (suitors) with a peculiar name (e.g. Pif Paf Poltrie) asks a father for his daughter's hand in marriage. The father consents and sends the suitor to other relatives, who also consent. The suitor asks the bride about her dowry, which is poor. She asks him what his profession is. He is not a tailor, shoemaker, farmer, carpenter, or smith, but a maker of brooms [Z31.1].

Literature/Variants: Cf. Erk / Böhme 1893f. II, No. 884; Haavio 1929f. I; BP III, 71–74; Taylor 1933, 81 No. 2019; HDM 2 (1934–40) 176f.; EM 10 (2002) 1056–1058 (S. Wienker-Piepho).
Catalan: cf. Oriol / Pujol 2003; German: Grimm KHM / Uther 1996 II, No. 131.

2019* *Louse and Flea Wish to Marry.* Chain tale or song about the wedding of a louse and a flea (other animals). Other animals (fly, frog, ant, beetle, newt, snake, rat, etc.) help with the preparations (come as guests, bridesmaids, musicians, baker, cook, etc.). Various complications ensue [Z31.2].

Literature/Variants: Haavio 1929f. I; BP III, 71–74; Taylor 1933, 81 No. 2019*; HDM 2 (1934–40) 176; EM 8 (1996) 793–795 (H.-J. Uther).
Spanish: Llano Roza de Ampudia 1925, No. 182; Catalan: Karlinger / Ehrgott 1968, No. 20, Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 76, Soromenho / Soromenho 1984f. I, No. 54, Cardigos (forthcoming); Hungarian: MNK IX, Nos. 2019A*, 2019B*; Russian: SUS; Georgian: cf. Kurdovanidze 2000, No. 2019**; Spanish-American: TFSP 5 (1926) 7–48; Chile, Argentine: Hansen 1957.

Chains Involving Death (with Animal Actors) 2021–2024

2021 *The Rooster and the Hen.* (Including the previous Types 235A*, 2021A.) A hen (rooster, cat, other animal, young woman) has a nut (cherry pit, a corn, etc.) stuck in her throat (dies in some other way). A rooster goes to get water for the hen to drink,. but the water sends him to get red silk from a bride first. The bride sends him to get a wreath, etc.

Or, the rooster asks for help from various animals (pig, cow, etc.), people (miller, baker, shoemaker, etc.), and / or objects (river, tree, etc.) [Z32.1.1]. When the rooster comes back with the water, the hen is already dead.

All the animals participate in the funeral procession [Z32.1]. At the end, a flea (fly, mouse) falls and is crushed under the wagon's wheel. (Previously Type 2021A.) Cf. Type 285.

The rooster buries the hen [B257] and then dies from grief. (The hen who had been choking is bumped and the nut becomes dislodged from her throat.)

Combinations: 2032.
Literature/Variants: Weinhold 1897; Haavio 1929f. I, 58–63; BP I, 75–79, II, 146–140; Wesselski 1925, No. 16; Taylor 1933, 82 nos. 2021, 2021A; Wesselski 1933; HDM 2 (1934–40) 177; Wesselski 1942, No. 16; Schwarzbaum 1968, 247; EM 2 (1979) 35; Joldrichsen 1987, 45–54; Scherf 1995 I, 592–594; Dekker et al. 1997, 69–74; Röhrich 2001, 52f.; EM: Tod des Hühnchens (in prep.).
Finnish: SKS; Latvian: Arājs / Medne 1977, Nos. 235A*, 2021A; Lithuanian: Kerbelytė 1999ff. II, 2021A; Swedish: Liungman 1961, Schier 1974, No. 50; Norwe-

gian: Hodne 1984; Danish: Grundtvig 1854ff. I, No. 79, Kristensen 1896, Nos. 150–160, 162–166, Kuhre 1938, No. 15, Christensen/Bødker 1963ff., Nos. 20, 47; French: Cosquin 1886f. I, No. 29; Irish: Ó Súilleabháin/Christiansen 1963; English: cf. Briggs/Michaelis-Jena 1970, No. 31; Frisian: Kooi 1984a; Luxembourg: Gredt 1883, No. 915; German: Spiegel 1914, Nos. 14a, 14b, Peuckert 1932, Nos. 15, 18, Fox 1943, No. 16, cf. Wossidlo/Henßen 1957, No. 27, Wiepert 1964, No. 156, Neumann 1971, No. 41, Arnim/Brentano 1979 III, No. KL23b, Tomkowiak 1993, 276, Grimm KHM/Uther 1996 I, No. 18, II, No. 80, Bechstein/Uther 1997 I, No. 27; Corsican: Ortoli 1883, 237 No. 30; Hungarian: MNK IX, Nos. 2021, 2021A; Czech: Jech 1961, No. 4, Klímová 1966, No. 99; Slovakian: Gašparíková 1981b, No. 6; Bulgarian: BFP, No. 2021A; Sorbian: Nedo 1972, 314ff.; Russian, Byelorussian: SUS, No. 2021A; Ukrainian: Lintur 1972, No. 25, SUS, No. 2021A; Turkish: Alptekin 1994, No. VI.102; Cheremis/Mari: Kecskeméti/Paunonen 1974; Georgian: Virsaladze 1961, Nos. 241IA–241III; Saudi Arabian: Nowak 1969, No. 496; Indian: Thompson/Balys 1958, No. Z32.1, Jason 1989, No. 2021A; South African: Grobbelaar 1981.

2021A See Type 2021.

2021B ***The Rooster Strikes Out the Hen's Eye with a Nut.*** A rooster throws a nut that strikes out a hen's eye. He blames the hazelnut bush, because it tore his pants. The bush blames the goat for eating its leaves. The goat blames the herdsman who did not give him good pasture; the herdsman blames his master for not giving him enough to eat, etc. [Z43.2]. Cf. Type 2032.

Literature/Variants: BP II, 146–149; Haavio 1929f. I; Taylor 1933, 82 No. 2021B; Wesselski 1933; HDM 2 (1934–40) 177; Schwarzbaum 1968, 251; EM: Tod des Hühnchens (in prep.).
Livonian: Loorits 1926, No. 241*; Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Danish: Kristensen 1896, Nos. 161, 167–170; French: Meyrac 1890, 452f.; German: Spiegel 1914, No. 14c, Nimtz-Wendlandt 1961, No. 49; Slovene: Krek 1885, 83f.; Macedonian: Popvasileva 1983, No. 34, Čepenkov/Penušliski 1989 I, No. 28; Bulgarian: BFP; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard/Boratav 1953, Nos. 25, 26, 28; Mordvinian: Kecskeméti/Paunonen 1974; Georgian: Virsaladze 1961, Nos. 241IA–241III; Palestinian, Iraqi, Yemenite: El-Shamy 2004; Iranian: cf. Marzolph 1984; Burmese: Kasevič/Osipov 1976, No. 37; Indonesian: Vries 1925f. I, No. 10; Egyptian: El-Shamy 2004.

2021* See Type 2022.

2022 ***The Death of the Little Hen.*** (Including the previous Types 2021* and 2022A.) Chain tale, game, song, or rhyme in which a small animal (chicken, flea, louse, other insect, small child, etc.) dies (falls into a cooking pot and is scalded, is burned, is drowned). Various people (girl, woman, father, etc.), animals, and objects (door, window, wagon, broom, tree, water, well, etc.) lament the death, which they announce in their characteristic manners [Z32.2, Z32.2.1].

For example, the flea weeps, the tree loses its leaves, the door squeaks, the broom sweeps, the table "entables", etc. (Previously Type 2022A.)

Combinations: 85.
Remarks: Documented 1179 in the *Roman de Renart* (I,398–473).
Literature/Variants: Klemm 1897; Weinhold 1897; BP I, 293–295; Haavio 1929f. I; Anderson 1927ff. III, Nos. 68, 79; Taylor 1933, 82 nos. 2022, 2022A; Wesselski 1933; HDM 2 (1934–40) 177f.; Cobb 1957; El-Shamy 1999, No. 27; EM: Tod des Hühnchens (in prep.).
Latvian: Arājs / Medne 1977; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Kristensen 1896, Nos. 602, 171–174, Kuhre 1938, No. 15; Faeroese: Nyman 1984; Scottish: Briggs 1970f. A II, 522f.; Irish: Ó Súilleabháin / Christiansen 1963; English: Briggs 1970f. A II, 574f.; French: Carnoy 1885, No. 34, Tegethoff 1923 II, No. 18, Perbosc 1954, No. 34, Massignon 1968, No. 34, Joisten 1971 II, Nos. 117, 118; Spanish: Espinosa 1946ff. I, Nos. 271–274; Catalan: Oriol / Pujol 2003; Frisian: Kooi / Schuster 1994, No. 257; Flemish: Meyer 1968; Walloon: Legros 1962, No. 2021*; German: Spiegel 1914, Nos. 14a–c, Fox 1942, No. 44, Benzel 1962, No. 145, Henßen 1963b, No. 2, Grimm KHM / Uther 1996 I, No. 30; Italian: Cirese / Serafini 1975, De Simone 1994, No. 4b; Sardinian: Cirese / Serafini 1975; Maltese: Mifsud-Chircop 1978; Hungarian: Ortutay 1957, No. 66, Kovács 1966, No. 21; Czech: Sirovátka 1980, No. 43; Rumanian: Schullerus 1928, No. 1963*; Albanian: Camaj / Schier-Oberdorffer 1974, No. 77; Greek: Hahn 1918 I, No. 56, Megas / Puchner 1998, No. *2021; Turkish: Eberhard / Boratav 1953, No. 30; Georgian: cf. Kurdovanidze 2000, Nos. 2021A*, 2021A**; Syrian: El-Shamy 2004, Nos. 2021*, 2022A; Palestinian: Muhawi / Kanaana 1989, No. 41, El-Shamy 2004, Nos. 2021*, 2022A; Jordanian: El-Shamy 2004, Nos. 2021*, 2022A; Kuwaiti: El-Shamy 2004, No. 2021*; Iranian: Marzolph 1984; Pakistani: Thompson / Roberts 1960, Schimmel 1980, No. 46; Indian: Thompson / Roberts 1960; Sri Lankan: Schleberger 1985, No. 46; Mexican: Robe 1970, No. 142; Cape Verdian: Parsons 1923b I, No. 70; Egyptian: Nowak 1969, No. 492, El-Shamy 2004, Nos. 2021*, 2022A; Algerian: Nowak 1969, No. 493, El-Shamy 2004, No. 2021*; Tunisian: El-Shamy 2004, Nos. 2021*, 2022A; Moroccan, Sudanese: El-Shamy 2004, Nos. 2021*, 2022A.

2022A See Type 2022.

2022B ***The Broken Egg*** (previously ***The Hen Lays an Egg, the Mouse Breaks it***). A hen lays an egg which breaks (a mouse breaks it). All the witnesses show their grief at this misfortune. For example, the hen ruffles her feathers, the rubbish begins to burn, the stairs creak, the oak falls down, the magpie sprains his leg, the ox breaks his horns, the river flows with blood, the maidservant breaks her jug, the housewife smears dough on the wall, etc. The master locks his wife up and the maidservant goes to look for people who are equally stupid, etc. [Z39.5]. Cf. Types 1384, 1450.

Combinations: 1384.
Literature/Variants: BP II, 105–107; Haavio 1929f. I.
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Wepsian, Wotian, Karelian, Syrjanian: Kecskeméti / Paunonen 1974; Sardinian: cf. Karlinger 1973c,

No. 22; Hungarian: MNK IX; Slovakian: Gašparíková 1991f. I, No. 280; Rumanian: Schullerus 1928, No. 1963*; Polish: Krzyżanowski 1962f. II, No. 2037; Russian, Byelorussian, Ukrainian: SUS; Turkish: Eberhard / Boratav 1953, No. 30 III; Abkhaz: Šakryl 1975, No. 53; Mordvinian: Kecskeméti / Paunonen 1974; Siberian: Doerfer 1983, No. 54; Tadzhik: cf. Grjunberg / Steblin-Kamenskov 1976, 78, Rozenfel'd / Ryčkovoj 1990, No. 45; Kalmyk: cf. Lőrincz 1979, No. 2022B*.

2023 ***Little Ant Marries*** (previously ***Little Ant Finds a Penny, Buys New Clothes with it, and Sits in her Doorway***). An ant (beetle, cockroach, grasshopper, snail, cat, etc.) finds some money, buys new clothes, and sits in her doorway. Many animals come by and ask her to marry them, in their characteristic voices. The ant chooses the mouse, because he is quiet.

When the mouse stirs the stew (wedding soup), he falls in the pot and drowns. When the ant discovers this, she weeps. The bird tears his own beak off, the seagull tears his own tail off, etc. [Z32.3].

Literature/Variants: Haavio 1929f. I; Taylor 1933, 82f. No. 2023; HDM 2 (1934–40) 178; Schwarzbaum 1968, 467; Schwarzbaum 1979, xli not. 35.
Spanish: Espinosa 1988, Nos. 473–482, Camarena Laucirica 1991, No. 298, González Sanz 1996; Catalan: Oriol / Pujol 2003; Portuguese: Oliveira 1900f. I, No. 69, Vasconcellos 1963 I, No. 60–64, Cardigos (forthcoming), No. 2023*; Italian: Cirese / Serafini 1975, De Simone 1994, No. 4b; Sardinian: Cirese / Serafini 1975; Albanian: Camaj / Schier-Oberdorffer 1974, No. 78; Turkish: Eberhard / Boratav 1953, No. 21, Alptekin 1994, Nos. IV.78, IV.79; Jewish: Jason 1965, Noy 1968, No. 38, Jason 1975, 1988a; Uzbek: Laude-Cirtautas 1984, No. 2; Tadzhik: Rozenfel'd / Ryčkovoj 1990, No. 43; Palestinian: Muhawi / Kanaana 1989, No. 23, El-Shamy 2004; Iraqi: Nowak 1969, No. 7, El-Shamy 2004, Nos. 2023, 2028B§; Persian Gulf, Kuwaiti: El-Shamy 2004; Saudi Arabian: Jahn 1970, No. 3; Qatar: El-Shamy 2004, Nos. 2023, 2028B§; Iranian: Marzolph 1984; Indian: Pillai-Vetschera 1989, No. 21; Spanish-American, Mexican: Robe 1973; Cuban, Puerto Rican: Hansen 1957, No. *2023; Mayan: Peñalosa 1992; Ecuadorian: Carvalho-Neto 1966, No. 14; Brazilian: Alcoforado / Albán 2001, No. 91; Chilean: Pino Saavedra 1960ff. III, No. 224; Egyptian, Algerian: El-Shamy 2004; Tunisian: cf. Brandt 1954, 28f., El-Shamy 2004; Moroccan: Basset 1897, No. 88, El-Shamy 2004, Nos. 2023, 2028B§.

2024* ***Rabbit Borrows Money.*** A rabbit borrows money from a beetle, a hen, a fox, a dog, a tiger, and a hunter. When the beetle asks for the money back, the rabbit tells him to wait behind to count the money. Instead, the hen eats the beetle, then the fox eats the hen, etc. [Z32.4].

Literature/Variants: Haavio 1929f. I; Schwarzbaum 1979, 331 not. 6; Petitat / Pahud 2003, 26.
Greek: cf. Megas / Puchner 1998, No. *2024; Spanish-American, Mexican: Robe 1973; Mayan: Peñalosa 1992, No. 2024; Venezuelan: Hansen 1957, No. **2024.

Chains Involving Eating 2025–2028

2025 *The Fleeing Pancake.* A pancake (pudding, cake, cookie, cabbage strudel, round bread) jumps out of the pan (plate) and runs away from the cook (mother) who wants to eat it. The pancake runs outside and meets a series of animals (hen, rooster, duck, goose, fox, pig) or people who also want to eat it. The pancake runs away from all of them, bragging about all the others it has already escaped from. The fox (pig) induces the pancake to come close by pretending to be deaf, and gobbles it up [Z33.1].

The pig drops part of the pancake, so now all pigs root around in the mud looking for it.

Literature/Variants: Dähnhardt 1907, 133–141; Dähnhardt 1907ff. III, 272–284; HDM 2 (1934–40) 179f.; Scherf 1987, 121–126; Dekker et al. 1997, 384f.; Schmidt 1999; EM 10 (2002) 849–851 (S. Wienker-Piepho); Petitat / Pahud 2003, 26.
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lappish: Qvigstad 1927ff. II, No. 79; Karelian: Kecskeméti / Paunonen 1974, SKS; Swedish: Liungman 1961; Norwegian: Hodne 1984; Danish: Skattegraveren 2 (1884) nos. 233, 663, 12 (1889) No. 804, Kristensen 1896, Nos. 113, 597–600, Christensen / Bødker 1963ff., No. 70; Scottish: Chambers 1870, 82ff.; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966; Catalan: Els Infants 6 (1958) 1–4; Portuguese: Cardigos (forthcoming); Dutch: Sinninghe 1943, Kooi 2003, No. 99; Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 216; Flemish: Meyer 1968; German: Kooi / Schuster 1994, No. 262, cf. No. 247, Berger 2001; Hungarian: cf. MNK IX, No. 2025A*; Czech: Sirovátka 1980, No. 45; Slovene: Brezovnik 1894, 17ff.; Macedonian: Tošev 1954, 157ff.; Bulgarian: BFP; Russian, Byelorussian, Ukrainian: SUS; Gypsy: cf. MNK X 1, No. 2025A*; Chuvash, Vogul / Mansi: Kecskeméti / Paunonen 1974; Siberian: Doerfer 1983, No. 58; Uzbek: Afzalov et al. 1963 I, 26ff.; Tadzhik: STF, No. 331, cf. No. 4; Iranian: Osmanov 1958, 459ff., cf. 249ff.; US-American: Baughman 1966; Spanish-American: TFSP 6 (1927) 30–33; Chilean: Pino Saavedra 1987, No. 76; Egyptian: El-Shamy 2004; South African: Coetzee et al. 1967, Grobbelaar 1981.

2027 See Type 2028.

2027A See Type 2028.

2028 *The Devouring Animal That Was Cut Open* (previously *The Troll [Wolf] who was Cut Open*). (Including the previous Types 2027, 2027A, and 2028A*.) A cat (wolf, troll, mouse, giant, bear, chick, pumpkin, woman, louse) with a huge appetite drinks a great quantity of milk, then eats a lot of food and devours the family with whom he lives. He goes out and people (animals) whom he meets on the road ask him why he is so fat (where he is going, why he is out so early). The cat lists everything he has eaten and announces that he will eat this person too. He devours everything he meets, e.g. certain animals, a cowherd, a flock of birds, a driver and his team of horses, etc. [Z33.2, Z33.3, Z33.4].

At the end, the cat bursts or meets an ox (someone else) he wants to eat which splits the cat's belly open with its horn (a knife). Everything that the cat had eaten comes out alive. Cf. Types 123, 333.

In some variants, a childless couple use clay to make a child who eats everything he meets.

Literature/Variants: HDM 2 (1934–40) 178f.; Holbek 1978; EM 5 (1987) 258–266 (M. Rumpf); Scherf 1987, 162–168; Petitat/Pahud 2003, 26.
Estonian: Loorits 1959, No. 83; Latvian: Arājs/Medne 1977; Lappish, Wepsian, Karelian, Syrjanian: Kecskeméti/Paunonen 1974; Swedish: Liungman 1961, No. 2027; Norwegian: Hodne 1984, No. 2027; Danish: Grundtvig 1854ff. III, 77f., Skattegraveren 2 (1884) 167f., 7 (1887) 183f., 193f., 11 (1899) 187f., Kristensen 1896, Nos. 119–126, 131–141; Icelandic: Schier 1983, No. 54; Irish: Ó Súilleabháin/Christiansen 1963; English: cf. Briggs 1970f. A II, 347; Spanish: González Sanz 1996; Catalan: Oriol/Pujol 2003; German: Fox 1942, No. 47; Italian: Cirese/Serafini 1975; Hungarian: MNK IX, No. 2028B*, Dömötör 2001, 287; Czech: Jech 1984, No. 9; Slovakian: cf. Gašparíková 1991f. I, No. 230, II, No. 379; Greek: Megas/Puchner 1998, Nos. *2027, *2028; Russian: SUS; Gypsy: MNK X 1, No. 2028B*; Abkhaz: Bgažba 1959, 101f., cf. Šakryl 1975, No. 2; Mordvinian: Kecskeméti/Paunonen 1974; Siberian: Soboleva 1984; Uzbek: Keller/Rachimov 2001, No. 13; Georgian: Kurdovanidze 2000; Palestinian: Hanauer 1907, 196ff., Muhawi/Kanaana 1989, No. 40, El-Shamy 2004; Qatar: El-Shamy 2004; Iranian: Marzolph 1984; Indian: Thompson/Balys 1958, No. Z33.4.1, Thompson/Roberts 1960, No. 2027, Jason 1989, No. 2027A; Chinese: Ting 1978; Spanish-American: Robe 1973; US-American: Baughman 1966; African American: Dorson 1956, 199; Nigerian: Schild 1975, No. 7.

2028A* See Type 2028.

Chains Involving Other Events 2029–2075

2030 ***The Old Woman and Her Pig.*** (Including the previous Types 2030A–H, 2030J, 2030A*–E*, 2034B, 2034E.) This miscellaneous type consists of various chain tales in which a person (animal) wants an animal (person, object) to do something (go home, pick pears, grow, get some beer, eat, reap grain). The animal refuses.

The person threatens him by asking someone else (person, animal, object, or element: e.g. dog, stick, fire, water, butcher) for help. The request is not granted (the help is postponed until some demand can be met). Finally someone (hangman, angel of death, animal) obliges, and all the others in succession do what the person had wanted them to [Z41, Z41.3, Z41.4, Z41.4.1, Z41.4.2, Z41.7, Z41.7.1, Z41.8, Z41.9].

In a few variants, a mouse eats cheese (wheat, wick of an eternal flame). A cat condemns the mouse and eats it as punishment; a dog eats the cat for eating the mouse. Each animal, object, or element is blamed for having damaged the one before it, and is then punished [Z41.1]. (Previously Type 2030C.)

Combinations: 2015.
Remarks: Documented in 1768 by J. S. Ulrich, *Sammlung jüdischer Geschichten* (p. 131). Also a game for children (Johann Fischart, *Spieleverzeichnis*, 1575).
Literature/Variants: Chauvin 1892ff. II, 116 No. 93; Erk/Böhme 1893f. III, Nos. 1743–1745, 2133; Köhler/Bolte 1898ff. III, 355–365; BP II, 100–108; Goebel 1932, 235ff.; HDM 1 (1930–33) 256–260 (F. M. Goebel), 2 (1934–40) 180–182; Armistead/Silverman 1978; EM 5 (1987) 137–141 (H.-J. Uther); Dekker et al. 1997, 272–275; Schmidt 1999; Petitat/Pahud 2003, 25f.
Latvian: Arājs/Medne 1977, No. 2030D; Lithuanian: Kerbelytė 1999ff. II, No. 2030B*, 2030C*; Lappish: Bartens 2003, No. 73; Swedish: Liungman 1961; Scottish: Baughman 1966; Irish: Ó Súilleabháin/Christiansen 1963; English: Baughman 1966; French: RTP 14 (1899) 47, 15 (1900) 220; Spanish: González Sanz 1996, No. 2030B; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900f. I, No. 163, Cardigos (forthcoming), No. 2030A*; Dutch: Sinninghe 1943, Nos. 2015, 2015 (Var.), Kooi 2003, No. 109; Frisian: Kooi 1984a, Nos. 2030, 2030J, Kooi/Schuster 1993, No. 217; Flemish: Meyer 1968, Nos. 2030, 2030C, Lox 1999a, No. 78; German: Grimm KHM/Rölleke 1986 I, No. 72, Kooi/Schuster 1994, No. 265; Italian: Cirese/Serafini 1975, Barozzi 1976, 513, 522f.; Sardinian: Cirese/Serafini 1975; Hungarian: MNK IX, No. 2030E, cf. Nos. 2034B*, 2034C*; Slovene: Milčinski 1911, 130ff., Matičetov 1973, 206f.; Bulgarian: BFP, Nos. 2030C, *2030*, cf. Nos. *2034D*, *2034D**; Rumanian: Schullerus 1928, No. 1962, Bîrlea 1966 I, 155f.; Albanian: Lambertz 1922, No. 59; Greek: Loukatos 1957, 214ff., 216ff., Megas 1968a, No. 29; Polish: Krzyżanowski 1962f. II, Nos. 2030, 2030D, 2035; Turkish: Eberhard/Boratav 1953, No. 31; Jewish: Jason 1965, 1975; Siberian: Soboleva 1984; Tadzhik: STF, No. 144, cf. No. 296; Syrian, Palestinian: El-Shamy 2004; Lebanese: El-Shamy 2004, No. 2030C; Iraqi: Nowak 1969, No. 495, El-Shamy 2004, Nos. 2030, 2030C; Kuwaiti, Qatar: El-Shamy 2004; Yemenite: El-Shamy 2004, Nos. 2030, 2030C, 2034B; Iranian: Marzolph 1984; Pakistani: Thompson/Roberts 1960, No. 2030B; Indian: Thompson/Roberts 1960, Nos. 2030B, 2034E, Jason 1989, Nos. 2030, 2030A*; Sri Lankan: Thompson/Roberts 1960, No. 2034E; Chinese: Ting 1978, Nos. 2030B, 2030B_1; Indonesian: Vries 1925f. II, No. 21; English-Canadian: Halpert/Widdowson 1996 II, Nos. 137–139; US-American: Baughman 1966; French-American: Carrière 1937, No. 73; Spanish-American: TFSP 6 (1927) 55; Mexican: Robe 1973; Cuban: Hansen 1957, Nos. 2030A, 2030**G; Dominican: Hansen 1957; Puerto Rican: Hansen 1957, Nos. 2030, 2030**E; Mayan: Peñalosa 1992; Chilean: Hansen 1957, No. 2030*B; Argentine: Hansen 1957, No. 2030**F; West Indies: Flowers 1953; Egyptian, Algerian: El-Shamy 2004; West African: Nassau 1914, 200, Barker/Sinclair 1917, 117; East African: Bateman 1901, 67 No. 5; Zimbabwen: Smith/Dale 1920, 392; South African: Grobbelaar 1981, Schmidt 1989 II, No. 1290, Klipple 1992.

2030A–2030J See Type 2030.

2030A*–2030E* See Type 2030.

2031 ***Stronger and Strongest.*** An ant (sparrow, hare) hurts himself on some ice, which he thinks must be the strongest thing in the world.

The ice says this is not true, because the sun can melt it. The sun says it is not the strongest, because a cloud can obscure it. The cloud thinks a mountain is stronger. The mountain thinks grass or a mouse is stronger, the mouse thinks the cat is stronger, etc. (also fire, water, cattle, knive, butcher) [L392, Z42].

The cat (rat, God, human) is finally the strongest, or the question remains undecided.

Remarks: Documented in the 8th century in the Arabian *Kalila and Dimna*.
Literature/Variants: Clouston 1887 I, 309; Chauvin 1892ff. II, 97f. No. 55; Köhler/Bolte 1898ff. II, 47–56; BP I, 148, IV, 335 No. 28; HDM 2 (1934–40) 182–184; Schwarzbaum 1968, 320; Schwarzbaum 1979, 174 not. 4, 177f. not. 35; Adrados 1999ff. III, Nos. M. 304, M. 305; Hansen 2001, 415–424; Petitat/Pahud 2003, 18f.; EM: Stärkste Dinge (forthcoming).
Irish: Ó Súilleabháin/Christiansen 1963; French: Perbosc 1954, No. 32, Piniès 1985, 5ff., Pelen 1994, No. 22; Spanish: González Sanz 1996; Catalan: Oriol/Pujol 2003; Portuguese: Oliveira 1900f. I, No. 84, II, No. 312, Soromenho/Soromenho 1984f. I, No. 17–21, Cardigos (forthcoming); Dutch: Volkskundig Bulletin 24 (1998) 238ff.; Flemish: cf. Meyere 1925ff. IV, No. 335; Frisian: Kooi 1984a; Maltese: Mifsud-Chircop 1978; Hungarian: MNK IX, Dömötör 1992, No. 380; Macedonian: Tošev 1954, 135ff.; Greek: cf. Kretschmer 1917, No. 44; Turkish: Eberhard/Boratav 1953, Nos. 24, 27; Jewish: Jason 1965, 1988a; Ossetian: Britaev/Kaloev 1959, 28ff.; Cheremis/Mari, Tatar, Votyak: Kecskeméti/Paunonen 1974; Vogul/Mansi: Gulya 1968, No. 28; Udmurt: Kralina 1961, No. 38; Siberian: Doerfer 1983, Nos. 90, 106; Ostyak: Rédei 1968, 57f.; Kazakh: Sidel'nikov 1952, 25f.; Uzbek: Reichl 1978, 12f.; Tadzhik: Amonov 1961, 390, cf. STF, No. 208; Kalmyk: Lőrincz 1979; Buryat, Mongolian: Lőrincz 1979, No. 2031D*; Tuva: Taube 1978, No. 68; Palestinian: El-Shamy 2004, Nos. 2031, 2031D§, 2031E§; Lebanese, Jordanian, Persian Gulf, Qatar: El-Shamy 2004; Iraqi: El-Shamy 2004, No. 2031E§; Yemenite: Nowak 1969, No. 496; Iranian: Marzolph 1984; Afghan: Lebedev 1986, 227ff.; Indian: Thompson/Roberts 1960; Chinese: Ting 1978; Vietnamese: cf. Karow 1972, No. 144; Indonesian: Vries 1925f. I, No. 1; Japanese: Inada/Ozawa 1977ff.; North American Indian: JAFL 25 (1912) 219; French-American: Ancelet 1994, No. 16; Spanish-American, Mexican, Guatemalan, Nicaraguan, Panamanian: Robe 1973; Puerto Rican: Hansen 1957; Brazilian: Romero/Cascudo, No. 34, Cascudo 1955a, 432f., Alcoforado/Albán 2001, No. 92; Chilean: Hansen 1957, Pino Saavedra 1960ff. III, Nos. 225, 226, Pino Saavedra 1987, Nos. 77, 78; Argentine: Hansen 1957, Chertudi 1960f. I, No. 100; Egyptian: El-Shamy 2004, Nos. 2031, 2031E§; Algerian: El-Shamy 2004; Moroccan: Laoust 1949, No. 32, El-Shamy 2004; Ethiopian: Reinisch 1881ff. II, No. 20, Gankin et al. 1960, 170ff.; Sudanese: El-Shamy 2004, No. 2031D§; Malagasy: Haring 1982, No. 1.3.2031.

2031A ***The Esdras Chain: Stronger and Strongest.*** The Jewish bodyguards of the Persian king Darius discuss the question, what is the strongest thing in the world? The first thinks it is the king; the second, wine; the third, a woman. But the truth is the strongest of all [Z42.1, H631.4, H631.5, H631.8, H631.9].

Remarks: Documented in the apocryphal book of *Esra* (IV,25–63).

Literature/Variants: Kirchhof / Oesterley 1869 VII, Nos. 6–9; Köhler / Bolte 1898ff. II, 47–56; HDM 2 (1934–40) 184; Schwarzbaum 1968, 319f.; Tubach 1969, No. 5317; Hansen 2001, 415–424; EM: Stärkste Dinge (forthcoming).
Flemish: Cock 1919, 35f.; Czech: Dvořák 1978, No. 5317; Jewish: Bin Gorion 1990, No. 43; Lebanese, Saudi Arabian, Kuwaiti, Qatar: El-Shamy 2004; Burmese: cf. Kasevič / Osipov 1976, No. 103; Egyptian, Sudanese: El-Shamy 2004.

2031B ***Abraham Learns to Worship God.*** At nightfall Abraham worships a star, then the moon which outshines it, and in the morning the sun. Finally he learns to pray only to God [Z42.2].

Remarks: Documented in the *Koran* (VI,75–78).
Literature/Variants: HDM 2 (1934–40) 184f.; Schwarzbaum 1968, 50, 321; Schwarzbaum 1979, 174; EM: Stärkste Dinge (forthcoming).
French: RTP 7 (1892) 397; Jewish: Jason 1976, No. 4, Bin Gorion 1990, No. 6; Palestinian: Hanauer 1907, 24ff., El-Shamy 2004.

2031C ***The Mightiest Being as Husband for the Daughter*** (previously ***The Man Seeks the Greatest Being as a Husband for his Daughter***). A magician rescues a mouse (rat) which he transforms into a girl. Or, a childless couple wish for a child but instead have a mouse. The magician (parents) thinks the girl is the most beautiful creature in the world and wants to marry her to the mightiest husband.

They ask the moon, who refuses and says the sun is brighter than he. The sun refuses because the clouds cover him. The clouds say the wind blows them. The wind says the mountain (castle) stops him. The mountain says a mouse digs inside him. The mouse is therefore the mightiest and becomes the daughter's husband [L392].

Remarks: Aesopic fable (Perry 1965, 547 No. 619).
Literature/Variants: Chauvin 1892ff. II, 97 No. 55; Köhler / Bolte 1898ff. II, 47–56; Wesselski 1909, No. 71; Tubach 1969, No. 3428; Schwarzbaum 1979, 167–178; Dicke / Grubmüller 1987, No. 334.
Catalan: Hüllen 1967, 62ff.; Portuguese: Soromenho / Soromenho 1984f. I, No. 16, Cardigos (forthcoming); German: Bechstein / Uther 1997 II, No. 43; Hungarian: MNK IX, Dömötör 1992, No. 380; Bosnian: Eschker 1986, No. 53; Bulgarian: BFP; Greek: Megas 1965, No. 8, Megas / Puchner 1998; Jewish: Bin Gorion 1990, No. 252; Dagestan: Chalilov 1965, 11f.; Ossetian: Sorokine 1965, 115ff.; Uzbek: Laude-Cirtautas 1984, No. 9; Iranian: Marzolph 1984; Indian: Thompson / Roberts 1960, Jason 1989; Burmese: Htin Aung 1954, 53f., cf. Kasevič / Osipov 1976, Nos. 51, 184; Sri Lankan: Thompson / Roberts 1960; Nepalese: Sakya / Griffith 1980, 225ff.; Korean: Choi 1979, No. 37; Vietnamese: Landes 1886, No. 80; Japanese: Ikeda 1971, No. 2031, Inada / Ozawa 1977ff.; Spanish-American: Robe 1973; Egyptian: El-Shamy 2004; Ethiopian: Courlander / Leslau 1950, 89ff.

2032 ***The Healing of the Injured Animal*** (previously ***The Cock's Whiskers***). (Including the previous Type 2032A.) An animal (mouse) is wounded (by another animal) and asks for help. He is told that this will happen only if he brings a particular object (fulfills some other request). The injured animal has to ask someone else for this object. This develops into a chain of demands and counter-requests, until finally someone (thing) agrees without a counter-request. The animal is treated for his injury, or else he dies before all the requests are granted [Z43].

In Spanish and Portuguese variants, a toad asks a magpie to throw something (a nut) down from a tree. The magpie is afraid its beak will break, but the toad promises to repair it. The beak breaks and the toad goes after horsehair to mend it. He is sent to fulfill other requests, until finally someone does not make a counter-request. Everyone in the chain gets what he or she wanted, and finally the toad brings the horsehair to the magpie [Z43.1.] (Previously Type 2032A.)

Combinations: 2021.
Literature/Variants: Cf. Haavio 1929f. II; HDM 2 (1934–40) 185; Wesselski 1933; EM 6 (1990) 698–702 (D. Klímová).
Livonian: Loorits 1926, No. 241; Norwegian: Asbjørnsen / Moe 1866, No. 16; Danish: Kristensen 1896, Nos. 161–166; French: RTP 15 (1900) 220, Joisten 1956, No. 26, Pelen 1994, No. 20; Catalan: Oriol / Pujol 2003; Portuguese: Soromenho / Soromenho 1984f. I, No. 56, Cardigos (forthcoming), No. 2032A; Walloon: Legros 1962; German: Pfeifer 1920 I, 53ff., Jungbauer 1923b, No. 27, Fox 1943, 106f.; Italian: Cirese / Serafini 1975; Corsican: Massignon 1963, No. 17; Hungarian: Dömötör 2001, 287; Croatian: Bošković-Stulli 1963, No. 1; Polish: Krzyżanowski 1962f. II; Russian: Galkin et al. 1959, 161f., Pomerancewa 1964, No. 11; Turkish: Eberhard / Boratav 1953, No. 29, Alptekin 1994, No. VI.104; Ossetian: Bjazyrov 1958, No. 29; Kurdish: Džalila et al. 1989, No. 169; Armenian: Khatchatrianz 1946, 137ff.; Tadzhik: STF, No. 116; Georgian: Dolidze 1956, 416ff.; Mongolian: Michajlov 1962, 185; Palestinian: Muhawi / Kanaana 1989, No. 38, El-Shamy 2004; Iranian: Osmanov 1958, 467ff.; Burmese: Htin Aung 1954, 42ff.; Chinese: cf. Ting 1978, No. 2032*; Indonesian: Vries 1925f. I, No. 21; North American Indian: Cushing 1901, 411f.; West Indies: Flowers 1953, No. 2032.1.

2032A See Type 2032.

2033 See Type 20C.

2034 ***The Mouse Regains Its Tail.*** A hunting cat bites off a mouse's tail. Or, a woman cuts the tail off (belly open) of a mouse (cat, rat) because it stole her milk. The mouse wants to get its tail back.

The mouse asks the cat for its tail (the cobbler to sew its belly), but is told it must do something (e.g. bring milk from the goat or cow). The goat wants the mouse to give it grass, the meadow wants water, the well wants eggs, the chicken wants corn, etc. Finally someone complies and all the rest get what they want. Or, the mouse is eaten [Z41.4].

Combinations: 295.

Literature/Variants: BP II, 107f.; HDM 2 (1934–40) 185–187; Grafenauer 1960; EM 9 (1999) 437–440 (S. Wienker-Piepho); Petitat / Pahud 2003, 25.

Latvian: Arājs / Medne 1977, No. 2032A; Irish: Ó Súilleabháin / Christiansen 1963; English: Baughman 1966, Briggs 1970f. A II, 512f.; Spanish: Camarena Laucirica 1991 II, No. 300; Catalan: Oriol / Pujol 2003; Portuguese: Vasconcellos / Soromenho et al. 1963f. I, No. 82, 83, Coelho 1985, No. 13, Cardigos (forthcoming); Flemish: Meyer 1968; German: Meier 1852, Nos. 80, 81, Spiegel 1914, No. 14, Fox 1942, No. 43; Swiss: Decurtins 1896ff. II, No. 8, Büchli / Brunold-Bigler 1989ff. II, 540f.; Austrian: Haller 1912, 86f.; Italian: De Nino 1883f. III, No. 28, Crane 1885, No. 79; Hungarian: MNK IX; Albanian: Camaj / Schier-Oberdorffer 1974, No. 80; Turkish: Eberhard / Boratav 1953, No. 29; Jewish: Noy 1963a, No. 150, Jason 1965; Abkhaz: Šakryl 1975, 22ff.; Kurdish: Wentzel 1978, No. 45; Tadzhik: STF, No. 116; Kalmyk: Džimbinov 1962, 135f.; Palestinian: Schmidt / Kahle 1918f. II, No. 84, Muhawi / Kanaana 1989, No. 39, El-Shamy 2004; Jordanian, Oman: El-Shamy 2004; Iranian: Marzolph 1984, No. 2032; Indian: Jason 1989; Indonesian: Kratz 1978, No. 15; French-Canadian: Barbeau et al. 1919, No. 83, Lemieux 1974ff. XIV, No. 11; US-American: Baughman 1966; Spanish-American: TFSP 6 (1927) 39–41; Brazilian: Romero / Cascudo, 393ff.; Egyptian, Tunisian, Algerian: El-Shamy 2004; Moroccan: Basset 1887, No. 45, Basset 1897, No. 120, El-Shamy 2004; East African: Arewa 1966, No. 4269; South African: Grobbelaar 1981.

2034A See Type 295.

2034B See Type 2030.

2034C ***Lending and Repaying: Progressively Worse (Better) Bargain.*** (Including the previous Type 2037A*.) This miscellaneous type consists of various chain tales in which a person (animal) trades something for another thing, which he trades again for something else, etc. At the end, either he has made a profit, or he has lost everything [J2081.1, Z41.5]. Cf. Type 1415.

Literature/Variants: Schmidt 1999.

Lithuanian: Kerbelytė 1999ff. II; Swedish: Liungman 1961, No. GS2043; Catalan: cf. Oriol / Pujol 2003, No. 2037A*; Portuguese: Oliveira 1900ff. I, No. 27, Arimateia 2001, No. 17, Cardigos (forthcoming), Nos. 170A, 2037A*; Slovakian: Gašparíková 1991f. II, No. 572; Serbian: cf. Karadžić 1937, No. 50; Bulgarian: BFP; Tadzhik: Rozenfel'd / Ryčkovoj 1990, Nos. 41, 67; Lebanese: El-Shamy 2004; Indian: Thompson / Balys 1958, No. Z47.1; Burmese: cf. Kasevič / Osipov 1976, No. 104; Japanese: Ikeda 1971, cf. Nos. 842A, 842B, Inada / Ozawa 1977ff.; Brazilian: Alcoforado / Albán 2001, No. 94; Guinean, Sudanese, Congolese: Klipple 1992, No. 2034*C; East African: Arewa 1966, No. 4251, Klipple 1992, No. 2034*C; Central African: Lambrecht 1967, No. 4464; Namibian: Schmidt 1989 II, No. 1292; South African: Schmidt 1989 II, No. 1292, Klipple 1992, No. 2034*C; Malagasy: Haring 1982, No. 1.3.2034C, Klipple 1992, No. 2034*C.

2034E See Type 2030.

2034F *The Clever Animal and the Fortunate Exchanges.* A bird (fox, rabbit) asks someone to pull a thorn out of his foot. The thorn is used for a fire so the bird demands the bread that was baked in the fire. The bread is exchanged for other things (sheep, bride) which are also exchanged [Z39.9, Z47.1]. (Previously Type 170A.) Cf. Type 1655.

Literature/Variants: Cf. BP II, 201f.
Spanish: Camarena / Chevalier 1995ff. I, Río Cabrera / Pérez Bautista 1998, Nos. 45, 46; Slovakian: Gašparíková 1991f. II, No. 572; Armenian: cf. Hoogasian-Villa 1966, No. 96; Georgian: cf. Kurdovanidze 2000, No. 170*; Syrian, Palestinian, Jordanian, Iraqi, Kuwaiti: El-Shamy 2004, No. 170A; Iranian: Marzolph 1984; Pakistani: Thompson / Roberts 1960; Indian: Thompson / Roberts 1960, Jason 1989; Nepalese: Heunemann 1980, 142ff.; Egyptian: El-Shamy 1980, No. 50, El-Shamy 2004; Libyan, Algerian: El-Shamy 2004.

2034A* *The Wormwood Does Not Want to Rock the Sparrow.* A bird perches on a branch (blade of grass) and wants it to rock him. The plant refuses (says that there is no wind). The bird threatens to bring the goats (hares) to eat the plant; then it threatens the goat with the fox, the fox with the hunter, etc. The last in the series complies, and all the threats are carried out. The branch swings so hard that the bird (almost) falls off [Z41.7].

Literature/Variants:
Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Hungarian: MNK IX; Byelorussian, Ukrainian: SUS; Georgian: Kurdovanidze 2000.

2035 *The House that Jack Built.* This chain tale leads step by step to the following conclusion:

This is the farmer that sowed the corn, that kept the rooster that crowed in the morn, that waked the priest all shaven and shorn, that married the man all tattered and torn, that kissed the maiden all forlorn, that milked the cow with a crumpled horn, that tossed the dog, that worried the cat, that caught the rat, that ate the malt that lay in the house that Jack built [Z44].

Remarks: Documented in England in the 18th century. Not always in rhyme.
Literature/Variants: BP II, 108; Haavio 1929f. I, 88f.; HDM 2 (1934–40) 187, 189; EM 6 (1990) 591–594 (C. Lindahl); Szumsky 1999; Petitat / Pahud 2003, 19f.
Norwegian: Hodne 1984; Danish: Kristensen 1896, Nos. 272, 295; Irish: Ó Súilleabháin / Christiansen 1963; English: Opie / Opie 1952, No. 258; Baughman 1966; Indian: Thompson / Balys 1958, No. Z44; Mayan: Peñalosa 1992; Guinean, East African: Klipple 1992.

2036 *A Drop of Honey Causes Chain of Accidents.* A hunter is about to buy some honey, but he drops it. A weasel eats the honey and is chased by a cat. The hunter's dog kills the cat, and the grocer beats the dog to death. This causes a bloody war between two villages [N381]. Cf. Type 2039.

Literature/Variants: Chauvin 1892ff. VIII, 41f. No. 9; HDM 2 (1934–40) 187; Schwarzbaum 1968, 252; Marzolph/Van Leeuwen 2004, No. 189.
Dutch: Kooi 1985f., No. 49; Frisian: Kooi 1984a; Indian: Jason 1989; Burmese: Esche 1976, 92f., MacDonald 1982, No. N381; North African, Egyptian, Algerian: El-Shamy 2004; Moroccan: Nowak 1969, No. 494.

2037A* See Type 2034C.

2039 ***The Horseshoe Nail.*** A merchant on his way home stays at an inn and someone tells him that one of the nails is missing from one of his horse's shoes. At the next inn the shoe has fallen off. Nevertheless, the merchant rides on. The horse becomes lame, stumbles, and breaks a leg. The merchant has to carry his goods himself and go home on foot [Z45].

In some variants the horse of a soldier loses a horse shoe, and in the end a battle and a kingdom are lost. Cf. Types 288B*, 288B**.

Remarks: Popular as a proverbial phrase ("Haste makes waste").
Literature/Variants: BP III, 335–337; EM 6 (1990) 1297–1299 (H.-J. Uther).
Irish: Ó Súilleabháin/Christiansen 1963; English: Opie/Opie 1952, No. 370; German: Tomkowiak 1993, 276f., Grimm KHM/Uther 1996 III, No. 184; Ukrainian: SUS; Jewish: Jason 1989.

2040 ***The Climax of Horrors.*** A man who has been away for a long time asks an acquaintance for news from home. The acquaintance tells him that his dog (raven) is dead. The man asks why, and is told that it ate too much horse (camel) flesh. The horse had been burned in its stall (died from exertion during a fire); the barn caught fire from the house; the fire had been started by candles in the house; the candles burned on the occasion of the death of the man's mother (wife) [Z46]. Cf. Types 1931, 2014.

Remarks: Documented in the 11th century as an Arabian anecdote. Early European literary source, see Petrus Alfonsus, *Disciplina clericalis* (No. 27). Parts of the tale in the 1st century C.E. in Plutarch (*Vitae*, 816f.).
Literature/Variants: Chauvin 1892ff. IX, 34f. No. 26; ZfVk. 7 (1897) 99 not. 5; Wesselski 1909, No. 20; cf. Pauli/Bolte 1924 II, No. 847; HDM 2 (1934–40) 187; Schwarzbaum 1968, 334 not. 432, 479; Tubach 1969, No. 1705; Schwarzbaum 1989, 322–328; EM 6 (1990) 576–581 (U. Marzolph); Marzolph 1992 I, 186–188, II, No. 811; Schneider 1999a, 167; Petitat/Pahud 2003, 26; cf. Marzolph/Van Leeuwen 2004, No. 38.
Latvian: Arājs/Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Swedish: cf. Djurklou 1883, 135f.; Irish: Ó Súilleabháin/Christiansen 1963; English: Baughman 1966; French: Bladé 1867, 37, Dulac 1925, 190; Catalan: Oriol/Pujol 2003; Portuguese: Vasconcellos/Soromenho et al. 1963f. II, No. 523, Cardigos (forthcoming);

Frisian: Kooi 1984a, Kooi / Schuster 1993, No. 219; German: Wossidlo / Neumann 1963, No. 26, cf. Brednich 1991, No. 99; Swiss: Lachmereis 1944, 30; Hungarian: György 1934, No. 112, MNK IX; Serbian: Vrčević 1868f. II, 84, cf. Karadžić 1959, No. 131; Bosnian: Eschker 1986, No. 39, Krauss / Burr et al. 2002, No. 434; Macedonian: Čepenkov / Penušliski 1989 IV, No. 609; Rumanian: Stroescu 1969 I, No. 3112; Bulgarian: BFP; Polish: Krzyżanowski 1962f. II; Russian, Byelorussian, Ukrainian: SUS; Jewish: Jason 1975, 1988a; Armenian: Hoogasian-Villa 1966, Nos. 95, 97; Georgian: Kurdovanidze 2000; Indian: Thompson / Roberts 1960; US-American: Baughman 1966; French-American: Ancelet 1994, No. 32; Spanish-American: TFSP 31 (1962) 16f.; Ethiopian: Gankin et al. 1960, 127f.

2041 *The Bird Indifferent to Pain.* A man catches a bird eating mangoes and strikes it against the roots of a mango tree. The bird says that it was not hurt. In turn, the man puts it in water, strikes it again, singes its feathers, cooks it, and eats it. The bird always says that it was not hurt. At last the bird flies out of the man's nose (and the man dies) [Z49.3].

Literature/Variants: HDM 2 (1934–40) 188f.
Tadzhik: Sandelholztruhe 1960, 60ff.; Indian: Thompson / Roberts 1960, Jason 1989; Sri Lankan: Thompson / Roberts 1960; Sudanese: Monteil 1905, 145.

2042 *Chain of Accidents* (previously *Chain of Accidents: the Ant [Crab] Bite and its Consequences*). This miscellaneous type consists of various chain tales in which a minor incident (insect sting, snakebite) causes a series of other events leading to someone's death (loss of valuable property) [Z49.6.1, Z49.6.2, Z49.6.3]. Cf. Types 248, 2036, and 2039.

Literature/Variants: Schwarzbaum 1968, 250f.
Indian: Thompson / Roberts 1960; Burmese: Kasevič / Osipov 1976, Nos. 37, 63, 197; Laotian: cf. Lindell et al. 1977ff. III, 122f.; Japanese: Ikeda 1971; Ghanaian: Schott 1993 II / III, 312ff., 321ff., 326ff.; Central African: Lambrecht 1967, Nos. 4455, 4456; South African: Grobbelaar 1981.

2042A* *Trial among the Animals.* (Including the previous Types 2042B*–2042D*.) This miscellaneous type consists of various chain tales in which an animal is injured by another animal (accidentally or on purpose). The injury causes a series of accidents in which other animals are injured. At the end, a high-ranking animal (person) investigates the matter and discovers all that has happened [Z49.6].

Literature/Variants: Schwarzbaum 1968, 250f.
Bulgarian: Ognjanowa 1987, No. 44; Turkish: Eberhard / Boratav 1953, No. 25; Indian: Thompson / Balys 1958, Nos. Z49.6, Z49.6.1–Z49.6.3, Beck et al. 1987, Nos. 97, 98; Chinese: Ting 1978, No. 2042C*; Filipino: Fansler 1921, 390, Wrigglesworth 1981, No. 2; Nigerian: Schild 1975, No. 98.

2042B*–2042D* See Type 2042A*.

2043 *"Where is the Warehouse?"* A game, song, or rhyme composed of questions and answers that lead to the next question.

For example, "Where is the warehouse (God's house)?" – "The fire burned it." – "Where is the fire?" – "The water quenched it." – "Where is the water?" etc. [Z49.5]. (Previously Type 2018.)

Literature/Variants: Haavio 1929f. I; HDM 2 (1934–40) 164–191.
Finnish: Aarne 1911, No. 2014**, SKS; Estonian: Aarne 1918, No. 2014*; Lithuanian: Kerbelytė 1999ff. II; Wotian, Syrjanian: Kecskeméti / Paunonen 1974; Karelian: Čistov 1958, 22ff.; French: cf. Pelen 1994, No. 19a; English: Baughman 1966; Spanish: Espinosa 1946ff. I, No. 280, III, 463ff., Espinosa 1988, Nos. 467, 468, cf. No. 469, González Sanz 1996; Catalan: Oriol / Pujol 2003; Italian: cf. Todorović-Strähl / Lurati 1984, No. 77; Hungarian: MNK IX, Nos. 2018, 2018$_1$,2018A*, 2018A$_1$*–2018A$_4$*; Albanian: Camaj / Schier-Oberdorffer 1974, No. 70; Russian: Pomeranceva 1958, No. 1, Afanas'ev / Barag et al. 1984f. III, No. 545; Tungus: Suvorov 1960, 68; US-American: Baughman 1966; Puerto Rican, Argentine: Hansen 1957, No. 2018*A.

2044 *Pulling Up the Turnip.* A man attempts to pull up a turnip. He cannot do it alone, so he calls his wife to help him: she pulls on him, he pulls the turnip, but still the turnip will not come out of the ground. More people and animals are brought in to help. At the end, a long line of helpers pulls on the turnip and it comes out of the ground [Z49.9]. Cf. Type 1960D.

Literature/Variants:
Finnish: SKS; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Lydian, Karelian: Kecskeméti / Paunonen 1974; Swedish: Liungman 1961, No. GS2037; Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; Catalan: Oriol / Pujol 2003; German: Nimtz-Wendlandt 1961, No. 48, Cammann 1967, 157 No. 21; Hungarian: MNK IX, Nos. 2044, 2044B*; Czech: Sirovátka 1980, No. 44; Bulgarian: BFP; Russian, Ukrainian: SUS.

2075 See Type 106.

CATCH TALES 2200–2299

2200 *Catch Tales.* Miscellaneous type. The manner of telling forces a listener to ask a particular question (to complete something that is missing). The narrator gives him a ridiculous (obscene) answer [Z13].

Literature/Variants: Hansen 2002, 75–79.
Finnish: SKS; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Norwegian: Hodne 1984; Danish: Kristensen 1898, No. 27, Aakjaer / Holbek 1966, No. 597; Irish: Ó Súilleabháin / Christiansen 1963; French: Meyrac 1890, 411f., cf. Courrière 1988, 30, 38ff.; Spanish: González Sanz 1996; Catalan: Oriol / Pujol 2003;

Portuguese: Oliveira 1900f. I, Nos. 156–158, 202, Soromenho / Soromenho 1984f. I, No. 172, II, Nos. 596, 621, 689, Cardigos (forthcoming); Dutch: Sinninghe 1943; Frisian: Kooi 1984a; Flemish: Meyer 1968; German: Zender 1984, No. 246; Italian: Cirese / Serafini 1975; Hungarian: MNK IX; Serbian: Đjorđjevič / Milošević-Đjorđjevič 1988, No. 191; Jewish: Jason 1965; Chuvash: Paasonen et al. 1949, No. 7; Japanese: Ikeda 1971; US-American: Baker 1986, Nos. 75–79; Spanish-American: TFSP 30 (1961) 176f., Robe 1973; Chilean: Hansen 1957; Egyptian: El-Shamy 2004; South African: Coetzee et al. 1967.

2202 ***Teller is Killed in His Own Tale.*** The narrator relates a dramatic event that supposedly happened to himself. The listener is induced to ask a question about what happened further, to which the narrator replies that he was killed [Z13.2].

Literature/Variants:
Frisian: Kooi 1984a; German: Kooi / Schuster 1994, No. 235; English-Canadian, US-American: Baughman 1966; Spanish-American: Robe 1973; Argentine: Karlinger / Pögl 1987, No. 57; Egyptian: El-Shamy 2004.

2204 ***The Dog's Cigar.*** A man in a train smokes a cigar (pipe), which falls out of the train. His dog jumps out after it, and is waiting at the next station when the train arrives there. "What do you think he had in his mouth?" – "The cigar?" – "No, his tongue."

Literature/Variants: Anderson 1963, 97 not. 2.
Latvian: Arājs / Medne 1977; Irish: Ó Súilleabháin / Christiansen 1963; Spanish: González Sanz 1996; Frisian: Kooi 1984a; German: cf. Neumann 1968b, No. 240, Heckscher / Simon 1980ff. II,2, 346; Gypsy: Briggs 1970f. A II, 338; US-American: Baughman 1966, Baker 1986, No. 71.

2205 ***"Come Here, Lean!"*** Three girls find three coins and use them to buy three pigs, named Lean, Fat, and Tail. They call their pigs: "Come here, Lean!" – "I can't, I am too lean." – "Come here, Fat!" – "I can't, I am too fat." – "Come here..." to the listener, "What was the third one called?" – "Tail" – "Lift your tail." (Another answer that depends on double-entendre.)

Literature/Variants: Anderson 1938.
Finnish: SKS; Lithuanian: Kerbelytė 1999ff. II; Italian: Cirese / Serafini 1975; Hungarian: MNK IX, Nos. 2205A*, 2205A$_1$*, 2205B*, 2205B$_1$*–2205B$_3$*.

2250 ***Unfinished Tales.*** Miscellaneous type. The narrator tells about someone who has found something, but stops just as the tale gets interesting. "If the found object had been longer, so would my tale." [Z12].

Literature/Variants: Köhler / Bolte 1898ff. I, 269 No. 57; BP II, 210, III, 455f.; HDM 2 (1934–40) 189f.; Hansen 2002, 460–462.

Latvian: Arājs / Medne 1977; Swedish: Liungman 1961; Norwegian: Hodne 1984; Irish: Ó Súilleabháin / Christiansen 1963; French: Cosquin 1886f. II, No. 83; Flemish: Meyer 1968; German: Plenzat 1930, 99 No. 3, Peuckert 1932, No. 306; Italian: Cirese / Serafini 1975; Hungarian: MNK IX; Slovakian: Polívka 1923ff. II, 460f.; Croatian: Bošković-Stulli 1959, No. 67a; Bulgarian: BFP; Russian: Nikiforov / Propp 1961, Nos. 112, 113, 121, 123, 129, Afanas'ev / Barag et al. 1984f. III, No. 529; Korean: cf. Choi 1979, No. 700; Japanese: Ikeda 1971, Inada / Ozawa 1977ff.; English-Canadian: Halpert / Widdowson 1996 II, No. 136; Mexican: Robe 1973.

2251 *The Rabbit's Tail.* When he dies, the king leaves a great mountain to his three sons. They dig into it and find a big iron box with a frying pan inside it, and a little rabbit under that. The rabbit has only a stump for a tail. If his tail had been longer, so would this tale.

Literature/Variants: BP III, 455f.
Finnish: SKS, No. 2250; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Scottish: cf. Campbell 1890ff. II, No. 57; Dutch: Sinninghe 1943, No. 2250; Frisian: Kooi 1984a; German: cf. Plenzat 1922, 175, Peuckert 1932, No. 307, Henßen 1963b, 158; Hungarian: MNK IX; Slovene: Matičetov 1973, 208; Gypsy: MNK X 1.

2260 *The Golden Key.* A boy finds a little box and keeps it. Later he finds a little key. He discovers that the key fits the lock on the box. When he opens the box, he finds a calf's tail (mouse's tail, fur) inside. If the tail had been longer, so would this tale. (Or, he opens the box but what he finds there will be told another time.)

Literature/Variants: BP II, 210, III, 455f.
Latvian: Arājs / Medne 1977; German: Schemke 1924, 27ff., Grüner 1964, No. 506, Grimm KHM / Uther 1996 III, No. 200; Czech: Sirovátka 1980, 263 No. 3.

2271 *Mock Stories for Children.* Miscellaneous type. When children annoy their parents by persistently demanding a story, the latter retaliate by telling a brief "mock story". For example, the parents tell about people (animals), of whom the third is named Enough (Stop). The parents ask the child what the name of the third person was. When the child answers, "Enough", the parents end the tale.

Literature/Variants:
Finnish: SKS; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Norwegian: Hodne 1984; Danish: Aakjaer / Holbek 1966, No. 140; French: Pelen 1994, No. 30; Spanish: González Sanz 1996; Catalan: cf. Oriol / Pujol 2003; Portuguese: Oliveira 1900f. I, No. 196, Cardigos (forthcoming); Flemish: Meyer 1968; German: Frischbier 1867, No. 368, cf. Nos. 358, 362, 365, Plenzat 1922, 179, cf. Plenzat 1930, 159 No. 3; Italian: Cirese / Serafini 1975; Hungarian: MNK IX, No. 2271, cf. No. 2271_1; Czech: Sirovátka 1980, 263 No. 2; Japanese: Ikeda 1971; Egyptian: El-Shamy 2004.

2275 *Trick Stories* (previously *I Give you the Story of the Green Pig*). Miscellaneous type. The narrator asks the listeners a question and expects a particular answer. The dialog continues until the answer is given. For example, "I'll tell you the story about the green pig? Shall I?" – "You should." – "I didn't say you should. I'll tell you the story about the green pig", etc.

Literature/Variants:
Lithuanian: Kerbelytė 1999ff. II; Syrjanian: Kecskeméti / Paunonen 1974; Spanish: González Sanz 1996; Catalan: Oriol / Pujol 2003; Hungarian: MNK IX, No. 2275, cf. Nos. 2275A*, 2275B*, 2275Z*.

2280 See Type 2300.

OTHER FORMULA TALES 2300–2399

2300 *Endless Tales.* (Including the previous Types 2280 and 2301B.) Miscellaneous type. The narrator reports on something that takes a long time and says that he will continue the tale when it is completed.

The following is the most common version: a shepherd has to take many sheep over a bridge, which is so narrow that they have to pass over one at a time. The listeners have to wait while each sheep crosses the bridge to the other side [Z11]. Cf. Type 2302.

Remarks: Documented e.g. by Petrus Alfonsus, *Disciplina clericalis* (No. 12) and Hans Sachs, *Der künig mit seim dichter* (1547).
Literature/Variants: Chauvin 1892ff. IX, 21 No. 10; BP II, 209; HDM 2 (1934–40) 190; Pedersen / Holbek 1961f. II, No. 189; Tubach 1969, No. 4310; EM 3 (1981) 1409–1413 (H.-J. Uther); Schwarzbaum 1989, 277–279; Petitat / Pahud 2003, 30.
Finnish: SKS; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999ff. II; Icelandic: Sveinsson 1929; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 2300, 2301B; English: Briggs 1970f. A II, 519; French: Massignon 1968, No. 56; Spanish: Goldberg 1998, No. Z11; Catalan: Neugaard 1993, Nos. H1111, Z11, Oriol / Pujol 2003; Portuguese: Braga 1987 I, 276f., Cardigos (forthcoming); Dutch: Sinninghe 1943, cf. Schippers 1995, No. 109; Flemish: Meyer 1968; German: Frischbier 1867, No. 369, cf. No. 363, Plenzat 1930, 158f., Kooi / Schuster 1994, No. 267; Swiss: Büchli / Brunold-Bigler 1989ff. II, 539; Italian: Cirese / Serafini 1975; Corsican: Massignon 1963, No. 3; Sardinian: Cirese / Serafini 1975; Hungarian: MNK IX, No. 2300, cf. Nos. 2300A*, 2300B*, 2302B*–2302D*, 2302Z*, Dömötör 2001, 287, 292; Czech: Sirovátka 1980, 263 No. 4, 264 No. 6, 265 No. 9; Bulgarian: BFP, No. *2300*; Russian, Byelorussian, Ukrainian: SUS; Gypsy: MNK X 1, No. 2300, cf. Nos. 2303A*, 2302Z*; Armenian: Hoogasian-Villa 1966, No. 75; Lebanese: El-Shamy 2004; Indian: Thompson / Roberts 1960, Jason 1989; Chinese: Eberhard 1937, 304f., Eberhard 1941, No. 159, cf. Ting 1978, No. 2301C; Korean: Choi 1979, No. 705; Japanese: Ikeda 1971, Nos. 2280, 2300, Inada / Ozawa 1977ff.; French-Canadian: Barbeau 1916, Nos. 46, 47; US-American: Randolph 1955, 75; Spanish-American: Espinosa 1937, Nos. 99, 100, TFSP 19 (1943) 75–79, Robe 1973; Puerto Rican: Hansen 1957; Brazilian: Cascudo 1955b, 61ff.; Argentine: Chertudi 1960f. I, No. 99; Egyptian: El-Shamy 2004; Ethiopian: Gankin et al. 1960, 177ff.

2301 *Corn Carried Away One Grain at a Time.* (Including the previous Type 2301A.) A master (rich farmer) promises his daughter in marriage to whoever can tell a tale without an end. Many suitors try and fail (and are put to death).

One young man says, "A farmer harvested a large amount of grain. While he congratulated himself on his success, a mouse (bird, cricket, ant) came and took a grain of wheat. The next day, the (another) mouse comes and takes a grain of wheat. The next day..." etc. [Z11.1]. The master loses patience and lets the narrator marry his daughter [Cf. J1185].

Combinations: 852.
Literature/Variants: EM 3 (1981) 1409–1413 (H.-J. Uther); Schmidt 1999, No. 2301A.
Finnish: SKS; Latvian: Arājs / Medne 1977; Irish: Ó Súilleabháin / Christiansen 1963, Nos. 2301, 2301A; Welsh: Fabula 22 (1981) 39, Hetmann 1982, No. 63; English: Baughman 1966; Portuguese: Soromenho / Soromenho 1984f. II, No. 603, Cardigos (forthcoming); Frisian: Kooi 1984a, No. 2103A; German: Benzel 1992b, 158f.; Hungarian: MNK IX, No. 2103A, cf. No. 2302*; Jewish: Jason 1975, No. 2103A, Jason 1988a, No. 2103A; Lebanese: El-Shamy 2004, No. 2301A; Indian: Sheikh-Dilthey 1976, No. 61, Jason 1989; Chinese: Ting 1978, Nos. 2301, 2301A; Japanese: Inada / Ozawa 1977ff., Nos. 2301, 2301A; English-Canadian: Halpert / Widdowson 1996 II, No. 140; US-American: Baughman 1966, Perdue 1987, Nos. 1A–1C; Spanish-American: TFSP 20 (1961) 15f., Robe 1973, No. 2103A; Egyptian: El-Shamy 2004; Algerian: El-Shamy 2004, No. 2301A; Ethiopian: Courlander / Leslau 1950, 99ff.; South African: Grobbelaar 1981.

2301A See Type 2301.

2301B See Type 2300.

2302 *The Crow on the Tarred Bridge.* Endless tale about a crow whose beak and tail alternately stick to the tar on a bridge [Z39.3]. (Previously Type 2017.) Cf. Type 2300.

Literature/Variants: Bolte 1886; Haavio 1929; HDM 2 (1934–40) 190; Taylor 1933, 81 nos. 2017; Petitat / Pahud 2003, 29f.
Finnish: Aarne 1911, No. 2017**, SKS; Latvian: Arājs / Medne 1977; Lithuanian: Kerbelytė 1999f. II; Wotian, Syrjanian: Kecskeméti / Paunonen 1974; French: cf. Delarue 1947, No. 22; Hungarian: Berze Nagy / Banó 1957, No. 1962C*.

2320 See Type 2013.

2335 *Tales Filled with Contradictions.* Miscellaneous type with diverse variants [Z19.2]. Cf. Type 2014.

Literature/Variants: Chauvin 1892ff. V, 279 No. 162, 281 No. 165.
Danish: Grundtvig 1854ff. I, No. 28, Kamp 1877, No. 391, Kristensen 1892f. I, Nos.

409, 410, 412, 413, 415, 417–453, II, No. 476, cf. No. 227; Dutch: Neerlands Volksleven 29 (1979) 85; Frisian: Kooi 1984a; German: Benzel 1991, 250; Italian: Cirese / Serafini 1975; Czech: Sirovátka 1980, 264 nos. 7, 8; Russian: Hoffmann 1973, No. 2335A*; Mongolian: Heissig 1963, No. 15; Japanese: Inada / Ozawa 1977ff.; West Indies: Flowers 1953, 587; US-American: Roberts 1974, No. 144; French-American: Saucier 1962, No. 25; Egyptian: El-Shamy 1980, No. 53, El-Shamy 2004.

2340 See Type 1613.

2400 See Type 927C*.

2401 See Type 1343*.

2404 See Type 1571**.

2411 See Type 1348*.